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A table of contents for *The Baptist Messenger* can be found here:

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THE
BAPTIST MESSENGER:

AN

Evangelical Treasury

AND

CHRONICLE OF THE CHURCHES.

FOR THE YEAR 1865.

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

HARRILD, PRINTER LONDON.

INDEX.

<p>Anniversary Services 221, 250, 306</p> <p>Ashbery, Rev. H.—So I Awoke..... 17</p> <p style="padding-left: 2em;">The Duty of Christians toward Inquirers ... 206</p> <p>Atkinson, Rev. T. G.—The Law and the Testimony the only Standard of Christian Faith and Practice 154</p> <p>Balforn, W. Poole.—Sun Sparkles on the Sea of Thought 102, 127, 157, 186, 213, 273</p> <p style="padding-left: 2em;">Bishop Colenso and the Zulu..... 188</p> <p style="padding-left: 2em;">The Atlantic Telegraph 240</p> <p style="padding-left: 2em;">Denominationalism 289</p> <p style="padding-left: 2em;">Union not Uniformity 290</p> <p>Baptisms, 27, 55, 82, 111, 139, 167, 195, 223, 251, 279, 307, 331.</p> <p>Bayly, Rev. R.—The Shadow of the Saviour... 203</p> <p>Carr, Rev. B. W.—What! Christ like a Thief? 93</p> <p>Cobb, Rev. G.—Four Precious Words 143</p> <p>Couling, Rev. S.—Art Thou become like unto us?..... 269</p> <p>Cox, Rev. John.—Five Things a Christian should aim at 11</p> <p style="padding-left: 2em;">The Steadfast Purpose 79</p> <p style="padding-left: 2em;">The Burial of Christ..... 232</p> <p>Davis, Rev. James.—Jehovah the Believer's Shepherd 146</p> <p>Deaths.....28, 55, 139, 168, 196, 279</p> <p>Decease of Missionaries 293</p> <p>Denominational Meetings 107</p> <p>Dunn, Rev. J.—Memoir of Rev. S. Webley ... 42</p> <p>Elven, Rev. C.—A New Year's Salutation 8</p> <p style="padding-left: 2em;">Contentment 124</p> <p>Evans, Rev. G. D.—The Inhabitants of Heaven 180</p> <p>Formation of New Churches 53</p> <p>Griffin, Rev. R. A.—The Import of a Word ... 291</p> <p>Harris, Rev. J.—The Claims of the Sabbath School on the Church 271</p> <p>How to be Edified with Preaching 232</p>	<p>Jackson, Rev. W.—Sketch of the life of Mr. W. H. Baylis 243</p> <p>Jenkins, Rev. W.—The Ministers of the Gospel, and how to treat them 69</p> <p>Leach, Mr. Edward.—Revival Prayer-Meetings at the Metropolitan Tabernacle 67</p> <p style="padding-left: 2em;">The Ill-paid Ministry 194</p> <p style="padding-left: 2em;">—— X his mark 294</p> <p>Medhurst, Rev. T. W.—God's Command to the Christian Husband 37</p> <p style="padding-left: 2em;">God's Command to the Christian Wife 127</p> <p style="padding-left: 2em;">Brotherly Love 235</p> <p>Ministerial Changes, 25, 52, 82, 103, 137, 184, 192, 219, 249, 276, 302, 327.</p> <p>Miscellaneous Services, 26, 54, 83, 110, 139, 166, 193, 223, 279, 306, 330.</p> <p>Morgan, Rev. E.—Samuel Mourning for Saul 39</p> <p style="padding-left: 2em;">Soul Prosperity 178</p> <p>New Chapels...109, 139, 165, 193, 220, 249, 304, 329</p> <p>Notice of Removals 279</p> <p>Notices to Correspondents 28, 56, 140</p> <p>Obituary of Jonas Foster Farsley 105</p> <p style="padding-left: 2em;">of Mr. William Bowser 131</p> <p>Opening Services.....28, 53, 165, 193, 220, 243</p> <p>Owen, Rev. J. J.—Obituary of Mr. W. Humphreys 73</p> <p>Pastors' College, Metropolitan Tabernacle, cash account for the year, 28, 56, 64, 112, 140, 168, 196, 224, 252, 280, 303, 332.</p> <p>Phillips, Rev. G.—Christian Fortitude with Divine Aid 237</p> <p>Phillips, Rev. T. T.—Baptismal Regeneration 72</p> <p>Poetry:—</p> <p style="padding-left: 2em;">Mottos for the New Year 24</p> <p style="padding-left: 2em;">The Doubting Christian and his Lord 25</p> <p style="padding-left: 2em;">Ye shall find Rest..... 51</p> <p style="padding-left: 2em;">Light, Gladness, Joy, and Honour..... 51</p> <p style="padding-left: 2em;">An Invitation to Backsliders 51</p> <p style="padding-left: 2em;">Former Things Passed Away 81</p> <p style="padding-left: 2em;">In, not of, the World 81</p> <p style="padding-left: 2em;">He talked with Us by the Way 107</p>
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Poetry :—		Sruogson, Rev. C. H. :—	
Christ is Risen	130	The Guilt and the Cleansing	171
The Darkest Hour.....	136	The Joy of Harvest	225
Christ is Risen, Part II.	163	A Searching Question	253
My Cup Runneth Over.....	163	An Exciting Inquiry	281
Lines founded on a Dream, by Christmas Evans.....	101	Pedigree	309
Home at Last	191	Stevenson, Rev. T. R.—Entering the Cloud ...	14
Colenso and the Bible.....	213	The Dream of Pilate's Wife	150
The Three Gardens, Part I., Eden	219	Thy House	264
Part II., Gethsemane	247	Stock, Rev. J.—Sin, Law, Penalty, and Re- demption	98
Part III., Joseph's Garden..	278		
The Promises of God	247	Tales and Sketches Illustrative of Christian Life :—	
The Gladness of Harvest.....	247	The New Year.....	20
No Continuing City Here	248	Christian Lives.....	47
He Said	276	The Happy	75
The Path of Life	301	The Snow Avalanche.....	77
The Two Sentinels	302	In School	133
Lines on the Rev. W. A. Blake's Recog- nition	326	May Thoughts.....	135
The Disciples in a Storm	328	A Tale of Faith	161
Christmas	327	Gone	180
Presentation Services, 28, 52, 83, 109, 139, 193, 221, 250, 277, 305, 330.		The late Rev. W. Clark	214
Protest of the London Pastors' Conference ...	320	A Nightingale's Song	215
		Harvesting	242
Recognition Services, 26, 52, 82, 108, 139, 164, 165, 192, 220, 248, 277, 303, 328.		Jerusalem the Golden	274
Re-opening Services	103, 278	Falling Leaves.....	290
Report of Missionary Meetings.....	158	The End of the Year.....	321
Resignations .. 82, 108, 138, 164, 182, 219, 248, 303		Brief Sketch of Mr. John Mansfield	322
Reviews	49, 80, 136, 180, 217, 245, 300, 324	Teall, Rev. J.—Jamaica and its Present Necessi- ties	34
		Christian Diligence Encouraged	103
Sears, Rev. R. E.—The Saviour's Assurance and the Sinner's Encouragement	70	Spiritual Qualifications for Church Mem- bership.....	120
The Preciousness of Christ.....	212	The Duke and the King	182
Services to be Holden.....	26, 54, 109, 193, 278, 306	The Old Man	210
Smith, late Rev. James.—A Pleasant Sight ...	65	Gathered Lilies	261
God Treated as a Wilderness.....	200	Ministerial Observation and Christian Steadfastness	317
Smith, Rev. John.—The Harvest a Gift	205	The Theme of the Gospel Ministry	186
Sruogson, Rev. C. H. :—		The Weekly Observance of the Lord's Supper	40
A Consistent Walk for Time to Come	1	Tessier, Rev. A.—Songs of the Sanctuary	267
Thrice Happy Day.....	20		
An Observation of the Preacher	57	Valedictory Service at Shouldham-street Chapel.....	129
Justice Vindicated and Righteousness Ex- emplified	85		
Spiritual Transformations	113	Watts, Rev. H.—Where are Your Eyes ?	63
The Errand of Mercy.....	141	Come Face to Face.....	230
The Spirit's Office toward Disciples.....	197	Willmott, Mr. R.—Ministerial Support.....	68

THE
BAPTIST MESSENGER,
AND
CHRONICLE OF THE CHURCHES.

A CONSISTENT WALK FOR TIME TO COME.*

BY THE REV. C. H. SPURGEON, MINISTER OF THE METROPOLITAN TABERNACLE.

"As ye have therefore received Christ Jesus the Lord, so walk in him."—Colossians ii. 6.

THOUGH the shepherd cares for the lambs and carries them in his arms, he doth not cease his care when they become sheep; but, so long as they shall need to be tended, so long will he watch over them. Hence it is that our apostle, though always quick of eye after new-born souls, and abundantly anxious to bring sinners to a knowledge of "the truth as it is in Jesus," is equally in a conflict of soul for the spiritual healthfulness of those who have been born again. Our text contains one of these loving admonitions. It is addressed, not to the ungodly, not to those who are strangers to our Lord and Master, but to those who have "received Christ Jesus the Lord." Longing for their spiritual good, and anxious that they shall be established in the faith, he admonishes them thus: "As ye have received Christ Jesus the Lord, so walk ye in him."

In endeavouring, by God's help, to speak upon this subject, we shall have three points. There is here a fact stated concerning believers: they have "received Christ Jesus the Lord." Then there is an exhortation, or a counsel, offered to such: "walk ye in him." Besides which we have a model held up for our imitation. How are we to walk in him? Why, just in the same way as we at first received him. Let our first coming be to us the mirror of how we shall walk in him all our days.

I. All true Christians are here described in the text as having received Christ Jesus the Lord.

The first point to which I would particularly direct your attention is the personality of this reception. They have, it is true, received Christ's words; they prize every precept, they value every doctrine; but this is not all. They have received Christ *himself*. While they have received Christ's ordinances, and are not slow concerning the things which he hath commanded, to walk in obedience to them, they do not stay here. They have received Christ himself—his person, his godhead, and his humanity. They have received Christ Jesus the Lord. And, mark you, there is a very great distinction here, and a mystery also. A great distinction, I say; for there are some who do, I think, even honestly believe the doctrines which Christ has taught, and are profoundly orthodox, and are full of an earnest controversial spirit for the faith once delivered to the saints; and yet for all that they do not seem to have received him, the very Christ. And, truly, there are many who have received both baptism and the Lord's Supper, and, despite what any

may say, we still do know and believe that they have not received Christ, but are still as great strangers to him as though they only passed through the rites common to mankind, or the rites that heathens indulge in. There is a vast difference between the outward reception of the doctrine, or the ordinance, and the inward reception of *Christ*. We said that herein is a mystery—such a mystery that only he who has received Christ can understand it. The preacher cannot tell you what it is to receive Christ. Human language is not adapted to convey to the mind this deep enigma, this matchless secret. We know what it is, for truly "our fellowship is with the Father and with his Son Jesus Christ." We can describe it in such a measure that our friends who have also received Christ will know that we understand the mystery; but to the carnal mind it will ever remain a puzzle how Christ can be "in us the hope of glory"—how we can eat his flesh and drink his blood. They run away to some carnal interpretation, and suppose that the bread perhaps is turned into flesh at the Eucharist, or that the wine is transformed into blood. That is carnal talk, and this they talk because they know not what is the mystery of this receiving Christ and this walking in Christ.

This much, however, we may affirm. The believer has received Christ into his knowledge. He knows him to be God and to be Man. He knows him to be set forth of the Father as the Redeemer, but he knows him also by a personal acquaintance. His eyes have not seen him, and yet he has looked to him, and has seen the King in his beauty. His hands have not handled him, and yet there has been a secret touch, by which the virtue has come out of Christ and has flowed into him. He has never sat down at a chapel when Christ has been physically present, and yet full often he could say, "He has brought me into his banqueting-house, and his banner over me was love." He has talked with me as a man talketh with his friend, and the strongest sense that can be attached to that sweet word "communion" is true in reference to the believer's connection with the person of the Lord Jesus Christ; and in that sense of knowing him, intimately knowing him, the believer has received Christ.

Not only has he received Christ into his cognizance, but into his understanding. He understands, with all saints, the love of Jesus in its height, and depth, and length, and breadth. He has so seen Christ as to understand of him that he was before all time as the Ancient of Days, and then had his delights with the sons of men in the great covenant decree of electing love. He understands how he became one flesh with us—married to us, when he came on earth, the Son of Mary, "bone of our bone, and flesh of our flesh." He knows by experience what is the meaning of the atonement. He can understand how justice is satisfied and grace magnified. Without confounding or making mistakes, he knows how God was ever gracious and full of love, and yet how Christ Jesus came, that the love of God might be shed abroad in our hearts, and we reconciled unto God by his death. Hence the Christian does not read of Christ as though he were a mere historical personage, nor of his work as a great mystery which he cannot comprehend; but he has received Christ into his understanding.

"Ah, beloved! this is a very poor and shallow sense compared with the next. I have received but one ounce of Christ into my understanding, but, bless his name, I have received the whole of him into my affections. Good Rutherford used to pray for a larger heart, that he might hold more of Christ; and perhaps you recollect that strange extravagance of prayer in which he says, "O, that I had a heart as deep, and wide, and high as heaven, that I might hold Christ in it!" And then said he, "Since the heaven of heavens cannot contain him, O, that I had a heart as vast as seven heavens, that I might get the whole of Christ into me, and hold him in my arms!" And truly, Christian, in one sense, you have taken all of Christ into your soul, have you not? Do you not love him—not a part of him, but the whole of him?"

“ Is there a lamb amongst thy flock
I would disdain to feed ?
Is there a foe before whose face
I fear thy cause to plead ?

Thou know’st I love thee, dearest Lord,
But, O ! I long to soar
Far from this world of earthly joys,
And learn to love thee more.”

Yes, the Christian has received Christ in this sense.

We must not leave this without adding that he has received Christ into his trust, and this he did at his very birth. He received Christ into the arms of his faith. He took Jesus Christ to be henceforth the unbuttressed pillar of his confidence, the one rock of his salvation, his castle and high tower. And in this sense every soul that is saved has received Christ Jesus the Lord.

Our text seems to point to a threefold character in which we have received Christ. We have received him as the Christ. My soul, hast thou ever seen him as the Father’s anointed One—as the chosen and sent One, ordained of old—as one that is mighty, upon whom help should be laid ? Hast thou seen him as God’s great High Priest, ordained as was Aaron, chosen of God from among men ? Hast thou looked upon him as David did, as one chosen out of the people ? We must accept Christ as the anointed one, and the right way thus to receive him is to receive him as the garments of Aaron received the oil that flowed from his head. Christ is the anointed, and then you and I become anointed ones through the Holy Spirit which distils from him to us, and so we receive him as Christ. And then he is called “ Jesus ;” and O ! we must receive him as the Saviour. “ Thou shalt call his name Jesus, for he shall save his people from their sins.” Justification is receiving Christ as Jesus ; so is sanctification ; only I think I must say justification and pardon receive Christ as Jesus, and sanctification receives him as Christ Jesus, both as the anointed and the Saviour. May you and I be daily delivered from sin—the guilt and power of it, and so receive him as Jesus ! There is a peculiar emphasis about the next expression. The article is emphatic here, “ Christ Jesus *the* Lord.” To me, if I receive Christ, he must be Lord—not one of the lords that may have dominion over me, but *the* Lord, peculiarly and specially ; and though hitherto other lords have had dominion over me, now I am to obey him and him only. What sayest thou, professor, to-night ? Hast thou received Christ Jesus *the* Lord ? Is thy will subject to his will ? Dost thou desire only to act according to his bidding ? Are his commands thy desires ? Is his will thy will ? Is he thy Lord ?—for mark you, you can never truly receive him as Christ or as Jesus unless you receive him as the Lord. Thus, then, another sense in which we receive him is by subjecting ourselves entirely to him, sitting at his feet, wearing his yoke, taking up his cross, and bearing his reproach.

You will note that there is also, in this description of a Christian, the thought of his entire dependence. He does not say, “ As ye have, therefore, fought for and won or earned Christ Jesus,” but “ as ye have *received* him.” It is a stripping word, which divests the creature of everything like boasting. What is there to glory in if I be a receiver ? The apostle in another place says, “ If thou hast received, why boastest thou as though thou hadst not received ?” The vessel that fills under the flowing stream cannot boast, though it be never so full ; for it was naturally empty, and owes its fulness to the stream. The beggar in the street, let him receive gold, yet cannot boast of the gold, because he is a receiver. He who gave must have the honour of the benefaction—not the person who received. So let thy faith be never so strong, let thy confidence in Christ be never so glorious, thou hast nothing to boast of in it, for thou hast *received* Christ. Beloved, here is a test for us : is our religion a receiving religion, or is it a working and an earning religion ? An earning religion sends souls to hell. It is a receiving religion that will take you to heaven. You may tug and toil and do your best, and

make yourselves as you think as holy as the best of the apostles; but when you have done your best, you have done nothing whatever. You have built a card-house, which shall soon fall down. But when you come as an empty-handed sinner, having nothing of your own, and taking Christ Jesus, then you have bowed your will to God's will, or rather grace has bowed it, and you are saved, according to the Lord's own word. "He that believeth on me shall never be confounded." Thus you have dependence connected with the personality of the Christian's faith.

We have also here certainty: "As ye have received Christ Jesus the Lord." O, how many Christians talk—I hope they are Christians—as if they really thought it was impossible to attain to any assurance of faith whatever! It is the fashion with some Christians to say, "Well, I hope," and "I trust," and they have a notion that this is very humble-minded; but to say, "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him," is thought to be pride. The cry of Job, "I know that my Redeemer liveth," or to say with the spouse in the Canticles, "My beloved is mine, and I am his; he feedeth among the lilies"—all this is thought to be vain presumption and boasting; but indeed, beloved, it is no such thing. Doubting is pride, but believing is humility. Let us prove it. I think I used this illustration some little time ago among you. There are two children of one parent, and the father says to the two children, "On such a day I intend to give you both a toy, which has been the object of your ambition for many a day." Well, the older boy of the two sits down, and he calculates that the present will be expensive. He begins to doubt whether his father can afford to purchase it. He remembers many times in which he has offended his parent, or broken his parent's commands, and, therefore, he doubts whether he shall ever have it, for he feels that he is unworthy: hence, he goes about the house without any joy, without any confidence. If anybody shall ask him whether his father will give him this present or not, he says, "Well, I—I hope so. I trust so." Now, there is his little brother, and the moment he heard that he was to have this present, he clapped his hands, and ran out to his companions, and said, "I am to have such-and-such a thing given me." His brother checked him—"You are presumptuous to say that." "No," said the little one, "father said he would." "O, but," said the other, "remember you and I have often broken his commands." "But he said he would." "O, but the thing is expensive." "Ah, but father said he would, and unless you can prove that my father tells lies, I shall go and rejoice in the bright hope that he will keep his promise." Now, I think that the younger of the two is the least presumptuous, for certainly it is a high presumption for a child to doubt the veracity of his parent. No matter how excellent your reasoning may seem to be, and how clear it may be to the eye of the flesh, it is always pride to doubt God; and to believe God, though to the carnal mind, which never can understand the bravery of faith, it may look like presumption, is always a badge of the truest and most reverent humility. Beloved, you may know whether you are Christ's or not. I exhort you not to give sleep to your eyes till you do know it. What! can you rest when you do not know whether you are saved or not? O, sirs, can you sit down at your tables and feast—can you go about your daily business with this thought about you, "If I should drop down dead, I do not know whether I should be found in heaven or in hell?" I tell you, nothing but certainties will suit my soul. I hope I never shall rest comfortable while under a doubt of my interest in Christ. Doubts may come, these we can understand; but to be comfortable under doubts, we hope we never shall comprehend. No, nothing but to

"Read my title clear
To mansions in the skies,"

can give me joy and peace through believing. "Ye have received Christ the Lord." Just pass the question round the gallery there, and ask yourselves down below

"Have I received Christ Jesus the Lord?" Say yes or no, and God help you to give the answer solemnly as in his sight!

II. As briefly as possible we turn to notice the counsel given: "As ye have received Christ Jesus the Lord, so walk ye in him." There are three things suggested by that word "walk"—continuance, progress, activity.

To walk in a thing means continuing in it. Now, Christian, you took Christ to be your all-in-all, did you not? Well, continue to take him. The true way for a Christian to live is to live entirely upon Christ. Living by frames and feelings is a dying form of life. "He lived by a feeling experience," said one; and a poor method of living, too! Christians have experiences and they have feelings, but if they are wise they never feed upon these things, but upon Christ himself. You took Christ to be your all at first. You did not mix up then your frames and feelings. You looked entirely out of self to him. Well, now continue in the same frame of mind. You sat down at the foot of the Cross, and you said—

"Now free from sin I'll walk at large,
My Saviour's blood's my full discharge;
At his dear feet myself I lay—
A sinner saved, and homage pay."

Well, keep there! Keep there! Never get an inch beyond it. When you get sanctified, still look to Christ as if you were unsanctified. When you are on the verge of being glorified, look to him as if you were just newly come out of the hole of the pit. Hang upon Christ, you that are the best, as though you were the worst. The same faith which saved Magdalene, which saved Saul of Tarsus, must save you in the moment when you shall be the nearest to the perfect image of Christ Jesus. It is "none but Jesus" now to your soul: let it be "none but Jesus—none but Jesus," as long as you live.

Well, there is not only continuance, but progress. After a man becomes a Christian, he has not to lay again the foundation, but he has to go on and to advance in the Divine life. Still, whenever he shall advance, he is always to advance with this—"None but Christ! Christ is all." Every atom of progress that you make beyond a simple reliance upon the Lord Jesus Christ, depend upon it, will entail the painful necessity of your going back. If you begin to patch Christ's robe of righteousness with the very best rags of your own, no matter how cleanly you may have washed them, every rag will have to be unravelled, and every stitch will have to be cut. There is the rock Christ Jesus. Some Christians begin building their own stages on the rock. How carefully they tie the timbers together, how neatly they plane and smooth them; and then they get high up upon these stages that they have built, and they feel so happy—such frames! such feelings! such graces! such fulness! and they are inclined to look down upon those poor souls who are crying, "None but Jesus!" By-and-by there comes a storm, and the edifice they have built begins to crack and creak and rock to and fro, and they begin to cry, "Ah! where are we now? Now we shall perish! Now Christ's love begins to dry up! Now he will fail us!" Nay—no such thing! It is not Christ that is failing you; it is not the rock that is shaking, but what you have built upon the rock. Come down from the stage which you have built, and, as Job says, "embrace the rock for want of a shelter." I believe those souls have the most safety and comfort who trust simply to Christ. Was it not Irving who said that he believed his good works had done him more harm than his bad works had done him, for his bad ones drove him to Christ, but his good ones led him to rely upon them? And, after all, are not our good works bad works, for is there not something in all of them to make us fly to the fountain of the Saviour's blood for cleansing?

"As ye have received Christ Jesus the Lord, so walk ye in him," implies activity. Christians are not to lie-a-beds, nor for ever to sit still. There is an activity in religion, without which it is of little worth. Feed the hungry; clothe the naked;

help the poor; teach the ignorant; comfort the miserable; but take care that when you do all this you do it in Christ and for Christ, and let no thought of merit stain the act; let no reflection of getting salvation for yourself come in to mar it all, but in Christ Jesus walk day by day. Ah! brethren, if a thunder-storm were to come on just now while we are sitting here, and if the lightning should come flashing in at these windows and run with its blue flame down these columns, you and I might begin to feel some alarm; and if one were struck dead in our presence, in what kind of state would you and I like to be amidst such confusion and alarm? If I were to choose the words which I would like to say at such a moment, they would be—

“Nothing in my hands I bring;
Simply to thy cross I cling.”

You are in a storm just now; there goes a mast into the water; the boats have all been drifted away; the ship is pretty sure to be dashed on yonder rock; pallor is on every cheek, and turmoil on every side. What is your prayer as you kneel down? What are your thoughts? Do you think now about your sermons, about your visitings of the sick, about your prayers and your experiences? No! I tell you they will seem to you to be nothing better than dross and dung in such a state of apprehension. O! you will cling to his cross, and be conveyed to heaven, let the stormy winds blow as they will. And if everything were silent to-night, could we hear nothing but the ticking of the watch, were we ourselves reclining on our death-pillow, while loving friends wiped the clammy sweat from our brow, surely we should wish to say,

“My hope is built on nothing less
Than Jesu's blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesu's name.
On Christ, the Solid Rock, I stand;
All other ground is sinking sand.”

Well, walk ye in him just as ye would walk in the valley of the shadow of death, but walk on the mountain-tops of life's activities.

III Let us now say a few words on our third point—the model which is presented to us here. We are to walk in him “as we received him.”

And how did we receive him? Let us remember. You will not have to strain your memories much, for methinks, though other days have mingled with their fellows, and, like coins worn in the circulation, have lost their impress, yet the day when you first received Christ will be as fresh as though it were newly minted in time. O, that first day! Just mind the place, the spot of ground, where Jesus did meet thee. Some of us can never forget either place or time. Now, how did we receive Christ?

We received him very gratefully, having no claim whatever to his grace. We felt that we had done everything to deserve God's wrath. We confessed that there was no merit in us, but we perceived that there was mercy in him.

“We saw One hanging on a tree
In agonies and blood,”

and as he told us to look at him, and assured us that there was life in a look, we did look, and we were lightened, and we found life in him. Surely we had shaken our hands of all merit, as Paul shook off the viper into the fire at Melita. We had no confidence then in any resolution of our own, in any performances yet to come, much less in anything past. Well, we are to come now empty-handed; to-night our song is to be—

“Nothing in my hand I bring;
Simply to thy cross I cling.”

How did we receive Christ? Well, we received him very humbly. Whatever pride may be in our heart—and there is much of it, and I suppose we shall never get rid of it till we are wrapped in our winding-sheets—yet there was as little

that day as any we ever had at any time. O, how humbly did we creep to the foot of the Cross! We were then broken in heart and contrite in spirit. Ah, Christian! can you remember what humble views you had of yourself—what a sink of depravity you felt your heart to be? Do you not recollect Augustine's expression when he compares himself to a walking dunghill, and did you not feel yourself to be something of that kind—so base, so loathsome, that you could only stand afar off, and cry, "God, be merciful to me a sinner?" And you took Christ just as Peter took him—"Lord, save, or I perish!" Just as the sea seemed about to swallow you up, you laid hold upon the outstretched hand, and you were saved. Now, to-night, do the same. Your danger is as great as ever out of Christ. Your sin is as great as ever out of him. Come, then, casting away all the pride which your experiences and graces may have wrought in you. Come to him, and take him for your all! How did we receive Christ? If I recollect rightly—and I think I do—we received him very joyfully. O, what joy my soul had when first I knew the Lord! It was holyday in my soul that day. Perhaps we have never had such joyous days since then, and the reason has been most likely because we have been thinking about other things, and have not thought so much about Christ Jesus the Lord. Come, let us take him! The wine is as sweet; let us drink as deep. Christ, the bread of heaven, is as nourishing; come, let us eat as heartily. Fill your omers, O ye poor and weak ones! Gather much, for ye shall have nothing over. This manna is very sweet: it tastes like wafers made of honey. Come to my Master as ye came at first, and he will give you to drink of the living waters once again! How did we receive Christ? I am sure we received him very graciously. He stood at the door and knocked, and we said "Come in." Your Saviour, my dear friends, was long a stranger to your hearts. "Come in," we said. We knew that he meant to take the best seat at the table; we understood that he came as Master and Lord, but we said, "Come in." We did not quite know all that the Cross might mean; but whatever it might mean, we meant to take it up. Surely that day, when he asked us, "Can ye drink of my cup, and can ye be baptised with my baptism?" our soul said, "We are able," and though we have been unfaithful to him, yet I hope to-night we can take in Christ as unreservedly as ever. Had I dreamed when first I preached his Gospel that the way of the ministry had been so rough and thorny, my flesh would have shunned it; but, despite all, let it be what it is and ten thousand times worse, Come in, my Master; come and take thy servant; let me lie like a consecrated bullock upon the altar, to be wholly burned and not an atom left! Brethren, do you not feel the same? On this platform I have sometimes prayed that if the crushing of us might lift Christ one inch the higher, it might be so; and if the dragging of our names through mire and dirt could make Christ's Church more pure, we have prayed that it might be so. We have prayed that if any shame, if any dishonour, if any pain might put one more jewel in his crown than could be there in any other way, we might have the honour of suffering and being made ashamed for his sake. And I think, brethren, though the flesh strugglETH, we may ask to-night, "Lord, bind the sacrifice with cords, even with cords to the horns of the altar." We have received Christ, and in that same way—unreservedly, we desire to walk in him:—

"Have ye counted the cost? have ye counted the cost,
 Ye followers of the Cross?
 And are ye prepared, for your Master's sake,
 To suffer all worldly loss?
 And can ye endure with that virgin band,
 The lowly and pure in heart,
 Who, whithersoever the Lamb doth lead,
 From his footsteps ne'er depart?
 Do ye answer, 'We can'? Do ye answer, 'We can,
 Through his love's constraining power'?
 But do ye remember the flesh is weak,
 And will shrink in the trial-hour?"

Yet yield to his love who around you now
The bands of a man would cast,
The cords of his love who was given for you
To his altar binding you fast.

Ye may count the cost, ye may count the cost,
Of all Egypt's treasure;
But the riches of Christ ye never can count;
His love ye never can measure."

"As ye have therefore received Christ Jesus the Lord, so walk ye in him."

But, O! some have never received him. This last word to them. Do you seek the way of salvation? It is by receiving Christ. O, then, come and receive him! O, may the Spirit's power lead sinners to Christ! You need not bring anything to him. You need not bring a soft heart to him; you need not bring tears of repentance to him; but come and take Christ. Remember, it is not what you are but it is what Christ is! Never look at yourself, but look at the wounds of Jesus. O, there is life there! God help you to look—to look to-night! and if ye shall find him, our prayer shall be, that from this day forth ye shall walk in him; and he shall have the glory!

Essays and Papers on Religious Subjects.

A NEW YEAR'S SALUTATION.

BY THE REV. CORNELIUS ELVEN.

"Peace be with you all that are in Christ Jesus."—1 Peter v. 14.

THERE will be many and various salutations and good wishes expressed on the morning of this new year, which will simply pass as the compliments of the season. "A happy new year" will be uttered by thousands with very inadequate ideas of what alone will constitute true happiness. Is it sought in wealth, in honour, in pleasure, or in aught that earth calls good or great? Each of these might truthfully reply, "It is not in me."

But our salutation is more especially addressed to the Christian Church—to them that "are in Christ Jesus;" for this same apostle, in his second epistle, puts his salutation in this form—"Grace and peace be multiplied unto you," in which you will observe he puts grace before peace; for what peace can there be where there is no grace? "There is no peace, saith my God, to the wicked: they are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." But that true peace which flows from union to Christ, being chosen in him, preserved in him, called in him, and saved in him, is the richest blessing that can be enjoyed on earth. This peace, it has been truly said, is every way lovely; to the eye it is beauty, to the

ear melody, to the taste sweeter than honey; possessing this, you will have a happy new year. If the dark storm should gather in the east, the sun will shine from the west, and paint its radiant bow of hope on the darkened cloud. If the tempest should rage on the sea, and your frail bark be tossed to and fro, you will hear, amidst the roaring of the waves, the still small voice, "It is I, be not afraid." Or should you be called to pass through the fiery furnace, there shall be one with you like unto the Son of man. See, then, that you are "in Christ;" seek to "make your calling and election sure," and peace shall be with you.

Our main design, however, is to warn the churches "that are in Christ Jesus" against a false peace, and we have been moved to this by the apprehension that to many in the present day the message to the ancient church at Laodicea is too applicable. The members of this church might have said, "We are at peace among ourselves"—a form of report common enough in the letters addressed to our annual associations. Yet what said the Lord himself? "I know thy works, that thou art neither cold nor hot." Not hot enough to boil, nor cold enough to freeze; something between life and death, but more akin to the latter. It is, therefore, a false peace of which these lukewarm Christians make their boast. It is the calmness of a stagnant lake—

the quietness of the cemetery. O for the Spirit of the living God to stir the motionless pool to its very depths, and transform it into a flowing river! O that the wind may breathe upon these slain, that they may live!

If, as is said, the knowledge of a disease is half its cure, it may not be unprofitable to inquire, "Is there not a cause?" What, then, is the cause which benumbs and paralyzes so many of our churches?

Among other causes, the *freedom from outward persecution* may be adduced as favouring that false peace which is too prevalent among us. In times like these, in which there is no fiery ordeal to try the spirits, and in which, moreover, it is in a measure reputable, if not even fashionable, to make a profession of religion, professors multiply fast, and there is danger of a numerical without a spiritual increase. One year's persecution such as our forefathers endured would make sad havoc in our midst. The true plants of grace, firmly rooted and grounded in love, would remain unmoved, but the artificial flowers would perish in the storm.

In other cases the lethargy of the Church may be the result of a *partial theology*. The minister, if he would please men rather than God, must move only in the circle of a prescribed creed, the machinery of which is so constructed as to keep the poor hack from ever deviating an inch either to the right hand or the left. He is tethered by the "Church articles," and although there are green pastures and refreshing waters within sight, he must not taste himself, nor lead his flock either to the one or the other. Many good, but mistaken men are linked to a system, and are unhappily persuaded that their system necessarily contains all "the truth as it is in Jesus." In this system they are shut up like a worm in a nut, and there will remain unless they get wings to fly out of it.

But that we may not be understood as pleading for a latitudinarian laxity of principle, we put it down solemnly as another cause of lukewarmness and degeneracy, that in some churches the good old doctrines of electing love, justifying righteousness, efficacious atonement, with the necessity of the Holy Spirit's

work in calling, sanctifying, and meeting the saints for eternal glory, are but slightly recognized, if not adulterated or ignored. Doctrine, experience, and practice we maintain to be the threefold cord which in our ministry and our creed should never be broken.

Another cause of spiritual declension is, doubtless, the too-prevailing *worldly conformity* of the present generation, one phase of which is the mixed marriages which are lamentably common between members of churches and those who are indifferent, if not inimical, to vital religion. It is to be regretted that Christian parents, where pecuniary advantages are on the side of this worldly conformity, too readily acquiesce in the union of their sons and daughters to those who, however estimable in other respects, are destitute of the one thing needful. These same parents would be very decided in opposing their children's residence in a climate that would endanger their physical health, and yet, with fearful inconsistency, too readily assent to their taking a position which must imperil their spiritual health, and, in all probability, will gradually relax the fervour of their piety, till it accommodates itself to the tastes and wishes of the unconverted partner; or, to use a figure of Mr. Foster's, "the mind will recede degree after degree from the warm and hopeful zone, till at last it will enter the *arctic circles*, and become fixed in relentless ice."

Worldly amusements also are doing much to deteriorate the spirituality of the Church. We refer not only to the circus, the miscellaneous concert, and the endless public attractions which fascinate our youth, but to the private parties among professed Christians, in which, among other exceptionables, are sometimes admitted the comic song and dance; or, if inconsistency does not reach to this extent, how are the golden hours thrown away, during which there is not only a frivolity which excludes the introduction of profitable religious intercourse, but even rational and intellectual improvement! It is really painful to think how many who, on the first Lord's-day in the year, are seen around the table of the Lord, commemorating his dying love, and there professedly renewing their consecration to his service,

will, in the following week, participate in those *Christmas parties* which in no way differ from the gatherings of the avowedly irreligious, save that when, at the midnight hour, all are mentally and physically exhausted by the convivialities of the evening, the Bible is introduced, and a hurried form of family worship is observed as a quietus to the conscience, or which is really more consistent at such a time, even the form is dispensed with. It is scarcely necessary to inquire how, on retiring from such scenes, the devotions of the closet are observed. Dim and weary as the eye may be, it will not be difficult to read *Ichabod* written on its walls.

Bear with us, then, while we urge you to begin the year with the prayerful evidence of all that has hindered, and the diligent observance of all that is calculated to promote, personal and church prosperity.

Be more frequent and earnest in *secret prayer*. The soul has much to say to God that cannot be committed to any other ear. Here the flame must be kindled that is needed on every devotional altar; no other means can be a substitute for this. Deprive the flower of the secret dews of night and morning, and it will pine and fade beneath the rays of the noontide sun. "Enter into thy closet," is the command of Him who is both the Divine Teacher and Human Exemplar of his Church.

To you who have neglected, in whole or in part, the *social prayer-meeting*, we scarcely need say, this is both a sign and a cause of spiritual declension. O, then, for your own sake—your pastor and the Church's sake—henceforth resolve to break through every difficulty, and no longer "forsake the assembling of yourselves together, as the manner of some is," but be found *habitually* in that hallowed place where you may get a sight of the "Delectable Mountains," and an earnest of the better land, where prayer will culminate in unceasing praise.

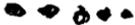
If these things be in you and abound, it is scarcely needful to say how greatly improved will be the devotions at the *family altar*; with what increased fervour you will exclaim with Joshua, "As for me and my house, we will serve the Lord." In the memoirs of Philip Henry it is recorded that nowhere did he shine

more brightly than as father and minister in his own family. All domestic arrangements were made subservient to family devotion. With this he began and consecrated the day; and evening prayer was offered before the servants and children began to be sleepy, and always before supper, that all might be more fit in body and mind to join in the services which he was accustomed to say "were like a hem to all other duties, which kept them from ravelling;" and with all this, his family worship was never tedious, but was so managed as to be a pleasure, and not a task, to the servants and children. Reader! go thou and do likewise.

Once more, dear reader, permit us to suggest whether, where churches are either in a stationary or declining state, there is not an error in charging it all on the ministry. Does it ever occur to you that there are seasons when your minister sits in his study depressed and heart-broken on account of the low state of the church; that is, of the lukewarmness and worldliness and covetousness of yourselves and individual members? When, with your names all before him, he is searching to ascertain how many of you are really prayerful, spiritual, self-denying, soul-loving, warm-hearted Christians, he is constrained to find that such are in a small minority; that the greater part have "left their first love," and he can scarcely find an Aaron and a Hur to uphold his hands. How many are habitually absent from prayer and church-meetings! And how sadly indifferent you are to the interests of Zion! Yet, not seeing the beam in their own eye, they magnify the mote in that of the minister, and again and again we hear the cry, "Our minister is a good man, but he does not attract; he has no pulpit power." Well, it may be true in part; but who have shorn him of his locks? Are you doing your utmost to revive the work in your church? And, if conscience pleads guilty, will you not, from this time, commence in the strength of the Lord a renewed consecration of all you have and are to the peace and prosperity of Zion? Then your complaints will be exchanged for thanksgiving, your prayers result in praise, and, however desponding your tone at the beginning of the year, it will end

with a "hallelujah!" and pastor and people will unite to exclaim, with adoring wonder and gratitude, "What hath God wrought!"

Finally, brethren, "Peace be with you." "Seek peace and pursue it." The absence of this in a church will be a stumbling-block in the way of the inquirer, and an occasion of malignant triumph to the ungodly, who, looking on our contentions, will exclaim, "Aha! aha! so would we have it;" while the possession and enjoyment of it will cause the Heavenly Dove to return in all his sanctifying and life-giving influence. The Church will be powerful in its aggression on the world, and we shall have the hallowed prelibation of the Heavenly Church, in which no unkind word will ever be heard, no look of estrangement will ever be seen, and every heart will glow with love; and vast and diversified as will be the assembly there, all will unite, without one discordant note, to celebrate the jubilant and immortal song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Accept, therefore, the new year's salutation,—"Peace be with you all that are in Christ Jesus!"

Bury St. Edmund's. 

FIVE THINGS A CHRISTIAN SHOULD AIM AT EVERY DAY, ALL THE YEAR THROUGH.

BY THE REV. JOHN COX.

"Thou knowest not what a day may bring forth." This is true of every day, and should be seriously pondered as we enter on the duties of each returning morning. Such being the fact, we know not what may exactly be the duties of the day, because we know not what new mercies may be bestowed, or what unexpected trials may be sent. If some new blessing come, gratitude should abound; if some unlooked-for storm of sorrow fall, submission should be exercised; if some trying provocation be received, then is the time for long-suffering or forgiveness. But as there are certain things which we *must* do every day as creatures, so there are certain things which we *should* do every day as Christians. We cannot live the natural life

without breathing, eating, and moving; so we cannot live the spiritual life, or act in character as Christians without the exercise of certain graces; and yet these are the very things which we shall be most tempted to overlook, and which we are most prone to neglect. I shall refer to five things, and express each in Scripture language. Every Christian would do well to commit these passages to memory, and by earnest prayer seek grace to bring them into his daily life.

I. "*To come to God by Christ.*" A Christian is one who has come to Christ, and who is coming to God by Christ. He has come to Christ for life and rest; and as an evidence of this sits at his feet and wears his yoke. He has so come as to be united to Christ, being reckoned one with him by a holy and loving God. Having entered through Christ as the door, he should walk in Christ as the way. This is his great business—so to make use of Christ as to "draw near to God." Whatever God hath made Christ to be for us and to us is in order "that our faith and hope might be in himself," 1 Pet. i. 21, and that "he that glorieth may glory in the Lord," 1 Cor. i. 31. This coming to God by Christ includes making use of Christ in his various offices, and a realisation of the quickening, guiding, upholding power of the Holy Spirit, that so we may be "a holy priesthood." Such will come out of themselves, come away from the world, crucify the flesh, and overcome Satan. While thus "coming" they will advance in that knowledge of God and of his Son Jesus Christ which is life eternal, John xvii. 3; they will realise the truth of the Saviour's words, "He that hath seen me hath seen the Father," and be able to say with John, "We know that the Son of God hath come and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life."

II. "*Casting all your care upon him, for he careth for you.*" It may be, Christian reader, that sometimes, with your first moments of consciousness in the morning, crowds of cares come upon you like armed men. What have you been in the habit of doing with them? Have you tried to give each a hearing, and

endeavoured to satisfy their different claims. Also, you know how often you have failed, and how impossible it is to do this. Surely we do not sufficiently consider the danger of nourishing fears. The Lord Jesus compares them to thorns which choke the Word, and associates them with surfeiting and drunkenness. See Matt. xiii. 22; Luke xxi. 34. And most Christians must have found that they "eat as do a canker," and corrode the soul. True, we must not be careless, nor say, with a reckless mind, "that things must take their chance." "A prudent man looketh well to his goings." If inordinate desires were repressed, and moderation in all things was observed, it would be far more easy to obey the exhortation, "Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." But suppose certain mistakes have been committed, and certain consequences have followed—suppose that, as the result of imprudence and vain glory, "cares like a wild deluge" overwhelm you—then repent, confess your folly; seek grace to retrace your steps; be not ashamed to let others see that you know and feel that you have acted wrong; but, above all, and with all, "pour out your heart before the Lord," casting yourself on his mercy, and his power, and all may yet be well. "Say not your way is hid from the Lord, and your judgment passed over from your God." The Lord knoweth how to deliver the godly out of temptation, even when, like just Lot, 2 Peter ii. 7, or favoured David, 1 Samuel xxvii. 1, they have heedlessly entered into it. Look to the Lord, "wait for the God of your salvation, and he will hear you." Is it not to unworthy and doubting ones that he speaks so lovingly?—"Hast thou not known, hast thou not heard, that the everlasting God the Lord fainteth not, neither is weary?" "They that wait on the Lord shall renew their strength."

III. *Set your affections on things above.* Shadows are here; things are above. "The things that are seen are temporal, the things that are not seen are eternal." Yet the shadowy and the temporal are constantly flitting before us, attracting and too often gaining our attention, and

then alluring our affections to cling around them. We are prone to gravitate toward the earth, yea, toward corruption. This makes the conflict a hard and constant one. If the attention is gained by, and the affections entangled with, earthly things, then the aim will be wrong. The first thing then is to see to it, that by God's help we do not give our attention to low things, but to the lofty ones. Our calling is high and heavenly, and we should attend to our calling. In heavenly things real affection is sure to follow right attention, and then the aim will be true. "The eye being single, the whole body will be full of light." There are things above, and God has given us, who believe, affections suitable to them; let us seek grace daily to rise upward. Who can calculate the misery that flows from a misplaced affection, or the happiness that must result when the affections are rightly placed, and when God himself says; *Love on?* The things above are spiritual, sublime, substantial, and therefore satisfying. They are suited to our new life, and sufficient for all our desires. They are described as "all spiritual blessings in heavenly places," "treasures in heaven," "all fulness," yea, "the fulness of God." We must rise in order to reach and realise them. But he who came from heaven to earth to save sinners, is gone from earth to heaven to bless and comfort all believers. The things we are commanded to set our affections on are identified with him; they are "where Christ sitteth on the right hand of God." He is the depository of all blessings, the almoner of God's infinite bounty. "It hath pleased the Father that in him all fulness should dwell. The Father loveth the Son, and hath given all things into his hand." "He hath the seven spirits of God." "He hath received gifts for men." O, how should the love of the Father in giving, the love of the Saviour in procuring, and the love of the Spirit who delights to shed abroad the Father's love, and to "take of the things of Christ and show them unto us," encourage us to set our affections on things above, and ever "look (aim) at the things that are eternal."

IV. *Rejoice in hope of the glory of God.* There is scarcely anything to which the believer is more frequently or earnestly exhorted, than to rejoice and give thanks.

To do this is glorifying to God, honourable to religion, useful to others, and beneficial to his own soul. He should possess the joy of thankfulness for his deliverance from deserved death, the joy of gratitude for boundless blessings bestowed, the joy of hope in the prospect of completed salvation and eternal glory. This joy has its root in faith in the Lord Jesus. "Now the God of hope fill you with all joy and peace in believing." "In whom believing, ye rejoice with joy unspeakable and full of glory." Thus it is that we "draw water with joy out of the wells of salvation." Our daily prayer than must be, "Lord, increase our faith." "Work in us the work of faith with power, that the name of the Lord Jesus may be glorified in us;" and then we shall not lack joy. * That Saviour who is anointed with the oil of gladness above his fellows will, through the Holy Spirit the Comforter, cause his joy to enter into us, in order to prepare us to enter into his joy.

Then, at his appearing, will the glory of God be revealed. Those found in Christ in that day will with him be joint heirs of that glory. The excellencies of God will be unfolded to the enlarged intellect, and the blessedness of God will be communicated to the purified affections. Now the glory of God is but dimly seen. There is so much to obscure, and our spiritual organs are so feeble. Then all obscurity will be gone, and we shall be fitted to bear the revelation of God in glory. In the glory of God we shall rejoice. We shall prove that he is what he declares himself to be—ininitely great, holy, and gracious; that he is to us all he has promised to be; and we, pleading these promises in faith, shall find it even so as those have in all ages who have trusted him. That nothing can interfere with his glory, or hinder its full manifestation in his own time, are also reasons for exceeding joy. We hope to see the day when "according to God's name shall be his praise to the ends of the earth;" and when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

▲ In this hope we rejoice.

V. "Seek the profit of many, that they may be saved." If Christ is lived upon, spiritual things loved, care cast on the Lord, and glory anticipated, we shall

not, we cannot, live to ourselves. Those who receive must give; those who love must labour; those who rejoice will testify; and those who are depending on God's providence will have a leisure of soul to think about and care for others. A heavenly mind will be an expansive mind; if there is height in our devotion, and a depth in our dependence, there will be a breadth in our devotedness. "What wilt thou have me to do?" is the language of gratitude as well as of concern. He who saves us provides with a sphere of labour; and the one furnishes us with motives and strength for the other. If the Lord takes us up to the Mount of Communion, it is not only to prepare for our future heaven, but to fit us for present service. The joy of the Lord, the joy of hope, is our strength. Jesus, who shone on the Mount of Transfiguration so brightly, and conversed there with heavenly beings, came down immediately after to the valley, to come in contact with a raging demon, to help an afflicted father, and to rebuke and instruct erring and feeble disciples. Let us aim to follow him in communion and consecration. It is the profit of others we are commanded to seek. We must not seek so much to *please* as to *profit*. Many do the former, careless of the latter; and some, in attempting the right thing, adopt a wrong method. If we would do good, we must not only be zealous and faithful, but kind and gentle. The Lord Jesus went about doing good. Let us study his method, and seek to possess his mind—his compassionate, condescending, considerate mind. He who was so great was never haughty, but "meek and lowly of heart." He who was so wise was never overbearing, but "condescended to men of low estate." He stooped down to wash the feet of his disciples, and, when he had so condescended, said, "I have given you an example that ye should do as I have done to you."

We must not wait for great things to begin with, but heartily and honestly set about *whatever God sets before us*, and then greater things may follow. Paul, when wrecked at Melita, actively engaged himself in gathering sticks in order to help to warm his shivering companions, and this lowly employment led on to loftier, and ended in the bestowment of

large blessings to many. A kind word to a child, a simple question to a servant, a tract given to a traveller, and above all daily opportunities at home and in the church faithfully filled up, may issue in much profit to others, and bring great praise to God. At all events, let us aim at this, and pray earnestly for it.

Christian, ponder the five texts at the head of these five points; pursue the things contained in them if you would be happy through the year now entered on, and honoured of God to be his instrument of good. Faith in the God of grace, dependence on the God of providence, association with heavenly realities, anticipations of coming glories, devotedness for Christ's sake to daily though lowly duties, is real happiness and true holiness. "Furthermore then, we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more" (1 Thess. iv. 1). Good Archbishop Leighton said "that he loved a life divided between ascending up to heaven to procure blessings, and descending to diffuse them upon earth." This is the way to please God and serve our own generation according to the will of God.

Ipswich.

ENTERING THE CLOUD.

BY THE REV. T. R. STEVENSON.

WE have been allowed to enter on a new year. Our position, in so doing, is like that of a ship, which, having reached a certain port on her voyage, waits for awhile, then lifts her anchor, spreads her canvas, and turns her prow again toward the haven for which she is bound. Or it is like that of a traveller who rests for a time at a way-side inn; then, taking up his staff, and slinging his knapsack over his shoulder, resumes his journey. These comparisons are familiar to us all. We often compare life to a voyage, speaking of "the storms of life;" we often compare it to a journey, talking of the "ups and downs of life." But there is another figure, which, though not so well known, is very suggestive. In the account given of the transfiguration, we are told that "there came a cloud, and overshadowed them; and they feared as they entered

into the cloud." In beginning a new year, we are very much like those referred to in this verse. *Entering into a new year is like entering into a cloud.*

Why is it? Why like a cloud rather than any other of the manifold objects which nature presents to our attention? Because of its obscurity. Clouds obscure other things. They hide from us the sky, they dim the light of the sun, they conceal the distant and beautiful landscape. If you have ever been in a cloud, you will not soon forget the obscurity of it. If you have climbed a lofty mountain or a high hill, the top of which was enveloped in a cloud, you will remember how obscure everything was. All around you there was a white mist, and you could only see a short distance before you.

It is so with us all. There is a cloud of obscurity before us, hiding from us the future. The twelve months gone by are like twelve friends whose faces are familiar to us, whose voices we have not forgotten, although they are now all in their graves; but the twelve months before us are like twelve strangers, patiently waiting for us at different stages in the journey of life, whom we know only by name. Eighteen hundred and sixty-four is a page in the book of experience filled from top to bottom with writing; eighteen hundred and sixty-five is a blank leaf at present.

"This time next year." What a common phrase! How often these words are repeated to-day! Thousands of lips have doubtless spoken them, and thousands of hearts pondered them. Again and again you have, most likely, found yourself peering wonderingly into the future, and asking how *this* will be, and how *that* will be going on "this time next year." If your sympathies are large, and you are interested in the weal of the race at large, you wonder how it will be with the world at large "this time next year." What will be the condition of the nations of the earth? America—will it be at peace or at war? will the glorious work of emancipation have advanced or retarded? Europe—how will it be with its peoples "this time next year?" Will France be under the clever rule of Imperialism, or will some violent, volcano-like revolution have brought it to an end? Will Italy be going from strength to strength in her newly-gained

liberty, or will she disappoint the expectations of those who watch her course with such interest? Will Russia be emerging from the long, long night of barbarism, or will the hopes awakened by the abolition of serfdom be destroyed? We do not know—we cannot tell; we are entering into a cloud. Our own dear England—how will it be with it “this time next year?” Will the voice of famine be heard in our streets, or will trade have lifted up her drooping head? What will be its scientific condition? Will any great invention or grand discovery have been made? What will be its moral condition? Will crime be increasing or decreasing? What will be its spiritual condition? Will the Church be making little progress, or large inroads on the domains of sin and error? We do not know—we cannot tell; we are entering into a cloud. Yourself—how will it be with you, my reader, “this time next year?” Shall you be well or ill, useful or useless, better or worse, happy or sorrowful, alive or dead? We do not know—we cannot tell; we are entering into a cloud.

In this respect we are like the apostles on the mount of Transfiguration. But in another respect we need not be like them—should not be like them. “They entered into the cloud;” in that respect, we cannot but be like them. “They feared as they entered into the cloud;” in that particular we need not be like them. We need not fear. We often do. As we think of the obscurity of the future it appals us. Reflecting on the darkness that hides what is to come, we feel lonely and timid. But we should not fear. Why not? Because the cloud is necessary. As it is with physical clouds, so is it with the cloud that hides from us the future. Clouds are blessings. Rain comes out of them. Like ships that float in the calm blue ocean of the sky, gathering water from river and sea to shower down on earth, we cannot do without them. So of the cloud that obscures our coming experience: it is necessary to our welfare.

1. *This cloud is conducive to our usefulness and happiness.*—Sometimes we are prone to be discontented, and to murmur at God because he lets us know so little of the future. The uncertainty of not knowing whether we shall win or lose a

certain object which we wish to gain; the uncertainty of not knowing whether we shall reach or fail to reach the goal which we have set before us, is a source of annoyance and anxiety. But should we be happier if we knew the future? should we be better and nobler if we knew the future? Is not our very ignorance a great aid to happiness and goodness than the most perfect knowledge could be? Supposing that at the beginning of the past year you had been able to see all the trials, all the disappointments, all the sorrows you have passed through, it would have been a far more sorrowful year to you than it has been. You would have had not only actual trials to bear, but the gloomy expectation of them. Your load would have been doubled.

Yes; knowledge of the future would strike a death-blow to our peace. Could I foresee my coming life, I must needs see its vexations as well as its comforts, its miseries not less than its mercies. Surely no one will have the effrontery to say that *that* would be well. On the contrary, the expectation of trials which we were certain would soon befall us, would effectually destroy our enjoyment of present privileges. One man would think thus: “It is true that I have health now; but what of that? it is soon to be taken away, and I am to spend my remaining days as a wretched invalid.” Another would think thus: “My business prospers so far; but that gives me no satisfaction, for a few years will find me a bankrupt.” A third would think thus: “I am surrounded by a circle of loved and loving friends, but I never associate with them without a bitter pang, because it has been revealed to me that, ere long, he dearest of them will be in their graves.” Foreknowledge carries with it a tremendous penalty. Prescience must be bought at a price too high to justify the purchase.

Who can look at a fond mother clasping her new-born babe to her bosom, in all the ardour of maternal love, without feeling how merciful is the Hand which rolls the cloud over the future? Perhaps God sees that *that* child will grow up to be a miserable man; God sees that it will lead a wicked, vicious life; God sees that its shameful career will have a tragic and mournful end; that it will sink down from the wrecked vessel into the deep

sea, and lie there a ghastly corpse, with unclosed eyes and dishevelled hair, or that it will groan out its last moments, bleeding and wounded, on the dreadful battle-plain. God sees all this; what if that mother also saw it? How it would damp her joy! what a dark shadow it would throw across her life! Then, indeed, each year she would enter into a cloud, but enter it in a storm of grief. Verily, "it is the glory of God to conceal a thing:"—

"It was good, it was kind, in the Wise One above,
To fling Destiny's veil o'er the face of our years;
That we died not the blow that shall strike at
our love,

And expect not the hand that shall dry up our
tears.

O! did we but know of the shadows as nigh,
The world would, indeed, be a prison of gloom;
All light would be quenched in yonth's eloquent
eye,

And the prayer-lisping infant would ask for
the tomb."

Supposing that, knowing the future, you were to go to an earnest and devoted Christian and say to him, "You are trying to do good, but your efforts will be almost useless; for some months you will warn and exhort sinners, but none will be converted; you will visit the sick and the dying, but none will be converted; you will point men, again and again, to the Lamb of God, but none will be converted." What would be the result? We all know. He would not, indeed, cease labouring for men's salvation, for he does this because God commands it; but he could not work as heartily and happily as he now does. As it is, the obscurity of the cloud aids him. It affords scope for hope; and hope that paints her rainbow on the stormiest sky, that lights a lamp in the gloomiest vale, that "abides when other friends abscond"—hope cheers and strengthens him. The cloud we are entering is essential to our usefulness and our comfort.

2. *This cloud helps to humble us.* If a man who has but a mere smattering of knowledge on any subject is vain and conceited, one of the methods by which to drive the conceit out of him is to bring him into the presence of those who know much more than he, and to let him hear them talk. If because he knows the movements of some planets, he fancies he has a perfect knowledge of astronomy; if because he knows that

there are such processes as digestion and assimilation, he fancies he has a perfect knowledge of physiology; if because he knows the names of a few kings and queens, he fancies he has a perfect knowledge of English history, take him into the company of one who knows all about these branches of knowledge, and his pride will sustain a severe blow.

Now, one of the dangers of this age is pride, intellectual pride and self-sufficiency. Science is making such wonderful revelations that men speak and act sometimes as if they knew everything. Look carefully into many sceptical difficulties and infidel objections, and you will soon find that they arise from forgetting that our knowledge, after all, is very imperfect, forgetting that we do not know everything. For instance, Strauss says that miracles are "irreconcilable with the known and universal laws of nature." What a cool assumption! "Universal laws," indeed; but who knows the "universal laws" of nature? The self-complacent sceptic quietly takes it for granted that we know the "universal laws of nature." So much for the modesty of neology.

In view of facts like this, it is well to be reminded by each returning epoch of time that we are ignorant beings after all. Nothing that occurs to-morrow can we know for certainty to-day. Therefore let us be humble, and acknowledge that we "know in part."

3. *This cloud tends to make us seek God's guidance.* If I have to travel on a road and through a country unknown to me, I shall seek the guidance of those whose company I should not have and whose acquaintance I should not make under other circumstances. Your little child comes to you and clings to you in the dark; whereas, perhaps, in the light it would not seek you, but go elsewhere. And it is often so with men in relation to God. Our ignorance of the future ought not, of course, to be the main cause of our seeking him; we ought to seek him because he is God—because it is right. But our ignorance is calculated to act as an additional stimulus to our seeking God, and is likely to lead us near him when other things fail to do so. Who of us can look forward into this new year without feeling this, and who of us can enter the cloud which hides from us

the future without feeling, more than ever, his weakness and his dependence on God?

My reader, if penitently and earnestly you seek that Divine direction, it will not be withheld. This let us do. Now we are starting afresh on life's change-ful course, anew let us devote ourselves to him who has kept us until now. Be this our prayer, "Guide me by thy counsel."

"I know not the way I am going,
But well do I know my Guide;
With a child-like trust I give my hand
To the mighty Friend at my side.
The only thing that I say to him,
As he takes it, is, 'Hold it fast;
Suffer me not to lose my way,
But bring me home at last.'

As when some helpless wanderer,
Alone in an unknown land,
Tells the guide his destined place of rest,
And leaves all else in his hand—
'Tis home, 'tis home, that we wish to reach;
He who guides us may choose the way;
Little we heed what path we take,
If nearer home each day."

Luton.

"SO I AWOKE."

BY THE REV. HENRY ASHBEY.

SLEEP is emblematical in Scripture of the believer's death, as setting forth its sweet tranquillity, and his joyful hope of a future resurrection. Sleep also is in Scripture emblematical of the state of unbelievers, as setting forth their insensibility to the things of God; and hence that arousing of the soul to the consideration of those things which initiates conversion, is very properly designated an "awakening."

To the serious mind it cannot but be a painful thought, that there are so many in the world fast asleep as to the claims of religion and the concerns of the soul. To know that there was one sleeper in a burning house, would give to the benevolent mind a thrill of horror; but this horror would be much greater in the case of a burning city, with the majority of its inhabitants insensible to the fast-extending flames. Likewise, the spiritual peril of one sleeping sinner is a sight over which the good man weeps; then with what painful emotion does he regard the actual spiritual peril of the thousands around him! Not only in every city, but in every congregation

there are men fast asleep in sin, in whose heavy ears we have to shout the admonition, "Awake to righteousness, and sin not." One purpose of a preached Gospel is to arouse men; and, blessed be God, instances are constantly occurring to show that in this respect a preached Gospel is a glorious success—so that whilst there are few congregations without its sleepers, there are also few without its awakened.

We trust there are amongst our readers those whose hearts have been smitten, whose consciences have been convicted, and who now have upon them the excitement of their awakening. These persons, referring to the circumstances under which or by which they were awakened, can say, "So I awoke."

Between such an awakening and that to which Pharaoh's words have primary reference, we do not profess to see an analogy, though some would trace such analogy in the Divine origin of both Pharaoh's dreams, and the sinner's convictions, in the terror characteristic of both, and in that reference to a Divine teacher to which both conduct. But we frankly confess that no such analogy has influenced us in the selection of these words of the old Egyptian monarch. The words have occurred to us as they stand in sententious independence, as a sort of stock into which to engraft a few thoughts on the spiritual awakening of sinners.

This awakening consists in the arousing and directing of the attention to spiritual subjects. When a man is aroused from sleep he sees, if it be daylight, objects which before were concealed from him; and when a sinner awakes in the daylight of Divine revelation spiritual objects are laid open before him, and he sees them under aspects which they never before presented: they strike him with irresistible force. Sin has a hideousness with which it had never before been clothed; hell has terrors which fill him with apprehensions too keen for expression; the Saviour's love has a tenderness which moves him even to tears; and a life of holiness, instead of seeming a life of gloom, appears the happiest as well as the most dignified life a man can lead. "My sin! my sin! my sin!" he ex-

claims, with the awakened Luther, as he seeks to liberate himself from the fell monster which during his perilous hours of sleep has coiled itself around his soul. Then how grand, how enticing heaven, built far above the reach of the infernal fires, seems to his newly-opened eyes; and how far, far beneath it this poor world, which ere the awakening engrossed his love and secured his best exertions! "Let daws delight to immure themselves in dung, while eagles scorn so mean a game." Once he resembled the daw, but now the eagle; he soars on the pinions of desire, far above this world of sin. Now God's great love strikes him as a surpassing marvel, which but for the thought of its past abuse or neglect would ravish his soul with delight; while the Cross is that "central point of bliss," which, could he but read it, would make him truly happy. How he envies the men who live by faith beneath it and catch its healing drops of mercy!

Doubtless, there are diversities in the experiences of the truly awakened. Men equally awake see different objects, or the same objects differently; and all are not impressed exactly alike. Danger does not startle the strong man as it does the timid woman; as men are differently constituted mentally, they are not likely all to feel alike under the same convictions; and in different individuals anxious concern produces different fruits. Agony is a proof of solicitude, but not a necessary one. The jailor felt it, but not Lydia; yet both were awakened—the one by an earthquake, and the other by a gentle touch of God. Insensibility is a certain evidence of carnal sleep—is carnal sleep, in fact; but there may be genuine solicitude apart from the anguish of despair.

And as there are diversities in the experience of the awakened, so the circumstances tending to their awakening are diversified too. The Word of God is, no doubt, the great instrument wielded by the Spirit in the conviction of men, but that word is brought home to the soul in diversified ways. More are aroused by the preaching of the Word than by any other single means, we do not doubt. Under the Word preached by apostles and apostolic men, have the sons of carnality and the slaves of Satan

been convicted of their dire sinfulness, and made to fly for refuge to Christ Jesus. But other means are employed by the Sovereign Spirit, and they who think that men must all be awakened in the same way limit the Holy Spirit of God, and so dishonour him. Various, indeed, are the testimonies borne by young converts as to the means of their conversion, though all unite in the fact, that grace did the work. Listen to a few statements which, if fictitious, are not false.

"God was pleased to arouse me," says one, "by an alarming sermon on the wages of sin. As the preacher defined sin, I felt how guilty I had been. So far from loving God, I had, if not hated him, neglected him and disobeyed him. My sins stood out before me in black array. I felt myself to be a guilty wretch. I never shall forget that sad hour. As the consequences of my sin were portrayed, I thought my heart would have broken. So I awoke."

"Years ago," relates another, "I was driving a prosperous trade, and had around me a healthy, happy family. I was thoroughly worldly. I had waxed fat, and forgotten God. But all at once my business took, as I then thought, 'a bad turn'; sickness entered my family, and several of my children died. It was as if I had many hearts torn out; the anguish of my losses was dreadful. I was led to serious consideration; I felt that God's hand was upon me, and that these events were intended to reprove me for my worldliness. The vanity of the world and the claims of eternity presented themselves to my mind as I had never before contemplated them. I meditated on the folly of trying to gain the world at the expense of my soul, and 'so I awoke.'"

"I must trace my conversion, under God," a third remarks, "to the fidelity of a dear friend. He often conversed with me about my soul. I put him off time after time; but one day he was more earnest than ever in admonishing and entreating me; he told me of the Saviour's love and the impenitent's doom in words so tender and affectionate, that my heart smote me. I could resist him no longer; he mastered me completely. His words, though in the softest tones of friendship, pealed through

my soul—I thought, I resolved, I prayed, 'so I awoke.'"

Hear the story of a fourth:—"I had a pious mother, sir; she was a good woman, if ever one breathed on this earth. She was a saint, as all who knew her admitted. She used to instruct me in the Scriptures, which she loved above her silver and gold, and often did she pray with me so meekly and sweetly, that I never listened to her tones without thinking of the fabled music of the spheres. When I left home, the last present she gave me was a Bible; and her last words were these: 'Read and follow this Book; and may God bless thee, my dear boy, and keep thee from evil!' I did not take her advice. I became a reckless fellow. Well, one day I was summoned home *immediately*. I obeyed the summons; and, alas! it was to see my mother die. She died as she lived; her death was calm as the summer evening. Death seemed to kiss her life away; nor did she resist his black lips, or seem offended by his horrid breath. Just before she expired she gave me one of her melting looks, and with a strange unearthliness of tone—I think I hear it now—she said: 'Charlie, you will meet me in heaven, will you not?' Soon after this she fell asleep in Jesus, and 'so I awoke.'"

"Before my conversion (we now give our last testimony) I was a most abandoned wretch. I went the round of the vices; I revelled in corruption. Having spent all my money, I was reduced almost to starvation; my 'friends,' who applauded me in the midst of my gaiety as a jolly fellow, and who had helped to spend my substance in riotous living, forsook me. Disease, the effects of my licentiousness, clave to my flesh. I was full of pain and weary of my life. Unable to support myself, I had to take refuge in a workhouse. There I lay for months between life and death. However, while God's hand was heavy upon me, his eye of mercy was over me. I communed with my own heart upon my bed, I considered my ways, reviewed my sinful course and God's great goodness, and 'so I awoke.'"

We could easily multiply cases illustrative of the various means by which men are awakened by God's Spirit; but those advanced already must suffice.

Nor let any one think that some of the circumstances were too trivial to produce the effect ascribed to them. Remember that the falling of an apple revealed to Newton one of Nature's grandest mysteries, and a word spoken in season by a faithful friend gave that turn to Kitto's mind from which arose all his usefulness and literary fame. In things spiritual as well as in things temporal, God delights to make small causes produce great results; and we should be thankful that by any means men are awakened and saved.

Awakened one, we will say a few words to you, and so conclude our paper.

Be thankful for your awakening. No event of equal importance has happened to you during the past year, and of all the years of your life none can compare with that. Be thankful for your awakening—it will prove your life. God has aroused you. You are out of perdition. The awakening might have come too late—on the bed of death, or in a drearier place still. But there you are, with open eyes and an aroused heart, at the gate of life; trembling and alarmed it may be, but you are *there*. Many that have slept a shorter time than you, have been lost for ever; have lifted up their eyes only in torment. Chief of sinners, as you deem yourself, thank Christ Jesus our Lord, that you have so far obtained mercy as to be arrested in your course. This is the crisis of your being, which angels contemplate with interest. Thank God for it.

Guard against a renewal of your slumbers. Satan has his lullaby for babes in Christ. He has his opiates for wounded consciences. As a roaring lion he goeth about, seeking whom he may devour; but he does not look like a roaring lion; that would be bad policy. As a serpent, he shows his beautiful coat, and hides his sting. Beware of him—most of all his *soothing voice* and feigned sympathy. "Satan does not march his victim up to face perdition point-blank. He leads him to it by easy stages, and through a labyrinth that shows no danger. Round and round go those circling currents of the northern sea that swallow the ship; and by the same winding evil goes the spiritual decline, that ends in spiritual death."* Listen

* Huntington.

not to the deceiver, fling away from thee his wiles. Avoid the scenes that would lull thy fears. Take care that thy wounds be not too easily healed. Live as it is said the holy Baxter lived, "always trying to do what will bear to be thought of for ever and ever."

Our last word to thee, awakened sinner, ought to have been our first, and would have been but for our fear lest it should be lost in subsequent counsels: it is this—*Fly at once to Christ*. Thus consecrate the opening year by the best act of thy life—the noblest effort of thine awakening spirit. Let the light of this year shine around thee at the Cross, reflecting upon thee thence all the beautiful and varied hues of saving grace. Pharaoh sought for Joseph when he awoke, and do thou, springing from thy recent slumbers, seek a greater than Joseph, as thine is a better awakening than Pharaoh's—even Jesus. To the Cross—away, away! Linger not. Begone to the Refuge!

Thou, great King of Mercy, art will-

ing to receive all who come to thee, and vain is the flight of awakened men from sin and danger, "unless they travel upward to thy throne." There sittest thou, the satisfying one, with help for sins and holy perfecting for all requirements.

Yes, penitent sinner, he is there, on that blessed throne, with a pardon for every sin, a bliss for every woe, a blessing for every curse—in a word, "a perfecting for every requirement." He will not cast you out, for he loves you. He will not cast you out, for he died for you. He will not cast you out, for he is exalted to be a Prince and a Saviour, and to give such us you a right royal reception. Go; he calleth thee. Go on this "first day of the first month;" and this shall be to you, with a real and radiant blessedness beyond thy best and highest thoughts—a *happy new year*, which with all my heart I wish thee, my awakened reader.

Luton, Beds.

Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FAENINGHAM,

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

THE NEW YEAR.

THIS will be a glad New Year's day to many thousands of Christians. 'It may not be ushered in by shouts and laughter, and clanging of tongues. But earnest prayers will hallow its morning, subdued songs will greet its approach, thankful hearts will give it a welcome, and humble voices bid it God speed. In many of England's bright homes Ebenezers will be raised, and hosannas sung. In many of England's sacred sanctuaries the feast of love will be kept around the Lord's table, and hundreds of glad eyes will see the King in his beauty.

Special days are always solemn. They come so seldom in a lifetime. They are very important landmarks. Standing upon them, we can look back upon the way through which the Lord hath led us, and forward at the few misty steps lying before. Looking back is rather a saddening process. We were

so different from what we intended to be—we fell so far, so very far short of the standard we had raised for ourselves. And if we have any impartiality for ourselves, we can but see that this may be the case again. The future, which we paint in colours glowing enough, will be no more satisfactory, if we attempt to go forward in our own strength, than the past has been.

Therefore on this new year's day prayer is the all-important thing. It must not be that we attempt to go even into its early hours without a solemn consecration of ourselves to the Master, without earnestly and sincerely laying upon his altar so much of the year as he may see fit to give us.

For who intends that the new year shall be no better than the last? We dragged through it, thinking mostly of ourselves and our own pleasures. Christ's kingdom progressed, it is true, but not

much through our instrumentality. We went on with our merchandize, thinking each morning how much we could gain. We heard our brother's feeble cry, and responded—*feeby* also. We attended the means of grace, but not always with our hearts in them; for sometimes they were left at home with our business. There were prayer-meetings to attend, the sick to be visited, the missionary and other societies to be encouraged and supported; but we were busy with our own affairs, and too often turned a deaf ear to the appeals of them all.

Shall we do the same during the new year? *God forbid!* Rather let us pray and watch and strive that this year, at least, we may not be cumberers of the ground. O, brethren and sisters, what manner of persons are we if, believing our soul's salvation secure, through the free and boundless grace of God by Jesus Christ, we care no more for the matter, wrapping ourselves around in our own safety, accepting his healing with greedy hand, and departing with the mine who spoken word of praise? Surely the life he has ransomed is due to him; surely the powers he has made strong should be devoted to his service. We profess to be followers of Jesus. "He pleased not himself." "He gave up his life for his sheep." He ministered to the people, feeding, and teaching, and healing them. O! ye who bear his name, *go and do likewise*. How can we expect to be owned by him, if we do nothing to show on whose side we are?

Let us, then, make the new year one of earnest purpose, and devoted love. And when our hearts have, perforce, grown hard by reason of the world's pressure upon us, let us gather around the Cross, and seeing the Saviour there, bathe his feet with our tears. We should be better workers if we were better lovers. It is because we love little that we give little. O, let us cast this base ingratitude from us, and cling to him who has given himself for us.

And, in order to secure this great desideratum let us make the most of all the privileges which the Master places in our way. There are many means towards this great end. There are wells in the wilderness. "There is a river, the streams whereof make glad the city of God." And by these streams, in the

quiet of the Sabbath of rest, we may sit and be comforted. Let no one who wishes to pass a happy year neglect the services of the sanctuary. Few things should be of sufficient importance to detain us from the place where Jesus comes. And do we not know, from long and happy experience, that if we seek him he will be found of us? The new year may have its trials and its temptations, but let us bless God that it will also have its Sabbaths.

And the mercy-seat, where we may resort in private for a blessing, for guidance, protection, and salvation, must also be appreciated and improved. There is a kind of pleasure that comes to the worldling from his frivolities. But the Christian will know little of God's blessed boon, the peace that passeth understanding, if he be not often found at the mercy-seat.

Usefulness is also a means of grace. O, Christian, be not selfish! Live for God and your fellows. Make some one the happier and the better for your life. Give kind words to the little child; loving sympathy to the aged; willing help to all. Forget not the cup of cold water in the name of Christ. Let none say of you that you care only for yourself. Moreover, a Christian who is not *conscientious* cannot be happy. An upright, straightforward course of action, an noble, unblushing profession of the principles which actuate him, should never be wanting. "I'm not ashamed of the Gospel of Christ" should be written upon every brow that has bent before the Cross.

It is to be feared that at the present time we are rather afraid of standing out from among the world have a morbid dread of being considered peculiar, even when to be with the multitude is to go into wrong.

It will be well to begin the new year with an honest avowal of our Christianity, and a determination that we will permit no mistake to exist in the minds of our neighbours as to whether we are on the Lord's side or not.

And, dear readers, we wish you all a very happy new year.

Some of you who are young have no doubt but that you will be happy. And surely many bright days of sunshine and flowers lie before you. But then it is well to be prepared for the dark days

also. There must come some time of trial and temptation, perhaps of suffering, even in the new year that looks so joyous in the future.

Know you of a Stronghold in which you may hide until the danger be past? Have you a Friend who will help you in every emergency? an Adviser to direct you in each perplexity? If not, the new year can scarcely be a thoroughly happy one to you; it must be overcast, it must be dangerous. O, dear young readers, in this treacherous and sinful world, God satisfy you early with his mercy. God help you to choose the better part, which shall not be taken away from you!

A happy new year to you also, dear readers, who are farther advanced in life. You are not so sanguine as in the days of youth. You know that cares will come, and sorrows throw their darkling shadows over you. Life has taught you many lessons, and one of them is not to look with too much certainty for a cloudless sky. Still we may hope that the year 1865 will be happier than some of its preceding ones; that you may have as much of worldly prosperity as will be good for you; that, above all, you may

be blessed with a holy nearness to the Saviour.

A happy new year to all our dear aged readers. The snows of many winters upon your heads speak of the watchful care of the Father over you. Gently and tenderly may he conduct you down life's incline, and bring you, with your youth renewed, safely to the rest that remaineth.

A happy new year to the sufferers in life's journey. It may not look very bright, but the sun may unexpectedly burst forth, and it may be very happy after all. Joy and healing and prosperity may come. Nothing is too difficult for the Almighty. Perhaps, ere this new year becomes old, the Master will come and call for you. Are the ties of earth strong, and will it cost you some tears to go? O, Jesus will loosen them all, and make the other world so bright, so dear, that you shall be glad to go. "When you pass through the waters he will be with you." Dear reader, whoever, whatever you are, if you love the Lord Jesus in sincerity and in truth, there may be some shadows, there may be some showers, but, on the whole, you will have a happy new year.

Reviews.

Parables; or, Divine Poesy. Illustrations in Theology and Morals, selected from Great Divines, and systematically arranged. By R. A. BERTHAM. London: F. Pitman, 20, Paternoster-row.

WE really cannot possibly perceive what the head title of this book has to do with either its character or contents. The second or running title expresses really and truly what the book is. It is a selection of very valuable and precious extracts from really great and illustrious authors on theology and morals. The contents of this first part take in—Adversity, Affections, Affliction, Ambition, and Anxiety, &c.; and we have excellent illustrations from Donne, Adams, Sibbes, Guthrie, Beecher, &c. We wish the work all possible success.

Our Eternal Homes. By a BIBLE STUDENT. London, F. Pitman, 20, Paternoster-row.

THIS is pre-eminently a book for thinkers. It is written in a true philosophical spirit, and enters with great solemnity on the subject of the world to come. The writer adopts the principle that the world of spirits surrounds us, and that the felicity or misery of the future is to be

found in the moral condition of the departed. It would be difficult to name any work in which there is exhibited so much reverent reasoning, with a spirit of such elevated Christian love. But it is the book for the few; the majority of casual readers would consider it mythical and beyond their reach, and, to a certain extent, it is so; but it is so permeated with the pure sublime, that it is entitled to a devout and careful perusal. The chapter on infants in heaven is pre-eminently beautiful, and the whole work is adapted to supply material of reflection for intelligent and spiritual readers. In saying this, we do not by any means commit ourselves to all the conclusions of the talented writer.

Original Nursery Rhymes for Girls and Boys. By A. J. ELLIS, F.R.S. With Illustrations by E. J. ELLIS. London: F. Pitman, 20, Paternoster-row.

A CAPITAL little book. The stories good; the rhymes more than average excellency; well printed, and nicely illustrated. Now, parents, send for it, and add it at once to your children's library.

Sermons by Henry Ward Beecher. Vol. I. London: J. Heaton and Son, 42, Paternoster-row. THIS handsome volume contains twenty-four sermons by the most popular of all living preachers. Totally unlike the usual class of printed discourses, they are discursive, peculiar, and certainly often anything but an exposition of the texts at the head of them. But they are singularly striking, and contain some of the finest outbursts of eloquent appeal to be met with in the English language. We predict that they cannot possibly fail to command an immense circulation. There is an admirable life-like portrait adorning the volume, which is also published separately, in quarto size, for framing. We have never seen a likeness more faithful and telling, or executed in better style.

The Mother's Friend. Vol. V. New Series. London: Jackson, Walford, Hodder, and Co., 27, Paternoster-row.

A MOST excellent volume, fully answering to its title, and deserving of universal patronage.

The Presence of God our Rest. A New-year's Address. By Rev. C. STANFORD. London: Jackson, Walford, and Co.

SWEET and refreshing.

The Holy War. By JOHN BUNYAN. London: James Nisbet and Co.

TWO HUNDRED AND FORTY-SIX closely-printed pages of one of our best sacred classics for three-pence, with a considerable number of telling woodcuts. In this cheap form, "The Holy War" should be circulated by thousands of thousands.—We observe "The Pilgrim's Progress" is published in the same size and price.

Abridged Handbook on Christian Baptism. By B. INGHAM. London: Powtress and Co., Ave Maria-lane.

THIS valuable little work is an abridgment of a comprehensive work which we hope shortly to introduce to our readers. As a work for truth-seekers, and those of limited means and time for reading, this abridged handbook will prove of immense value, and as such we heartily recommend it.

The Book and its Mission, Past and Present. No. 107. November, 1864. London: W. Kent and Co.

A GOOD number of one of our excellent serials.

Bible Lives and Bible Lessons; or, Gleanings from the Book of Genesis. By the Rev. D. A. DOUBNEY. London: W. H. Collingridge, Aldersgate-street, E.C.

THE reverend author of this excellent work is well known to all the readers of *Old Jonathan*, and as the esteemed writer of "Heart-breathings," "Musings," "Sympathy," &c. In this work he has given us the chief incidents in the lives of the earliest of the holy men, from our first parents to Joseph, with the spiritual and practical lessons they furnish. The book is well got

up—good paper, excellent type, stoutly bound—and ought to be found on the tables of all the Christian families in the land. Its spirit and style and tendency are all that could be desired, and it is adapted at once to instruct and edify the reader.

Milly's New Year. Stories for Sunday-schools. London: Elliot Stock.

REALLY good.

Sunday-school Teachers' Commentary on the New Testament. By EUGENE B. CONDER, M.A. No. 7. London: Elliot Stock.

WE receive the cordial approval we have expressed of this useful commentary.

Old Jonathan; Old Jonathan Almanack for 1865. London: W. H. Collingridge, 117, Aldersgate-street.

WE feel confident that *Old Jonathan* only requires to be known to be universally welcomed by all lovers of truth and progress. The Almanack, for one penny, is first-class; and the large woodcut of the village school is worth ten times the money.

The Gospel according to Moses, as seen in the Tabernacle and its various Services. By GEO. RODGERS. Sold at Pendlebury, Manchester.

A USEFUL book, and adapted to convey sound information on the comprehensive subjects connected with the Jewish Tabernacle.

Christian Rationalism. No. I. *The Natural History of Scepticism.* London: Benton Seeley, Islington-green.

WELL worthy of perusal and devout reflection, especially by the young men of our day. We wish it all success.

A Review of the "Vie de Jésus" of M. Eman. Containing Discussions upon the Doctrine of Miracles, the Mythical Theory, &c. By J. B. PATON, M.A. London: H. J. Treasider, 17, Ave Maria-lane.

THIS admirable work is reprinted from the *London Quarterly Review*, and is by one whose learning, talent, and intellectual power well qualify him for his work. It is a book especially adapted for ministers and theological students and men of literary taste, and as such is worthy of the highest commendation we can give it. We are glad that we have such a man at the head of one of our theological institutions, where he cannot fail to be eminently useful in the training of young men for the Christian ministry.

The Juvenile Missionary Herald for 1864. London: H. J. Treasider, 17, Ave Maria-lane.

A BEAUTIFUL volume, full of interesting articles, and copiously and well illustrated with woodcuts. It is deserving of a place in every Christian household. It is also published monthly in half-penny numbers.

Private Communings of the Soul with God. By GEORGE JOHN FIZZY. Fifth thousand. London: 134, Hemmingsford-road, N.W.

SWEET and refreshing lines, and handsomely printed on four imperial octavo pages.

The following small books, published by H. J. Tresidder, 17, Ave Maria-lane, deserve to be largely circulated:—*Be ye Holy: a Motto for 1865.* By the Rev. I. E. PAGO.—*The High Way and the Low Way.* By Inspired Pammen.—*The Merry, Merry Bells.* By the Author of "The Blank Page."—*Learn of Me.* Ninth thousand.

The following also have our cordial recommendation:—*I do Love Him; or, the History of James Murray.* Birmingham: C. Caswell.—*Happy John, the Dying Policeman.* By the Rev. D. A. Douancy. London: W. H. Collingridge.—*Links of Love.* By J. W. Cole. London: J. Paul.—*The Doctrines of the Bible.* Sermon I. Elliot Stook.—*A Funeral Sermon* by Mr. J. Bloomfield to the Memory of Mrs. Scott. Text, Rom. viii. 18. Published by request. London: J. Nichols, Chandos-street, Strand.

On the Baptismal Regeneration question and Mr. Spurgeon, we have—*The Tables Turned, Mr. Spurgeon's Appeal to Englishmen*, two 8vo penny pamphlets by Edward Leach—London: Passmore and Alabaster—well worth reading and circulating; and *What is to be Done with this? Spurgeon and "What Saith the Scriptures?"* answered by Flavius Josephus. London: G. J. Stevenson, 54, Paternoster-row.

The *Baptist Magazine* for December is characterised by several admirable articles, especially on the "Antiquity of Man," and "The Evangelical Clergy Dishonest."—The *Baptist Reporter* for December is replete with thoroughly valuable themes, and full of useful religious intelligence.—The *Appeal: a Magazine for the People.* This monthly halfpenny serial is deserving of general support. As a monthly tract, it should be circulated by thousands.—*Hymns for the Old and New Year.* (London: H. J. Tresidder.) Good and appropriate.

The *British Flag* and the *Christian Sentinel*, issued by the Army Scripture Readers' Society, are replete with appropriate and useful articles.

Poetry.

MOTTOES FOR THE NEW YEAR.

"Speak unto the children of Israel, that they go forward."—Exod. xiv. 15.

Go forward, Christian pilgrim, with dauntless courage, go;
For God himself will shield you from every hurtful foe;
Beneath his kind protection, and strengthened by his arm,
No ill can ever reach you—no danger need alarm.

Go forward, Christian pilgrim, along life's chequered way;
Where Edim's shady palm-trees allure your steps to stay;
Where Marah's bitter waters deceive and vex your heart:
Alike through grief and gladness, press onwards, and depart.

Go forward, Christian pilgrim, although there seems to be
No other path of transit than through the raging sea:
Go forward. He who calls you will bid the waves rebound,
And form for you a passage on dry and even ground.

Go forward, Christian pilgrim, for this is not your rest;
A home is waiting for you in mansions of the blest;
Each moment brings you nearer to that sweet home above,
Where you shall dwell for ever with those who share your love.

Go forward, Christian pilgrim, though mournful memories rise
Of some who have departed before you to the skies;
For though earth's ties are broken, and friends have left your side,
Your Saviour still is with you, to comfort and to guide.

Go forward, Christian pilgrim, the journey is not long;
Hope lights it with her sunshine—joy cheers it with his song:
Soon will the Land of Promise its ripened fruits display—
Go forward, Christian pilgrim—God bless and speed your way!

H. M. W.

"If thy presence go not with me, carry us out up hence."—Exod. xxxiii. 15.

Sweetly the beams of the morning come
Upon noble hall and on cottage home,
Making the world in its beauty bright
With the new year's joy and the Sabbath's light;
And the Master's voice ringeth loud and clear,
"Go forth to greet the glad new year."

But our eyes are dim, and we may not see
What the scenes of the future time shall be;
We must pass along the chequered way;
But lest from the narrow path we stray,
O Father, Friend, for the Saviour's sake,
Go with us as each slow step we take.

O send us not up the mount alone,
For we need the strength of thy loving tone;
We need the touch of thy helping hand
As we journey on through the stranger's land;
We need thy love as a cheering light,
While we march along in the silent night.

O take us not if thou wilt not go;
Thy presence, O Lord, is our joy below;
And we fear, for the eyes of our faith are dim,
And the voices tremble that sing our hymn:
Guide us, O Father, until, at last,
We sing that the years of our woe are past.

But bright and glad shall the new year be
That we spend in intercourse sweet with thee,
And blessings falling like summer flowers
Shall throw a beauty around the hours:
Bless us, dear Father, in thy great love,
Till we sing thy praise in the world above.

MARIANNE FARNINGHAM.

THE DOUBTING CHRISTIAN AND HIS LORD.

CHRISTIAN.

O Lord, another year is opening now,
And at thy throne with heart depressed I bow;

I cannot see the future, but I fear
That heavy trials may be mine this year.

JESUS.

Why so dismayed, poor soul? If rough thy way,
Strength shall be given equal to thy day.

CHRISTIAN.

The thought will come (a grieving thought, alas!)
What if grim death should o'er my threshold pass,
And steal a blossom from my household bow?
How could I stand in such a trying hour?

JESUS.

If I see fit bereaving strokes to send,
Still thou wilt have thy Lord, thy heavenly Friend.

CHRISTIAN.

Sickness may seize me—then I cannot tell
Who would provide for those I love so well;
Cold, biting poverty, alas! might come,
And render desolate my happy home.

JESUS.

Look unto me, my child, what'er betide,
Jehovah-Jireh surely will provide.

CHRISTIAN.

But, Lord, it may be this will be the year
When I must die, and that last foe I fear.
How shall I do when heart and flesh shall fail?
How shall I struggle with the monster pa's?

JESUS.

I will be with thee then, the victory give,
And bear thy spirit with myself to live.

CHRISTIAN.

Lord, 'tis enough—my unbelief I see,
Forgive my sin, teach me to trust in thee,
Assured that thou, my Helper hitherto,
Wilt be my Helper all my journey through—
Wilt give me every day sufficient grace,
Till I in glory view thy lovely face.

THEODORA.

Denominational Intelligence.

MINISTERIAL CHANGES.

COTTENHAM.—The Rev. J. O. Wells, late of Houghton, has accepted the oversight of the old Baptist cause at Cottenham.

MAZE-POND, SOUTHWARX.—The Rev. C. Clarke, late of Halifax, has accepted the pastorate of the church at the above place.

EXETER.—Mr. J. Field, of the Metropolitan College, has accepted the oversight of the church at Bartholomew-street.

RICKMANSWORTH.—The Rev. R. Bayne, late of Lougham, has accepted an invitation to the pastorate of the church at the above place.

ST. AUSTELL.—Mr. B. Sampson, of Bristol College, has accepted an invitation to the pastorate of the church at St. Austell, Cornwall.

BRIERCLIFFE, LINCOLNSHIRE.—The Rev. W. Cheetham, late of Triug, has accepted an invita-

tion to become pastor of the church at the above place.

TETBURY, GLOUCESTERSHIRE.—The Rev. J. Brasted, of Andover, has commenced his stated labours as pastor of the Baptist church meeting in this place.

MONTACUTE, SOMERSETSHIRE.—Mr. Robert Kerr, of the Metropolitan Tabernacle College, has accepted an invitation to the pastorate of the Baptist church in the above place.

BASSALLEG.—The Rev. E. P. Williams, Cambridge, has accepted the invitation of the church at Bethel, Bassalleg, Monmouthshire, to become their pastor.

BIRMINGHAM.—Mr. Thomas, of Rev. C. H. Spurgeon's College, has accepted a cordial and unanimous invitation to become the pastor of the church meeting in Yates-street.

BRANDOURN, KENT.—Mr. George Wright, of

the Metropolitan Tabernacle College, has accepted an invitation to the pastorate of the Baptist church in the above place.

STANWICK.—The Rev. J. Jenkinson (late of Oakham) has accepted an invitation to the pastorate of the Baptist church at Stanwick, near Higham Ferrers.

GLASGOW.—The Rev. D. Young, formerly United Presbyterian Minister at Kinglaven, Perthshire, has accepted the call of the High John-street Scotch Baptist Church.

CAERPHILLY.—Mr. T. Rowlands, of the Baptist College, North Wales, has accepted an invitation from the church and congregation meeting at the Baptist chapel, Tonyvelin, Caerphilly, Glamorganshire, to become their pastor.

BLOCKLEY, WORCESTERSHIRE.—The Rev. J. O. Middleton, having received an invitation to the pastoral office from the church at the above place, has resigned the secretariat of the Baptist Irish Society. The committee has accepted the resignation with deep regret.

RECOGNITION SERVICES.

CAPLOWYN and BODESEN, ANGLESEA.—Mr. David Jones, student from the Baptist College, Haverfordwest, was publicly ordained as pastor of the above churches on Tuesday, November 29, 1864, when the following reverend gentlemen officiated:—Revs. D. T. Phillips (Haverfordwest College), W. Morgan, D.D. (Holyhead), J. Williams (Holyhead), and J. D. Evans (Llangefni).

PRESENTATION SERVICES.

NOTTINGHAM.—On Tuesday morning, October 4, an interesting ceremony took place in the presentation of a testimonial to the Rev. James Edwards, late minister of the Baptist chapel, George-street. It is known that the above gentleman resigned the pastorate of this church some months since, which we announced at the time. When the resignation was made known, several friends thought that the faithful labours of nearly thirty-four years in this place of worship ought to be acknowledged in some suitable manner. The testimonial was presented at his residence in the park privately, which, we believe, was in accordance with the expressed wish of Mr. Edwards. The deputation was introduced by John Heard, Esq., who made the presentation on behalf of the gentlemen composing the deputation, accompanying the present with affectionate and suitable remarks to Mr. Edwards. Mr. Edwards replied to the kind wishes of the deputation and the subscribers as expressed by their leader, and said he thanked them most heartily for their valuable gift. He expressed himself in feeling terms of the labours and friendships of the past, his unfeeling attachment to the Baptist church in George-street, and his desire to forward its interests at all times to the best of his ability. After a few remarks from Mr. Hazzledine, of London (formerly a deacon of the church), the deputation withdrew. The testimonial consisted of a purse, containing 100 guineas, and a handsome gold watch, bearing the following inscription—"Presented to the Rev. James Edwards, upon his retiring from the ministry of the Baptist church, George-street, Nottingham, after thirty-three years' faithful services, by his numerous friends, August, 1864." By the cordial and unanimous invitation of the church, he is succeeded by the Rev. W. Stacy Chapman, B.A., formerly of Amersham, who has commenced his ministry at George-

street. [We regret that the insertion of this notice has been unavoidably delayed.—Ed.]

OPENING SERVICES.

Vauxhall, Kennington.—The Rev. C. H. Spurgeon preached at the re-opening of the above place on Monday evening, Nov. 14, when the chapel was crowded to excess. The building is situated at the corner of Vauxhall-gardens, in Lower Kennington-lane, and will comfortably seat about 600 people. It was built several years ago by the Independents, but for some years past has been held on lease by Messrs. Price and Co., and used as an Episcopal chapel. The lease having expired, it has now been taken on lease for one of Mr. Spurgeon's students (Mr. G. Hoarson), who, during the last twelve months, has collected a good congregation, and formed a church in a large room close by. The chapel has been greatly altered and improved. The collection amounted to about £42.

Bourton, Dorset.—The Baptist chapel and schoolroom in this place have been re-opened. After the reading of the Scriptures and prayer by the Rev. J. Hanham, of Wintonon, a sermon was preached by the Rev. R. P. Erlebach (Independent), of Olard. Nearly 200 persons sat down to tea, and in the evening a sermon was preached by the Rev. S. S. Pugh, of Davizes. The whole cost of altering, repairing, and painting the chapel, and enlarging the schoolroom to the extent of 40 feet long by 12 wide, will be between £80 and £90, towards which about £60 have been collected, and of this sum upwards of £30 have been subscribed by the friends themselves.

SERVICES TO BE HOLDEN.

BEXLEY HEATH BAPTIST CHAPEL.—JUBILEE SERVICES.—A meeting will be held (D.V.) in the chapel on Tuesday, January 10, 1865, to commemorate the 50th year of Mr. Wallis's ministry. Rev. J. M. Camp, of Eynsford, will preach in the afternoon at three o'clock. Tea will be provided at five; public meeting at six. Revs. W. A. Blake, Evans, Webb, Holland, Smallwood, and others will deliver addresses.

MISCELLANEOUS.

BRADNINCH, DEVON.—Jubilee services were held at this place on Tuesday, November 15th, in commemoration of the formation of the Baptist church in that town. A numerous company sat down to tea. At six o'clock a large congregation assembled in the chapel. The choir was occupied by W. D. Horsey, Esq., of Wellington. A brief history of the church was read by the pastor, the Rev. O. Baker. The meeting was afterwards addressed by Brethren Wilson, Webb, King, and Jones.

RODNEY STOKE.—On Nov. 18, H. O. Wills, Esq., of Bristol, laid the foundation-stone of a new Baptist chapel at the above village in connection with the Queddar Association of Baptist Churches. A tea was provided at the Bible Christian Chapel, Draycott, kindly lent for the occasion. The public meeting in the evening was presided over by H. O. Wills, Esq. Addresses were delivered by W. Clark, Esq., R. Clark, Esq., and the Revs. E. Probert, J. Favey, Wells, and T. Davis, pastor of the above association.

WOLVERHAMPTON.—The first anniversary tea-meeting was held in Waterloo-road Chapel, on Monday, November 21. Sixty tables were given, and more than 500 persons were present. Stephen Thompson, Esq., presided, and the Revs. J. P. Carey (pastor), J. Simon, and W. Jackson, of

Bilston, delivered addresses. The cause in the new chapel is making gratifying progress.

BILSTON.—The sixty-first anniversary of the Baptist cause in this town was celebrated on Tuesday, November 29, at Salem Chapel, when every available space was occupied by a respectable company. W. Hatton, Esq., of the Bank, presided. The Rev. W. Jackson briefly reviewed his five years' pastorate, and thanked God and took courage. He stated that the chapel debt had been reduced £100 since February last, and that he hoped to be able to pay the remaining £200, by means of a bazaar and other contributions, in the course of a year or so. The Revs. J. P. Carey, W. K. Marchant, W. H. Cornish, A. Major, W. J. Bain, S. Morris, J. Wynn, J. Watson, and W. H. Baylis, took part in the proceedings.

HOOK NORTON, OXON.—Interesting services have been held in the Baptist chapel in the above place, in connection with the anniversary of the settlement of the Rev. J. Allen, B.A., as pastor. On Sunday two sermons were preached by the pastor. On Tuesday afternoon, after the usual introductory services by the Rev. G. St. Clair, of Banbury, the Rev. John Toal, of Woolwich, preached. After the sermon tea was provided, at which a large number were present. In the evening a public meeting was held in the chapel. The Rev. S. Hodges, of Stow-on-the-Wold, gave out the hymn, "Great Lord of all thy churches hear," after which the Rev. W. Green, of Chipping Norton, engaged in prayer. The Rev. J. Allen then occupied the chair, and gave an earnest, pithy, and practical address. The Revs. F. F. Medcalf, of Middleton Cheney; H. Hardin, of Towcester; S. Hodges, G. St. Clair, W. Green, and J. Teall, took part in the services.

MILTON, CAMBS.—For nearly half a century this village has been a preaching station of the Baptists, and was one of the first places visited by the Rev. C. H. Spurgeon as a village preacher. For several years services were held in an old barn, fitted up for the purpose. A short time since a piece of freehold land was presented by Mr. Isaac Coulson, florist; and having been legally conveyed into the hands of trustees, the foundation-stone was laid on Wednesday, Nov. 9, in the presence of a large and respectable congregation. After singing and prayer by the Rev. J. C. Wells, of Cottenham, the Rev. G. Sear, on behalf of the trustees, presented G. L. Livett, Esq., of Cambridge, with a silver trowel, with which, after delivering an earnest and powerful address, he proceeded to lay the stone. The Rev. W. Robinson, of Cambridge, delivered an address on the reasons why it was necessary to build another place of worship in the village, there being already the parish church. A friend of the young, who desired that some useful memorial should be given to the children, forwarded to the Rev. G. Sear 150 copies of the New Testament, which were laid upon the stone, and one presented to every young person who applied for it. On retiring from the ground, about 120 persons sat down to a very excellent tea in the large room at the White Horse Inn. At six o'clock a public meeting was held, and addresses delivered by G. Livett, Esq., who occupied the chair; the Rev. J. C. Wells, Cottenham; E. S. Neale, Waterbeach; J. C. Wooster, Landbeach; G. Sear, Histon; and J. Smith, from the Metropolitan Tabernacle College. The collections were liberal, and a spirit of earnestness characterised the whole proceedings.

GLASGOW.—On Friday, November 26, at noon, Pastor C. H. Spurgeon, of London, preached in behalf of the church at North Frederick-street, at Elgin-place Chapel, kindly lent for the occasion; and again on Wednesday evening, Nov. 30, at the City Hall. On both occasions the admission was by ticket, and the buildings were densely crowded. The collections amounted to £100. These sermons were delivered on behalf of the effort now being made to clear off the heavy debt which rests on Mr. T. W. Medhurst's church. Perhaps some of our English friends will feel disposed to help us. We shall be grateful if they will do so. Our pastor will thankfully receive the smallest donations of liberal friends.

BOSTON.—SALEM CHAPEL.—Anniversary services at the above place were held on Sunday, November 13. Two impressive sermons were preached by the Rev. J. Edwards, of Nottingham. On Monday, the annual tea-meeting was held. 250 persons were present. A public meeting was held in the chapel, presided over by the Rev. J. K. Chappelle. Appropriate addresses were delivered by the Rev. J. Edwards, T. W. Matthews, T. Davey, and J. Collett.

BAPTISMS.

BETHANIA, Clydach, near Swansea, November 27—Three, by the pastor, Mr. D. Davies.

BIRMINGHAM, Cannon-street, October 30—Eight, by Mr. W. Leese Giles, making Seventy since October, 1863. "The Lord has done great things for us, whereof we are glad."

Bow, by Mr. J. H. Blake. For Eight reported last month, read Eleren.

BRISTOL, The Pithay, December 4—Five, by the pastor, Mr. James Davis.

CARDIGAN, Bothania, Dec. 6—Three; 27, Sixteen, by Mr. E. Thomas.

CHELTENHAM, Dec. 18—Two, by Mr. Cracknell.

COLCHESTER, Eld-lane Chapel, Dec. 14—Three, by Mr. Langford.

FARLEY, near Leeds—Forty-six have been baptised since March last, by the pastor, Mr. E. Parker. [We hope the friends at Farley will kindly report their baptisms as they occur for the future.—Ed.]

FRESHWATER, Isle of Wight, Dec. 4—One, by Mr. W. W. Martin.

GLASGOW, North Frederick-street, Nov. 13—One; December 4, Six, by Mr. T. W. Medhurst, making a total of forty-four during the year 1864. "Praise ye the Lord."

Trades' Hall, Glasgow-street, Nov. 17—Twelve; Dec. 8, Three, by Mr. Joshua Donovan, at North Frederick-street Chapel, kindly lent for the occasion.

GORTON, Lancashire, Dec. 4—Two, by Mr. R. Stanlon. Will our friends pray for us that this may be but as a few drops before the coming shower?

GREAT GRIMSBY, Leicestershire, Nov. 27—Three, by Mr. R. Smart. One of the above, a youth but recently come among us—a stranger then, but through the instrumentality of one of our friends brought to the Saviour, and is now trying to direct others to the Cross.

HADDENHAM, Cambs, Dec. 14—Four, by Mr. T. A. Williams.

HORSFORTH, Yorkshire, Dec. 4—Two, by Mr. J. Harper.

LANGLEY, Essex, Dec. 4—Five, by the pastor, Mr. B. J. Evans. Several more are inquiring.

LONDON, Metropolitan Tabernacle, Newington,

Nov. 17—Thirteen; Dec. 8, Sixteen; Dec. 9, Two, by Mr. O. H. Spurgeon.

Abbot-road, St. John's Wood, Aug. 9—Seven; 16, Seven; 23, Seven; 30, Ten; Sept. 26, Eight; Oct. 11, Four; 18, Eight; 25, Three; Nov. 1, Eight; 8, Eight—total 70, by Mr. W. Stott. In the short space of a little more than two years 319 have been added to the church—three-fourths of the number from the world.

Upton Chapel, Barkham-terrace, Nov. 30—Seven, by Mr. G. D. Evans.

South Kensington, Dec. 11—Eight, by Mr. S. Bird. Six of the above were from one family.

NEEDINGWORTH, Huntingdonshire, Dec. 4—Two, by Mr. Whiting, pastor. It is four years since our last baptising here, but there are indications now that the Lord is about to revive his work. Others are expected next month.

PLYMOUTH, George-street Chapel, June 23—Two; Nov. 23, Three, by Mr. T. C. Page.

PRESTON, Dec. 4—Two, by Mr. W. H. Payne.

STEEP-LANE, Yorkshire, Dec. 3—Three, by Mr. W. Haigh. One of the candidates had been a member with the Independents for nearly twenty years.

TANDRAGEE, Sept. 15—One; 21, One; Nov. 3, Two, by Mr. John Taylor, pastor.

DEATHS.

November 18, at Rushden, Northamptonshire, Mrs. Hannah Knight, aged 89. The deceased was highly esteemed by a numerous circle of friends, and had been an honourable member of the Baptist church in the above place for 70 years.

November 18, Joseph Whiting, aged 22, son of the Rev. Eli Whiting, pastor of the Baptist church, Needingworth. His end was peace. Mr. Ashby, of Whittlesay, improved his death on the following Wednesday from Acts ii. 21.

November 25, of typhus fever, Nanny, the beloved wife of Mr. James Crook, of Inskip, Lancashire; and on the 27th, Jane, daughter of the above, aged 25. Mrs. Crook was a member of the Baptist Chapel at Inskip thirty years. She was the mother of a large family, and she had the satisfaction, a few weeks before her death, of seeing the last of her twelve children brought to a knowledge of the truth as it is in Jesus. She was a kind, unselfish woman, always ready to give her help wherever there was sickness or

sorrow or poverty. Jane, the daughter, had been a member of the church nine years, and few Christians of her age have the same zeal, earnestness, and anxiety for the cause of Christ as she had. Jesus was very precious to her. The fever attacked her brain, and she was seldom conscious long at once, but in all her wanderings of mind she never lost sight of her interest in Christ, and she could recognise his name when no other sound could reach her. Her life has been a short and useful one. Five of the sisters and brothers found Christ this year. The Lord was pleased to revive his work in this little place, under the ministry of the Rev. Q. W. Thomson, who sailed to Western Africa in October as a missionary. Twenty-eight were baptized during the year Mr. Thomson spent amongst us—a very large number for a country so thinly populated.

November 23, at Freshwater, Isle of Wight, aged 72, Mr. W. Robins, for fifty years connected with the Baptist cause at the western end of the island—first at Yallow, then at Yarmouth, and one of the founders and a deacon of the Baptist church at Freshwater for nearly thirty years. His remains were interred in the ground adjoining the Baptist chapel, Freshwater, on December 3. The chapel was draped in black, and a deeply solemn service was conducted by Mr. W. W. Martin, nearly 200 persons being present. The children of the Sabbath-school sung in the chapel and over the grave. On the following day funeral sermons were preached to very large congregations by Mr. Martin. The deceased was greatly respected for his consistency and close walk with God, the oldest inhabitant bearing testimony to his worth and value as a follower of Jesus. His end was perfect peace.

NOTICE TO CORRESPONDENTS.

Several articles, delayed for want of room, will appear next month.

Communications for the Editor (not later than the 18th of the preceding month) to be addressed, care of the printers, Messrs. Graham and Lowe, 2a, New-street-square, Farringdon Market, London.

Books for review to be addressed to the publisher, Mrs. Paul, Chapter-house-court, St. Paul's churchyard, London.

Communications respecting advertisements should be addressed to Mr. Giles Giles, office of the *Christian World*, 81, Fleet-street, London, E.C.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—REV. O. H. SPURGEON.

Statement of Receipts from November 19th to December 19th.

	£	s.	d.
Mrs. Bickmore, Maldon	50	0	0
Mr. Oraker's Class	7	0	0
A Friend	1	0	0
Mrs. Leatnordale	5	0	0
Misses Dransfield	5	0	0
Miss Hadland	2	2	0
A Northern Baptist	1	0	0
Miss Marchant	0	10	0
Miss F.	20	0	0
Moiety of Collections at Stowmarket, after sermons by O. H. Spurgeon	24	11	9
Mr. Hector, Blandford	1	0	0
Mr. S. Magnus	5	0	0
Mr. T. B. Phillips	5	0	0
Rev. W. Dransfield	5	0	0

Mr. G. Phillips, Helford	0	10	0
Part Proceeds of Lecture at Patton, by C. H. Spurgeon	10	10	0
Mr. Pullman	2	0	0
A Stranger	2	0	0
Mr. O. Aldis	0	10	6
Collected by Miss Jephth	0	17	0
Weekly Offering at Tabernacle, Nov. 21	39	11	0
" " " " " "	28	27	0
" " " " " "	28	7	2
" " " " " "	12	30	19
" " " " " "	19	18	17
	£293	16	10

Sums received in Sunderland and Scotland have been devoted to the erection of places of worship in connection with the College.

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

THRICE HAPPY DAY!*

THE NEW YEAR—THE FIRST SABBATH—AND THE TIME OF BLESSING.

BY C. H. SPURGEON, MINISTER OF THE METROPOLITAN TABERNACLE.

"From this day will I bless you."—Haggai ii. 10.

METINKS as soon as ever I read that promise your heart would leap towards it, and you would spontaneously say, "Lord, be this the day—the first day of the year. Make this the day from which thou shalt begin to bless me in a very especial manner." God's blessing is the richest gift which the creature can receive. To be deprived of it is the greatest calamity. What is hell? It is the place where God's blessing cannot come. What is heaven? It is the place where God's blessing is constantly enjoyed without admixture. My God! were there a choice between thy blessing and heaven, I would sooner chose thy blessing and be out of heaven than to be in heaven, if such a thing were possible, unblest of my God. The highest felicity of a creature is to be blessed by its Creator; and the very highest felicity of the child of God is to have the Father's blessing on his head and in his heart.

In a certain sense, dear friends, it were vain to challenge the time when God began to bless his people. If you go back to the day before all days, when there was no day but the ancient of days; if you get back to the time when there was no time, when eternity alone existed, you find in the council chambers of Divinity that God is blessing his people. If I might suppose a day in eternity, I might say of it, "From *this* day will Jehovah bless his people." When Jesus Christ appeared in human flesh, though you and I were not born, yet were we written in the Book in which all the members of Christ are written; and from that day when he bowed his head and said, "It is finished," and yielded up the ghost, a channel was opened for those mighty streams of grace which sprang from the Divine decree; and it might be peculiarly said that from that day God began to bless us. When you and I were born, from the first moment that our face received the air, and our eyes were opened to the light, mercies were waiting for us. A tender mother received us on her bosom; a kind father provided for the needs of our weakness and infancy. I may say that from the cradle the Lord has said, "From this day will I bless you." But to some of us there has been a second birthday, a day in which one passed from death to life, from darkness into life. Happy day! We can never forget it. Next is it in happiness to that day in which we shall see the face of Christ without a veil between. The happiest day of our existence was that when we saw Christ hanging on the tree to bear the punishment of our sins. Truly may I say as I stand at the foot of the Cross, and remember the day when Jesus first met with me, he then said, "From this day will I bless you."

Passing, however, all these times and seasons upon which we might well be tempted to linger, I shall use my text first to seeking souls. The time is come to-night when God will bless them. Then I shall use it to individual Christians. May the same be their case. Then I shall apply it to the church as a whole. May the Church realise the blessedness of the promise.

I. First I shall use the text to seeking souls. I remember well when my heart was seeking after God with intense earnestness, my never-ceasing desire, and my daily cry was, "O, that I knew where I might find him;" and I would ask the question, "How long shall I cry unto thee, and thou wilt not hear? How long shall I seek the face of Christ in vain?" This gives me sympathy with others in a like condition. You have been for a long time seeking rest, and finding none. You are weary and heavy laden; and you are saying to-night, "When will God bless me? When shall I be privileged to see my Father's face in Christ Jesus, and to know my sins are forgiven?" My beloved brethren and sisters, there is a period

known to God when he will show his face to his people. That period, when it does arrive, will certainly bring you comfort. It is written, "He must needs go through Samaria;" and there is a "needs" that to every chosen sinner a day of grace should come, that he may see Christ, and be saved through him. That fixed and delightful time shall yet arrive to you. I pray it may arrive to-night. If you want to know when it is likely to arrive, let me give you some signs by which you may foresee it.

You are likely to have the whisper of God's love in your heart when you have given up all confidence in the flesh. It may be you have some indistinct reliance at the present moment in your own prayers. You are not so foolish as to trust in your baptism, or your confirmation, or your church-going, or chapel-going, but there lurks within you the traitorous thought that there is some efficiency, some usefulness in your Bible-reading, in your tears and repentance, or something that comes from you. Now, remember you will never know the fulness of Christ until you know the emptiness of everything else but Christ. All that was ever woven by man God shall unravel; all the stick and stone that human energy can build in the matter of eternal salvation must be plucked down by Jehovah's hand, for it is Christ alone that must build the house; unless he shall do it they labour in vain that build it. I say that this may be only an indistinct matter I pray you cast out every particle of this old leaven, for Christ and thy soul never can be agreed until thou art willing to take him to be thy sole and only reliance; and if thou hast a shadow of a dependence anywhere else Christ can never be a Saviour to thee. See to that matter.

The time to bless you is probably come when there is a clean divorce between you and all your sins. This it is which keeps so many poor sinners in trouble, because though they have given up many sins, there is one favourite sin which they still hold. Thou canst not love Christ and thy sins too. I know thou art quite content to give up all the outward sins of the flesh, but there may be some worldliness, some covetousness, some little sin which thou art loth to part with. Thou must slay everyone of these in the purpose of thy heart, or thou never canst be reconciled to thy Father and thy God. One unrepented sin, one sin indulged in and delighted in, will as effectually stop the gates of heaven against thy soul as if thou shouldst live in fornication, adultery, or murder. Thy heart must hate sin, and thy heart must love holiness. When this comes to pass, from that day God will bless thee.

There are some who have never obtained peace through Christ, because they have not sought in earnest. "I have prayed," you say, "in earnest. I have groaned, and cried, and wrestled." Yes, I know you have at times; but your earnestness has been of the spasmodic order. The gates of heaven open to all in Christ; but they must know how to knock again, and again. When thy soul has come to a point when thou canst say—

"I can no denial take,
For I plead for Jesus' sake"—

when thou shalt have no denial. O! soul, think of the hell from which thou wouldst escape. Will not that quicken thy slumbering spirits? Then think of the heaven of which thou wouldst be a partaker. Will not this fire thy sluggish soul? Come, I pray thee, and meditate for a little while upon thy state and condition, upon time, eternity, death, heaven, hell, and let thy soul begin to bestir herself. If thou art cold, and love not prayer, God will not bless thee; but when thy soul comes to a devout enthusiasm, from that day will God bless you.

I think you are quite sure to get a blessing when you are willing to have it in God's way. Some of you do not intend to believe in Christ, unless you feel very deep conviction. If God will condescend to alarm you with dreams, you will then go to him. If you have made up your mind that you are to be saved in a

certain stereotyped fashion, and you will never believe in Jesus, unless he shall be pleased to manifest himself in that particular way, the day of your blessing will tarry long before it comes; but when your souls say, "If I can but look to Jesus, I will not ask for this experience nor for that, only save me Lord now; do but take me into the ark, and let me escape from the destruction coming, and my soul will lay aside her whims, her wishes, and her proud will, and bless thy name for what thy grace has done." When your heart lies before God as the wax under the seal, ready to take any impression that the Divine hand chooses to put upon it, then will God say, "From this day will I bless you."

To sum up everything in one. If there be a sinner here who says in his soul, "Truly I will take Christ to-night and rest upon him; I see clearly that I have nowhere else to fly to, and I, therefore, fly to the 'cleft in the Rock of Ages,' and take my shelter there," from this night will God bless you. If thy faith is built on Christ, and Christ only, go thy way, thy sins which are many are forgiven thee, and thou art an accepted soul; and neither death nor hell shall ever divide thee from thy Father's love. Rejoice with joy unspeakable, for a long train of mercies shall be yours, world without end.

Enough on that point. Pray you, you that understand the power of prayer, that God may bless these simple, feeble sentences to the comforting of some captives, and to the loosening of their bonds.

II. And now I shall turn to God's people, and address a few words to them. Present in this assembly to night are many saints who know their blessedness in Christ Jesus, but they are pining after a higher state of spiritual life; they want more communion with greater conformity to his image, and so on. Dear friends, you are wanting to know when you may expect this choice favour, when you may dare to walk in the light of your Father's face. Let me answer you. When your spirit is entirely resigned to the Divine will, then from that day God will bless you. It is very hard to bring down my Lord Will-be-will to be a contented servant of the King of kings. It is so easy to stand up here and sing:—

"If thou shouldst take them all away,
Yet would I not repine;
Before they were possessed by me
They were entirely thine;"

but it is not so easy to say that, when you are looking into the face of a dead child, or have to follow to the grave some dearly-beloved wife or husband, or some brother or sister upon whom your soul was set. To stand to our surrenders is hard work. We say, "Thy will be done;" but when the will is being done we do not always take up Job's language, and say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" When you see a Christian man in the furnace you cannot expect that he will get out by asking, "When will this flame abate." But the fire will soon be over when a man can say in such circumstances, "The Lord's will be done." It is a sign that the metal has been properly fused, and that the dross has gone, when you can see the image of the refiner in it—when the heart reflects the face of God, and says, "Not as I will, but as thou wilt." Beloved, depend upon it our miseries grow at the root of our selfishness. Where selfishness begins, sorrow begins; and where selfishness is dead, grief is dead. Do you comprehend me? If our souls had wholly given up everything to Jehovah's will, we should never lose anything, for we should already have given it up. We should never murmur if we could say, as the old Puritan said, "I always have my own will, because God has helped me to make my own will his will." It was a good state of the beggar's heart, when some one said to him, "I wish you a good day." "I thank you," he said, "for your wish; but I always have good days. I do not know that one day is better than another when God is with me."

'Well,' said one, "there are some days that you like better than others." "No," said he, "there are not; all days please God, and what pleases God pleases me." "If," said one to an aged Christian woman, "you had your choice whether you would live or die, what would you choose?" She replied, "I would not choose at all." "But suppose you were forced to choose?" "I would then ask God to be good enough to choose for me." Still, you see, she would avoid the choice, and leave it to the Lord. When thy heart becomes like that, then from that day will God bless you.

The Christian may expect great blessing when he comes to that point of consecration when it is no longer a matter of talk with us that we can give our all for the service of God; but when we really do so, then from that day God will bless us. I need not say, probably, there is no giving so acceptable to God as that which is costly to us. The widow's mite was precious, not because it was a mite, but because it was all that she had. The old proverb says that "the liberal man giveth until his hand sweats." There are not many of that sort. True liberality begins when the hand begins to feel, when some sacrifice is caused by what we have given to the Lord our God. Can I feel to-night that all I am and all I have belongs to my Master? Can I say truly that if my life would glorify him, I would desire to live in pain and poverty? and if my death would more honour him, I would be willing to leave health and comfort at once, to bear the stroke of the sword of death? Do you feel that

"There's not a lamb among the flock
I would disdain to feed:
There's not a foe before whose face
I'd fear his cause to plead?"

Can you make over again to-night a solemn declaration to your God to stand up and sing:

"Tis done: the great transaction's done—
I am my Lord's and he is mine.
He drew me, and I followed on,
Glad to obey the voice Divine?"

If so, then from this day God will bless you.

There are very particular days on which God is pleased to grant a new lease of blessing to his people. Sometimes it is when they have been specially engaged in prayer. I suppose you have all some landmark, if I may so call it, in your life to which you can refer as being the starting-point of your spiritual career, and also seasons of peculiar spiritual enjoyment. On such a day, for instance, some of you can say, I had sweet communion with Christ; my soul was ravished with the glance of his eyes. Well, dating back from that, you feel that there was a period of peculiar enjoyment. Now I hope to-night at the table we shall be favoured with such a season, and to-morrow in private prayer. A certain Highlander began to entertain doubts as to his salvation. He could not, however, rest in doubt, but went to the top of a high mountain, and continued there all night in wrestling prayer, and was so taken up in devotion that he remained the whole of the next day, but from that time forth he was never vexed with doubts any more. His mighty struggle with Satan upon the top of the mountain seemed to end for ever the period of his doubts and fears; and from that time a clear shining set in upon him, until he was taken home. It were well if we were to have some seasons set apart for seeking communion with Christ, for at such times would he bless us.

I believe, too, that many Christians have taken new spiritual life from some particular act in their history. I do not like to tell my own secrets, but there has been a day since I came into this place from which I have had to date a sort of new life. Our friends know little of it, perhaps, but I recollect one Sabbath evening, when for some weeks the collections in support of the College had not amounted to more than £2 or £3, and there were some twenty or thirty young men to maintain, and all that I had had been spent, and there was none that I knew of to pay for another week,

that evening I learned to walk by faith in God in temporal things, a lesson that I had not altogether known before. That very night I went out from here, and said to one of my brethren, who is sitting beside me, "Now my bank is exhausted." "No," he said, "your banker is the eternal God, and he can never be exhausted." "Well, at any rate," I said, "I have nothing in hand." "Nay," he said, "but cannot you trust your God?" We opened a letter that was then laying on the table, totally unknown to him or to me either, and found in it £200, sent by some donor whose name I never heard of, and probably never shall hear of until the day of judgment. From that moment to this I have trusted God in that matter, and, mark me, have found funds in divers ways to be wanting for this or that; but there is never any want of money for that matter, for whenever it is needed God sends it. I have considered that, from that very night, my heavenly Father took that work into his own hands, and he said, "From this time will I bless you."

Now, some of you may have had a comfortable income, and you got on very well, but it was all taken away from you, and you seemed to be thrown adrift, but then, for the first time, you began to live by faith, and though, as men call it, it is only a hand-to-mouth way of living, yet you have had greater blessedness in it than you ever had before; and, though you may not be so rich as before, yet you have had such inward comfort, such peace of conscience, that you have felt that God from that day, has blessed you. If there are any Christians here that are dallying midway between faith and sense, I conjure you snap the chain. Worldly people will tell you, "Let well alone," and so on; but the best prudence in the world is to be a child, and the highest wisdom is that which the world thinks folly. "He who runs straightforward makes the best runner," was the saying of a German when he was resting upon his God in one of his works of piety; and very true is it. Do not go round about there and ask is this or that true, but go straight to your God in the simple path of duty, in the holy way of faith. Take that, and from this day, saith the Lord, will I bless you.

III. And now to close. I think there is a time when every church may hear the voice of God saying, "From this day will I bless you." I believe it will hear that voice as soon as ever it is bent upon getting a blessing. It is a hard thing, however, to get a church in that state. I know some country churches where the ministers' efforts are almost certain to be fruitless, not because of the congregation so much as the church. My brethren sometimes tell me, "I tried to get a prayer-meeting, but they would not come. I wanted a special meeting, but some old deacon said, 'We never had such a thing, and we ain't going to have any now.' I wanted to get them to do something by way of evangelising the neighbourhood, but they said they could not afford it; they had as much as they could do to keep their own cause, and they would not do it." Now such churches never can expect a blessing; but I believe in this church we have only one mind, and that one mind is this—we mean to plead before God until he opens the windows of heaven, and pours us out a blessing. We feel every one of us upon this subject that we will wrestle with the covenant angel until he gives us our heart's desire; and we feel, too, that Christ will never be satisfied till many jewels are put into his sparkling crown. Well, I believe if this be true, from this very night God will bless us.

God is sure to bless his people when every one feels that he has something to do, and means to do it. Many say, "My brother ought to do so-and-so; and my minister ought to do this." Of course you can speak like that if you wish, but the main business of each Christian should lie in his own personal responsibility. I have heard of a man, who, as he went by the plate on collection Sunday, said, when he was asked what he gave, "What I give is nothing to anybody." Somebody said he thought that was exactly what he did give. Now there are some people who in what they do come up to the same standard. They do no good for anybody. They live for themselves; and when they die their existence will have been purely a selfish

one. Such people curse the church; but if you feel, brothers and sisters, to night that each one of you has a niche to fill, and will try to fill it, that there is something to be done, and in God's name you mean each of you to do it, then from this time God will bless you.

And there is sure to be a blessing when there is a strong current of prayer; and there is that in this church just now. There will be that, I hope, to-morrow evening when we meet together. I hope that every one may come up with a heart like a censor full of sweet incense, smoking with holy prayer. Brethren and sisters, we must pray more in private. Here, perhaps, we fail. We must be instant in season and out of season in prayer, if prayer can ever be out of season. And then when we come together at our prayer-meetings there must be wrestling times—times in which the blessing must surely be had. When holy love and concord reigns, when each assists each, when the whole united church seeks nothing but the glory of God in the conversion of souls, *then* will the blessing come. I am not a prophet, nor the son of a prophet, but I do venture to foretell a great blessing upon this church in the year which has so happily commenced. We ended the last year by wrapping it up in a shroud of prayer; we will give this year the wings of praise; but we will still continue to pray for a visitation; and we shall surely have it, and the Lord's name shall be glorified.

Essays and Papers on Religious Subjects.

JAMAICA, AND ITS PRESENT NECESSITIES.

BY THE REV. J. TRALL.

THE times in which we live are distinguished by marvellous achievements of engineering skill. The present age is one of travel, voyage, and discovery. Places and scenes never visited by our forefathers are now easily accessible. The longest journeys in our own lovely land are reckoned, not so much by miles as by hours and minutes, distance being well nigh annihilated. So, too, by the wonderful precision characteristic of navigation only in the latest days, our noble steamers reach the most distant place of their destination with almost the certainty of an hour. I frequently avail myself of the advantages offered by our iron roads to visit some distant portion of our island home, to mingle with beloved friends in other parts of the country, and, in one way and another, instrumentally to aid the cause of truth and religion; I have, however, no knowledge, derived from observation, of countries and objects on the other side of the watery world. I admire my country, and often contrast that country with other lands, while I gratefully exclaim, in the words of Cowper—

"England! with all thy faults I love thee still—

My country! and, while yet a nook is left
Where English minds and manners may be found,
Shall be constrained to love thee."

May the sun of thy glory never decline!
May thine onward march be one of advancement and honour, and thy position among the nations of the earth be always, as now, such as to which only philanthropy and religion can raise thee. With all this, however, there are spots in transatlantic lands in which, for many reasons, I feel an especial interest—distant scenes which, by imagination, I often visit, and beloved friends far away, who are "loved as one's own soul." The name of one of these spots is placed at the head of this paper; and I want the readers of the BAPTIST MESSENGER to accompany me on a supposed voyage to the sun-lit and beautiful island of Jamaica. "Old Father Thames" rolls beneath my window as I write; and now seeming to step from yon pier hard by on board our noble bark, she is piloted safely over his waters, and through the English Channel. Gallantly now she ploughs her way over the long and rolling billows of the mighty Atlantic. Passing between the islands of Antigua and Montserrat, catching sight, as we

glide along under the influence of the trade winds, of the ship-like Redonda rock, we find ourselves upon the bosom of the clear, deep waters of the Caribbean sea, where

"The hue of sea and heaven is such a blue
As England dreams not."

Finding ourselves now four thousand miles south-west from our native shores, we sight the beautiful islands of the West, conspicuous in the midst of which stand Jamaica, "Xaymaca," as the aboriginal inhabitants called it, and signifying "a land abounding in springs." Setting our feet on shore we soon discover that there are many things in the island itself that must attract attention, and a sight of which would be an ample recompense for all the inconveniences and dangers of the voyage. We might look upon its cloudless sky, its towering mountains, its noble river, flowing in some parts of their course over the surface, and in others subterranean. We could admire its magnificent foliage, its extensive plantation, and its fruits beautiful and unrivalled. We might seat ourselves in a group on the mountain crag, and converse on its long and eventful history, survey the dark vista of the past, think of the island as discovered by Columbus nearly four hundred years ago, of the cruel extermination of its inhabitants by the Spaniards, and of its ultimately becoming, during the Commonwealth, an appendage to the British crown. We could speak of its unholy traffic in human kind; its slave-trade, with all its accursed accompaniments, rapine, debauchery, and blood. We could each light up the countenance of his friend by relating the tale of its glorious emancipation, of the ever memorable 1st of August, 1838, when the then youthful Victoria cast a halo of glory around the commencement of her reign by an enactment that no subject of hers

"Should buy, or sell, or be a slave."

We seem to catch the echo of the exclamations of the assembled thousands as they rend the air. "Freedom's come." "We're free, we're free; our wives and our children are free;" the winds of freedom seemed to have been let loose. Yes! Look at Knibb there! He points to his chapel clock, and hearken! "One"

—"two." Ah; that clock strikes a death-knell. Now Knibb speaks, "The monster is dying." "Three"—"TWELVE!" Now Knibb speaks, "The monster is dead; the negro is free!" Ah! the sound, like deep thunder, dies away, but we take it up and sing—

"Great was the boon, my country, when you gave
To man his birthright, freedom to the slave,
Rights to the wronged, and to the glorious rolls
Of British citizens a million souls—
Their growing minds from slavery's sink to lift,
And make them worthy of the God-like gift."

These, however, are not the purposes for which we have paid an imaginary visit to Jamaica. No; rather we have come to mark the progress and triumph of philanthropy and religion. We have come to hold intercourse with brethren beloved, freed-men in the Lord; and especially have we come to see her sable boys and girls, as they gambol in the valleys and climb the mountain-steep. Yes! Here is our errand, to do something for the *children* of the men whose "feet they hurt with fetters, and who were laid in iron." We remember that this land is consecrated by the ashes of Rowe, and Kitching, and Phillips, and Coultart, and Knibb, with others of kindred aim and spirit. We cannot lose sight of the fact that here, for the truth's sake, were persecuted and imprisoned Gardner and Burchell, together with brethren and companions in tribulation. We must rejoice that through the pious efforts of these devoted men blessed of God, thousands of the inhabitants of this land have found their "rest;" while, under the watchful care of other labourers still in the vineyard, thousands more are on their way to the land of peace and blessedness. Gratefully, also, do we note the fact, that dotted about this island are nearly eighty regularly-organised Baptist churches, having a membership amounting to some *thirty thousand souls*, while several other churches have sprung from the operations of this mission, though not now in connection therewith. We grasp the hands of the European, and black, and coloured pastors of these churches, who are supported entirely by the free-will offerings of the congregations, and we say, "Brethren! every blessing attend you." But now they speak to us and ask, "How about the *children*?" They are teachable and intelligent; we dis-

cover this in our Sunday-schools, in which 1,100 teachers have 13,000 of the little ones under their care; but the day-schools—what can be done for these? There are about ninety of these institutions now in operation, and, although we reckon our scholars by thousands, yet sad is the fact that provision is not yet made for the proper education of more than *one-fourth* of the rising population of the island." We converse with the brethren only to become more than ever persuaded that these children are the hope of the future. The condition in which their ancestors have been trained has prevented efforts for their early education. Slavery must necessarily have stood in the way of granting this boon, but their children, *now free*, must have instruction. Fifty years have now rolled away since Mr. John Rowe, a member of the church at Yeovil, in Somersetshire, and a student in Bristol College, sailed for, and landed in, Jamaica, and from then till now, amid alternations of sunshine and of storm, through evil report and good report have the "ambassadors" of the cross pursued their way. They say now, "Give us the children. Teach the children. Take care of the children." "The angel which redeemed me from all evil, bless the lads." "Go back to England and ask British Christians and philanthropists to qualify, by education, for stations of influence and respectability, the children of their sable brethren. Give us a jubilee offering for the children." The question is asked—Cannot the churches in Jamaica do this themselves? They answer, "No." Gradually are they being taught to recognise their responsibilities to the world around them. They contribute largely to missionary and other benevolent objects, but, owing to general decline in the material prosperity of the island, and to those afflictive dispensations which have come upon it, such as successive seasons of drought, Asiatic cholera, and small-pox, they are scarcely able to afford a bare subsistence to their ministers. They say again, "Go back and plead for us in England. One of our number shall accompany you on your voyage. Call at Lucea, and take our brother, the Rev. W. Teall, with you. For more than twenty years has he been labouring with us in the grand purpose of our lives, the

evangelisation of the people of Jamaica, and, hence, can supply you with all the information you require. Send him back to us with £3,000; two-thirds we will expend in building new schoolrooms and in the repair of those already erected; while the remaining one-third shall be devoted to the payment of teachers well qualified for their noble employ. This done, arrange to give us £1,000 a-year, for a little time, until the emancipated population of the island can, in this matter, help themselves; and hearken to the promise, "He that hath pity upon the poor, lendeth to the Lord; and that which he hath given will he pay him again." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." So spake the Master. Gracious words! coming from the lips of One who claims universal nature as his demesne. "For every beast of the forest is mine, and the cattle upon a thousand hills. The world is mine, and the fulness thereof." Jesus himself promises to reward the giver! Is it so? Then, surely, there is enough here to induce the most rigid miser in existence to draw his purse-strings and dispense with liberal hand enough to lend the most careful capitalists to make an investment. "Will it pay well?" asks the man who in every transaction manifests every possible care. "Will it pay well?" We reply, "Try it, my friend, try it; a faithful God has said—'Them that honour me, I will honour.'" Well, we have done as we were requested. We have brought our brother to England. We have left him at the Baptist Mission House, 33, Moorgate-street, London, E.C., where he will be happy to hear from every reader of the BAPTIST MESSENGER, as well as from every Sunday-school in our beloved land. Space forbids, or we could say something as to the motives that should incite us to action in this good cause. Let me, however, mention one. In 1842, the jubilee year of our Missionary Society, a generous and Christian public presented to that society a jubilee offering amounting to about £33,000. Of this sum £2,700 were sent to us by the

churches in Jamaica, and now that *their* jubilee year has arrived, they ask the British churches for a similar manifestation of fraternal confidence and pious esteem. Surely, in such a cause they cannot plead in vain. Let me close this paper in words that must ever excite emotion in the heart of every Christian; "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Talk of motives! O! my reader, think of that! Yes! *think* of THAT, and sing—

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."
Woolwich.

GOD'S COMMAND TO THE CHRISTIAN HUSBAND.

BY THE REV. T. W. MEDHURST,

Author of "Streams from Lebanon," "Rays of Light in the Dark Valley," "A Voice from Glasgow," &c., &c.

IN the November number of our MESSENGER, pp. 296-8, we commenced an article on "*Some of the Obligations resting upon Church Members*." We spoke of those duties which Church Members owe to *Jesus*, to their *pastors*, and to their *fellow-members*; we now purpose writing on a few other duties which devolve on those who are united to the visible Church of Christ on earth. May God guide our pen, and suggest our thoughts, that we may write to profit.

Members of the Church of Christ owe certain duties to their own families. "Let them learn first to show piety at home;" let children learn "to requite their parents: for that is good and acceptable before God." (1. Tim. v. 4.) The HUSBAND is enjoined to love his wife. This is as much a divine command as "Thou shalt love the Lord thy God with all thy heart." Happiness in the marriage state is the necessary element and principle in this command. The highest, closest, and most exalted union, next to the union of the three Persons in the Godhead, and the complex union of the divine and human natures of God's Son, is the union which exists between Christ and his Church. This union is set forth and illustrated in Scripture by a variety of figures; but the most ex-

pressive of them all, is the union of husband and wife (Eph. v. 25-33). This union presents us with the clearest and fullest view of the doctrine of *imputation*. Christ and the Church are legally one; they are related as bride and bridegroom. All the debts of the Church have become the debts of Christ. He has become legally responsible for them all, and for ever blessed be his name; he has paid them all to the utmost farthing. The Church has a legal interest in all that belongs to Christ; in the merits of his incarnation of the obedience of his life, of his substitutional sufferings, of his atoning death, of his victorious resurrection, of his triumphant ascension, of his prevailing intercession, and of his future glory.

Next to this high, close, holy, and mysterious union, is the union of the married life. There is, however, this great difference, the one union lasts only till dissolved by death, while the other is eternal. When the union of the married life is carried out upon true Christian principles, it gives us the nearest possible approach to the happiness of heaven. In it we see the sympathy of kindred spirits, the communion of loving hearts, and the association of renewed minds; one in interest, one in sorrow, one in joy, one in object, and one eternally. On the other hand, when this union is carried out on ungodly, unholy principles, when the laws of God are set at defiance, we see the nearest approximation possible on earth, to (shall we say it? we will, for it is true), to the miseries of hell. God has, in order that his people might be put into possession of true domestic happiness, given to husband and wife certain rules. He enjoins *loving control* on the part of the husband, and *loving obedience* on the part of the wife. He has designed that a cheerful, ready, voluntary compliance with these requirements should conduce to our happiness and to his own glory. If we are wise, we shall gather much instruction from the silence of Scripture, as well as when it speaks. Now, with but one exception (Titus ii. 4.), God has given no command to the wife to love her husband; he has given no command whatever to the husband to rule his wife. Why is this? It is because God will give no unnecessary command. Woman

must love; but she liketh not to submit. Man is formed to rule; but he needeth not to be bidden to rule, but rather to be restrained; hence it is necessary that he be reminded that he should love.

In the command for husbands to love their wives, we may see the tenderness and wisdom of Jesus. See his *wisdom*. Love makes submission pleasant. Submission draws out love. See how beautifully these twain agree in one, and are dovetailed together! See the *tenderness* of Jesus. The female heart is very sensitive. How soon it feels a slight. There are many things owing to our sinful corruptions—shame on us that it is so—which have had a tendency to cool the love of a husband. O that we may carefully tend and cherish the love we owe to our own wives. Business reverses, domestic trials, sickness, and even decay of personal attractions, have drawn husbands from their wives. O how necessary, then, is this command. These precepts of Jesus are searching precepts. They put one's Christianity to the test; but they are, nevertheless, the precepts of wisdom, tenderness, and love. Love is the only subduing force. Love only will melt the heart.

Notice the *EXTENT* of Jesus' command: "As Christ also loved the Church, and gave himself for it." The love of Jesus to his Church was *costly*. For her he gave himself, became incarnate, was made sin, bore reproach, suffered shame, ignominy, desertion, battled with death, defeated hell, died, yea, lives for evermore. His love was not only strong as death, but stronger. The love of Jesus to his Church is *constant*. It had no beginning, it has no change; it shall have no end. It changeth never. It is immutable. The love of Jesus to his Church is very *tender*. He is *with her* in her trials, in her weaknesses, in her infirmities, and in her temptations. Jesus is ever present with his Church in untiring love, to provide for her wants, to supply her need, to silence her fears, to forgive her offences, to sympathise with her in all her trials, and to stoop to her lowest necessities. The love of Jesus to his Church is *holy*. All Jesus did, all Jesus is, and all Jesus suffered, is designed for sanctifying and purifying of his Church. O that this precept may reach our firesides, and our inmost souls, with

language, not of Sinai, but of Calvary, saying: "If ye love ME keep MY commandments." Christian husbands, here is your copy—the love of Christ to his Church.

"Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two one shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular, so love his wife even as himself." "Husbands, love your wives and be not bitter against them." "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that our prayers be not hindered." A happy marriage, a marriage formed on these lofty principles, will change the water of life into the wine of heaven. The joys of such a union will, like the bunch of grapes which the spies brought up from Eshcol, be so heavy that it shall need two to carry them.

Christian husbands, are you prepared to lay down your lives for your wives? 'Twas even so that Christ loved the Church. Are you prepared to love your wives through their changes? It is thus that Christ loves the Church. Will you not avoid everything which may in any way tend to wound the feelings of your wife? A look, a word spoken thoughtlessly and forgotten as soon as spoken, an action, a very little thing will hurt a wife's feelings. *Undue attention to another will often inflict an irreparable injury on the feelings of a wife.* Oh! be tender, loving, considerate, compassionate, "EVEN AS CHRIST." I am not pleading for doting

fondness, but for true, holy, Christ-like love. Love each other, O husband and wife, that you may promote the love of God in each other's souls.

"Let no one have thy confidence, O wife, saving thine husband :

Have not a friend more intimate, O husband, than thy wife."

If this loving command were but fully obeyed, Eden would flourish in many homes which are now like to a wilderness. Obey this command for your own sakes, for the sake of your children, for the glory of God.

See to it, you who are about marrying, that you make mutual love the one great principle in the formation of the union. Ye godly young men and women marry "only in the Lord." "Be not unequally yoked together with unbelievers," is a divine law which none can set at naught with impunity. Those who do so, shall find that they are taking a viper into their bosoms which will surely sting them. Heaven forbids the banns of all such marriages. To carry out practically the principle inculcated in this paper, it is essentially necessary that we realise our union to Jesus. The rules upon which we have here written are the solemn, holy, self-denying rules of God's word; see to it, Christian, that you put them into practice.

Are any of my readers conscious that they have broken these loving laws of their living Lord? Let them not despair, but thank God and take courage, for "if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins; and not for ours only, but also for the whole world." To him repair again as you went at first, for he is still "able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

We have now briefly considered the principle of love as bearing upon the Christian husband; we hope at some future time to consider the principle of submission as it bears upon the *Christian wife*.

Glasgow.

SAMUEL MOURNING FOR SAUL.

BY REV. E. MORGAN.

"Nevertheless Samuel mourned for Saul."—1 Sam. xv. 35.

OUR feelings should never be the rule of our actions, in opposition to the re-

vealed will of God. Had Paul the Apostle of the Gentiles conferred with flesh and blood, he would not have shown such prompt obedience to the heavenly vision as he did; neither would Abraham, after receiving the promises, have offered up his son. Saul's crime was in part, perhaps, induced by yielding to the tenderness of his nature, instead of obeying the voice of the Lord. He manifested a kind spirit in sparing the children of Belial, who despised him, and brought him no presents after he had been proclaimed king; but his sparing Agag, in opposition to a Divine command, though it might have arisen not only from the clemency of his nature, but that he might bear with him a living memento of his triumph, was as the sin of witchcraft or idolatry. Samuel was ever faithful to God. His deep love for Saul and admiration of his person and warlike exploits, did not induce him for a moment to rebel against denouncing the Divine judgments upon him. When sent to dethrone him it grieved Samuel, and he prayed unto the Lord all night, but in the morning he hastened to fulfill his mission; and though he spoke sternly to the king, as became a legate of the skies, bearing not the sword in vain, and visited him no more until the day of his death, nevertheless he mourned for Saul.

I. Samuel mourned because there had been once a great deal that was promising in the character of Saul.

His physical strength and beauty was great; he was a choice and goodly young man; from his shoulders and upwards he was higher than any of the people. At the first he had the highest reverence for Samuel, the man of God, and took him a silver shekel as a present; he was full of humility at the feet of the prophet, and spoke of himself as a Benjamite of the smallest of the tribes of Israel. It was then told him that the Spirit of God should come upon him; and, having been anointed, he was fired with devotion, and received into the goodly fellowship of the sons of the prophets. And when brought forth at Mizpeh to be presented to the people as their ruler, nearly every heart bounded with affection and joy as they cried, "God save the King." He was victorious in

his first battle, and received the praise and fealty of the people, and congratulations of the prophet. But all these fair promises were alike deceitful and hollow. The hopes of Samuel and the people concerning the beauty of Israel were subsequently dashed to the ground; the shield of Saul became tarnished; and long ere he fell on the mountains of Gilboa his heart had fallen from its allegiance to the Great King of the nation. Well may the prophet shed tears over the sad and withering disappointments he met with in Israel's first monarch; but in many other cases the most enchanting hopes have ended in bitterness and death. The flowers were the blossoms of Paradise, but the fruit the apples of Sodom. To many of the present generation the mournful statement can be made, and the question asked, "Ye did run well. Who hath hindered you?" Many, when commencing a religious career, have been regarded as the hope of the Church; they have been tenderly cherished, encouraged, and prayed for, but in the end the servants of God have had to mourn over their spiritual defections. The pious of the spiritual Israel have had to weep over many Sauls, who once gave promise of becoming, like themselves, "pillars in the temple fixed," but who, on account of their rebellion and stubbornness, have been rejected both by God and his people.

II. Samuel mourned because Saul did not properly comprehend his danger. When the sentence was pronounced against him he seemed to care more for the disgrace that would overtake him in the eyes of the people, and the dishonour he must endure in the elevation of his neighbour to the throne, than for the offences he had committed against Jehovah. He showed no sense of the loss he must sustain in losing his favour and the calamities that must befall the man unto whom the Lord has become an enemy, it more deeply grieved him that Samuel should leave him than that God should leave him, little thinking that one act was the reason of the other. If God had still been on his side, Samuel would not have hid his face from him; but the loss of Samuel's help and counsel was regarded as being by far the greater calamity. How blind is the sinner as to

his real position and danger; if God's ministers turn away from them they mourn, but if God himself depart they heed it not. The thought that they have awakened his anger causes them little or no anxiety, but could they know all that is included in the wrath of God revealed from heaven against all ungodliness and unrighteousness of men, they would tremble with dismay. If Adam had thoroughly comprehended all included in the words, "Thou shalt surely die," he would have hesitated long ere he took of the forbidden fruit; if Belshazzar knew that his being weighed in the balances and found wanting included a swift death at the hands of his Chaldean enemies, and the wrath of God upon his precious soul in another world, not only would his knees have smote together, but probably have been bent in prayers and supplications while life was spared unto the God of his life. But sinners will not know their danger. They love darkness. Those who see their position mourn, they are unconcerned.

"On slippery brinks we see them stand,
While fiery billows roll below."

How careless was Saul about his fate. Ought not the fearful peril and cruel thoughtlessness of the sinner to extort from every Christian heart and tongue the sigh of the Divine bosom, and the expression of the Divine lips, "O, that they were wise that they understood this, that they would consider their latter end."

III. Samuel mourned because Saul was self-destroyed. He was not cast off by God until he had sinned repeatedly, and amendment was despaired of. He assumed the functions of the priest in offering the sacrifice at Gilgal; disobeyed God in not tarrying, as he had been commanded, for the arrival of the prophet; made a rash vow which nearly proved fatal to his own son, and awakened the anger of his people; spared Agag and the best of the sheep and oxen; set up a memorial of the victory as though it had been won by his own skill; denied his sin to the prophet, then feigned repentance, and endeavoured to deceive the people. Samuel had done much to reclaim him from his evil ways. He had manifested towards him all the tenderness and sternness of a father towards an erring son. He had honoured him as the man

chosen of God, had carefully instructed him in the nature of his office, and had besought him and the people to put their trust in God. He dealt faithfully in exposing to him his errors and disobedience, and interceded with God in his behalf. It was in the face of earnest expostulation and entreaty that Saul went forward to his doom, but he despised reproof, hardened his neck, and perished. His conduct caused the Lord to repent him that he had set him up to be king. Samuel had to convey the tidings; he did it, and mourned. The mantle of sackcloth, which was rent by Saul when Samuel was about departing from him, well betokened the rent affections of the prophet, and expressed the deep grief that reigned within his soul; because Saul had destroyed himself, he had refused to obey the Lord, and the Lord now refused to regard him as the anointed leader of his people. How many thousands of sinners have, in the same way, been the instruments of their own destruction! He who perseveres in sin, in spite of every gracious warning and invitation, must take all the blame for the ruin of his soul. And when such a deed of self-slaughter is perpetrated, who will not mourn? Jesus groaned in spirit, and was troubled when he made the announcement to the twelve, "One of you shall betray me." He wept over the city that knew not the day of her visitation, and would not come to put her trust under the shadow of his wings. Tears, no doubt, stood in the eyes of the Father of the faithful as he witnessed the smoke of the cities of the plain going up as the smoke of a furnace. The pious of Jerusalem in the days of Ezekiel, sighed and cried for the abominations wrought in the land. A travailing church is the joyful mother of renewed souls. And whether souls are saved or not, the world that lieth in the wicked one ought to have the attention, tears, and prayers of those who profess to have had mercy, and to know and feel the dying, yet undying, rich and unspeakable love of the Saviour. The Christian, who looks upon the world aright, will see as it were thousands of barks on the storm-shaken surges of the deep, driven by the winds and tossed. The mariners have put darkness for light and light for dark-

ness; they regard the roaring of the waves as gushing strains of music; while they are drawing nearer every hour to the wreck-covered shores of eternal darkness and death, they are looking out for some rising isles of blessedness. Such sinners are; and the Christian when surveying the scene finds his heart moved within him, the infatuation of those whose fate he contemplates with sorrow. He sorrows most of all because every warning voice is unheeded; and while every other haven is welcomed, the true covert from the windstorm and tempest is despaired.

IV. Samuel mourned because Saul was hopelessly destroyed. When Samuel announced to Saul the Lord's rejection of him, he also spoke of the purpose of God to exalt another to the throne. "The Lord hath rent from thee the kingdom this day, and given it to a neighbour of thine which is better than thou." The abused talent is conferred upon another. Saul sustained his position some years after this, but he was no longer honoured of God. Defeat followed defeat, cruel jealousy and murdering revenge caused him for a long time to pursue the man after God's own heart; at last, through that daring which made him stronger than a lion on the battlefield, he was nerved to attempt an act of suicide; he leaned upon his spear, and, his enemies coming upon him, he was slain. Perhaps Samuel, by the spirit of prophecy, was enabled to foresee his sad end. It is not the loss of a kingdom, but the hopeless destruction of an immortal soul that makes the latter history of Saul so fearful to contemplate. Knowing the tender mercies of the Lord, we venture to think that, as long as life lasted, there was hope for Saul. Was it not an act of mercy, when the Lord refused any longer to answer him by prophets or by dreams, that he permitted Samuel to rise up to remind him of his guilty disobedience? But the return of one from the dead did not cause him to repent. In the last extremity, had he leaned upon the Lord instead of leaning on his spear, who can tell but that the Lord would have turned from him his fierce anger that he perished not, and then a heavenly crown would have glittered on his brow, though an earthly one were lost? When we think of

Saul, red with his own blood, shed by his own murderous hand, passing out of time into eternity, though we cannot rightly measure the awfulness of the calamity, yet we are prompted to say, "This is the time for tears. How applicable to this case the words of Hall, 'Would it suffice for the sun to veil its brightness, to cover the ocean with mourning, and the heavens with sackcloth; or, were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe!'" Let the angels of heaven, as well as the daughters of Israel, weep for Saul slain upon the high places of Israel, and hurled from thence to endless despair. If, in his last moments, he had been able to say, as did another Saul, "I have fought a good fight, I have finished my course, I have kept the faith," there would have been no cause for mourning at his death. We mourn for those who die even when they are children of God, but there is no real cause for mourning; it is our own loss causes our tears to flow, not any loss sustained by them. The hour of their removal from earth is the hour of their admission to heaven, and heaven gains by their removal thither. Earthly homes are destroyed to make the heavenly home the richer. If family circles are made smaller, the angelic and redeemed circle is made wider. The sword of grief pierces the hearts of friends and relations below, but as another heir to glory born steps upon the heavenly threshold, there is joy in the presence of the angels of God. The ranks of the Church Militant are weakened, but the Church Triumphant is increased. Why should sighs be heaved for those whose last sigh has been received by him that healeth the broken in heart and bindeth up their wounds? Why should tears be shed for those whose last tear has been wiped away by the gentlest of all hands?

Sighs and tears must be reserved for those in whose death there is no hope, whose tears shall never cease to flow; the morning of whose existence, like that of Saul, may have begun with every promise of a brilliant future, but who, having sinned away their day of grace, find themselves in the night of death

naked without a refuge, exposed to a horrible tempest.

Creech.

MEMOIR OF THE REV. SAMUEL WEBLEY.

BY THE REV. JOSEPH DUNN.

THE late Samuel Wobley, Baptist minister, Avonng, Gloucestershire, was born at Trowbridge, Wilts. Soon after his marriage, he was baptised, together with his wife, by Mr. Jones, the Arian Baptist minister of the Coneygrough meeting in that town. He has told me that he believed, previous to their baptism, both he and his beloved partner had experienced in some degree the drawing and quickening influences of the Holy Spirit, and they reposed some vague and undefined confidence in the atonement of Christ. Mr. Jones, who had I think been educated for the ministry at the Bristol Academy, supposing Mr. Wobley to possess talents for the ministry, afforded him instruction with that object in view. He soon afterwards became pastor of a small Arian church at Wedmore, in Somersetshire. As the church was small, and raised but a very inadequate sum for the support of his family, he established a school with encouraging success, and, in addition to these small sources of income, he received pecuniary assistance from the Unitarian Society in London. He was thus able to support his increasing family comfortably.

The Unitarian Society, in addition to pecuniary aid, sent him likewise a present of books. In these he found statements so gross concerning the atonement of Christ that it filled him with anxiety and alarm, and led him to suspect that his views relating to the glorious person of Christ might be altogether inconsistent with the truth. Some doubts and suspicions had before been excited in his mind by a conversation which he held with a Christian friend at Beckington. He was speaking to that friend of the mercy and love of God, but his friend suggested to him that he was also a just God, and how was his infinite and holy justice to be honoured in the salvation of sinners? This led him to reflect seriously and prayerfully on the subject, one indeed

of unspeakable importance; and when the uneasiness of his mind had been considerably increased by the statements he met with in Socinian publications, he came to the happy resolution that he would read the New Testament through prayerfully, looking up to God for light and guidance. Nor was that guidance withheld, as it never is when humbly, sincerely, and prayerfully sought. That sue promise was fulfilled to his servant,—"If any man will do his will he shall know of the doctrine whether it be of God." He was convinced that Christ was the great God and our Saviour, and his enlightened and awakened conscience found in his infinitely valuable atonement that rest which can be found nowhere else. But what was he now to do? His means of support were derived from his Arian and Socinian friends; his family was increasing, but he had found him who was the way to the Father, in whom through faith in Jesus, he was able to confide as his reconciled Father. On his providential care he cast himself with his helpless family. He informed the church at Wedmore, and his Unitarian friends in London, of the change which had taken place in his sentiments, and return to Trowbridge his native town; and it was remarkable that just at this time his Unitarian friends in London proposed to him to remove to Soham, where he would be better provided for. The occasion of their doing so was this:—Soon after Mr. Fuller had left Soham and settled at Kettering, and while he was yet anxious to recommend a suitable pastor to the church he had just left, a minister had introduced himself to him, and, during his short stay at his house, had so far gained his favourable opinion as to induce Mr. Fuller to recommend him to the church at Soham as a suitable successor to himself. This minister accordingly settled as pastor of the Baptist church at Soham; but after a time, to the surprise and grief of the friends at Soham, he preached Socinian sentiments. They of course wished him to remove, he had deceived both Mr. Fuller and themselves. But this he refused to do; he had obtained possession of the pulpit and meeting-house at Soham and he was determined to retain it, and after a very painful and length-

ened dispute the case was brought by Mr. Fuller, representing his dear old friends at Soham, before a court of justice at Cambridge. The minister's case was defended by the Unitarian Society, but before it came into court it was settled by compromise, Mr. Fuller engaging, on behalf of his friends at Soham, to pay £60 on condition of his vacating the pulpit. To this sum an adequate amount was added by the Unitarians Society, with which a new chapel was built for Mr. G—— at Soham; but that individual had rendered himself by his conduct so unpopular at Soham, that it was thought desirable that he should remove to some other situation. He eventually settled over the Arian congregation at Trowbridge, where Mr. Webley was originally baptised. On Mr. G—— leaving Soham, an application was made to Mr. Webley to leave Wedmore and occupy the pulpit in the new Unitarian Chapel at Soham, but as this application was made just at the time that a light from above, through the medium of the Word of God, was revealing to Mr. Webley the very dangerous errors of Arianism, it was of course declined; nor had our departed brother ever reason to regret the trust he had reposed in his heavenly Father's care to provide for him and his. Dr. Ryland, on being informed of his conscientious, Christ-exalting, God-glorifying conduct, the effects of faith, proposed to him to spend a twelvemonth in study at the Bristol Academy, that he might be better fitted for the ministry in the Baptist churches, promising as Mr. Webley had no property to raise a sufficient sum among his friends to support his family during his stay at Bristol. Had he accepted this offer he would probably have occupied a more prominent position among the Baptist churches. On receiving this kind proposal he consulted Mr. S. Davis, who was then pastor of the leading Baptist church at Trowbridge, with which church Mr. Webley had united himself, and Mr. W. Dunn, the principal deacon at that time, and they, on the whole, advised him to apply himself to his own business, which was that of cloth-dressing, at which plenty of profitable employment could easily be obtained, and at the same time to supply vacant pulpits and labour in

the Lord in the neighbouring villages. In this field there was quite an opening for usefulness. When Dr. Ryland was made acquainted with this decision, he kindly procured for him assistance from different funds existing in the Baptist denomination for the relief of poor ministers. In his after experience we see a beautiful fulfilment of our Lord's promise, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The Lord smiled on his honest industry, so that in the course of a few years he became the owner of two small houses in Trowbridge, and legacies were repeatedly bequeathed to him by his wife's relations, so that after he had, as it were, given up all things for the truth's sake, and that he might be quite at liberty to proclaim the infinite and Divine glory, the boundless love, the willingness and power to save "all that come to him" of the Divine Redeemer, he never wanted, the Lord supplying all his need. Among other places he supplied the small Baptist church at Sandy-lane, a hamlet in the parish of Calne. The people here had been expelled from a small place in which they assembled, but on application being made to the late Marquis of Lansdowne, whose seat at Bowood was immediately adjoining, he kindly granted them land on which to build a chapel and all the stone and timber required for the building. Mr. Wehley assisted in collecting the money required for its erection, and afterwards became their pastor. Here he laboured usefully for some few years. But in the year 1826, his business and means of support failing at Trowbridge, and the small church at Sandy-lane being quite unable to support him, raising him only seven pounds per annum, he was induced to accept an invitation to become the pastor of the Baptist church at Avening, near Stroud, Gloucestershire. Here he laboured for thirty-eight years with varied success, sometimes cheered by pleasing additions to the church, and at other time cast down, because none were inquiring, "What must I do to be saved?" passing through a variety of trials, but under all seeking and obtaining help and relief from a prayer-hearing and answering God. His beloved partner and companion for

many years preceded him to the world of glory. He had brought up eight children in the fear of God. O how he prayed for them and sought their salvation, and his prayers were remarkably answered. Two of them died before him, we hope in the Lord, and the remaining six, part of whom are in New Zealand, and the remainder residing either at Avening and neighbourhood or Sandy-lane, are all following their dear departed father to heaven. He was pre-eminently a man of prayer. It is indeed a peculiar privilege to inherit, as his children and the bereaved church at Avening do, the prayers of such a father and such a pastor. I have known him intimately for more than forty-six years, and if I am not able to say, as Bishop Burnet said of Archbishop Leighton, that he had enjoyed an intimate friendship with him for forty years, and that he had never found him in a state of mind in which he should not himself wish to be when he came to die, if I am not able to say this, I think I may safely say that I have never known a more upright, serious, prayerful, conscientious man. He was particularly averse to speaking evil of persons who were absent. On one occasion being in company, certain things were mentioned to the disadvantage of a minister who was not present; he also had heard some things as done by him which were peculiar, and he began to relate them; but suddenly recollecting himself, he said, "If I am unable to say anything in his favour, I will hold my peace." The minister in question he regarded as a good and holy man. He had been a clergyman in the Church of England, and had made considerable sacrifices for conscience sake in leaving it. He had been baptised and had united himself to the Plymouth brethren. The things spoken against him were the peculiarities of that body. Some years since I slept at his house. On rising in the morning, I found pinned up at the foot of the bed, apparently to meet his eye the first thing in the morning, the following rules:—

1. If you wish to enjoy peace, choose to do the will of another rather than your own.
2. Choose a state of poverty rather than a state of abundance.

3. Choose the lowest seat and to be accounted inferior to all.

4. Choose that the will of God may be done in you, and concerning you in all things.

He fell asleep in Jesus in his 84th year, and until within a comparatively short time of his death he was able to continue his public labours; in which, when he became unable to continue them, he was kindly assisted by ministers and brethren in the neighbourhood. His congregation continued good until the last, yet it was a source of much grief to him that his ministry had not been as useful in the conversion of sinners as in former years. Thus God granted him, after he had given up all things for Christ at Wedmore, a plentiful supply for all his temporal wants, the conversion of all his children, fulness of days and a life of usefulness. Although he was, by the grace of God, so humble and good a man, yet his inward experience was of rather a sombre character. He was exercised with many fears, but they were rather holy, cautious fears than those which spring from unbelief. I think Bunyan has well described him in the character of Mr. Fearing; like him, when he came to the river he so much dreaded he found the waters so low that he went over nearly dryshod, as his dying experience abundantly testified. One of his daughters who was privileged to be much with him during his illness, has given me the following particulars. On one occasion he exclaimed, "O magnify the Lord with me, and let us exalt his name together! It is a precious name." I said, "is he precious to you now, father?" He said, "Yes, and I have his word, 'that he will never leave me or forsake me.'" Another time he said, "Tell them now is the time to serve the Lord. When you come where I am now, Satan accuses us of all the sins we have ever been guilty of, and then we feel we need a great Saviour." Again he said, "Who shall order the battle? Ah! the Lord is the general; other generals are sometimes defeated, but the battles the Lord orders are sure to succeed." Again he spoke to my sister and me, saying, "I have a race to run, and if you see me faint through cowardliness, tell me to fight on. I am serving a good master,

and I have his promise to sustain me, I will never leave thee or forsake thee." On being asked if he was comfortable in his mind, he said, "Yes, pretty comfortable; 'In my father's house are many mansions.'" We said, there is one ready for you, father." He said, "Yes, he he hoped so." In the evening a friend calling to see him, she said she wished she was so near her heavenly home as he was. He said, "It won't be long before I get home." At another time he said, "I love the Saviour, not that I first loved him, but because he first loved me. What a moment of love was that when he looked on my guilty soul, and said unto me, 'Live.'" On Thursday morning, being asked how he was, he said, "Pretty comfortable." I said, "Then you are relying on the promises." He said, "One promise is, 'Whosoever cometh unto me I will in no wise cast out; and he is a rock, and there I rest.'" Speaking of the great anxiety he felt for the church of Christ, he thought perhaps he had been too anxious for additions; he had wanted sinners converted in his time, but it must be the Lord's time. He was spoken to of the good he had been the instrument of doing; he replied, "Well, if the Lord should meet at the gate of heaven, and should say, 'Samuel, you shall have all the diadems in your own crown,' I would say, No Lord, not one, but thou shalt have them all." Friday morning, he said, "Bless the Lord, O my soul, and all that is within me, praise his holy name." I found him very precious, once in the school-room, and once in the press-shop. At another time he said, "Here I raise my Ebenezer; hither by thy help I am come, and I hope by thy good pleasure safely to arrive at home—safely and quickly at home; not that I first sought him, but Jesus sought me." He spoke of having sought and found Christ at the family altar again:—"I have not sought in vain, in prayer, or preaching.

"Let not your heart despond and say
How shall I stand the trying day?
When God makes up his last account
Of natives in his holy mount,
'Twill be an honour to appear
As one new born or nourished there."

"How merciful the dealings of God, in this affliction have been with me up to this day." Friday, about two o'clock, lying in great suffering, we asked if we

could do anything for him. "Pray for me that the Lord may be merciful to me a sinner." I told him Jesus died for sinners; he replied, "I the chief of sinners am, but Jesus died for me." About half past two, awaking from sleep, he said quite earnestly, "Go and preach the gospel." I suppose the man did not expect to hear that; as to capabilities we must not always expect that, but if Christ gives a commission it is a duty, that is enough." Just before, as near as we could understand him, he said, "Beautiful, beautiful heaven is a very different place from hell. Who can dwell with everlasting burnings, with devouring fire? the damned sinner must. 'He that believeth not shall be damned.'" He said, "This is plain work, isn't it?" These were the words that first impressed his own mind.

He had a very interesting conversation with Mr. Overbury. Speaking of his fears about the safety of his soul, Mr. Overbury said, "I wish my soul were in your soul's stead: I have not reached assurance myself yet." This encouraged him.

O! what a peaceful and glorious end. I had promised that if I survived him I would preach his funeral sermon, made I suppose as much as thirty years since, and I wish to be thankful that at my own advanced age I was able to undertake the journey and fulfil my promise in the second Lord's day in September. The great respect and affection in which he was held, was shown in the large number of persons who came to hear the funeral sermon to show their last tribute of respect for one whom they loved so well. The place of worship was crammed, but his son-in-law told me that there were so many who could not get in, that he supposed if the chapel had been double the size it would have been filled.

"The memory of the just is blessed."
Gillingham, Dorset.

THE WEEKLY OBSERVANCE OF THE LORD'S SUPPER.

(To the Editor of the BAPTIST MESSENGER.)

Sir,—I have been long and deeply grieved to see that the Dying Command of Christ, "Do this in remembrance of me," is to so great an extent

practically disregarded by believers, so far as relates to the frequency of its observance. To my own mind, there is no truth more clearly revealed in Scripture than the duty of believers to commemorate the death of Christ every Lord's day, by sitting down at the communion table; and yet in how very few instances, comparatively, is the remembrance of the death of Jesus perpetuated in this way. I have done all I could by the publication of a small work, entitled "THE DYING COMMAND OF CHRIST, OR THE DUTY OF BELIEVERS TO CELEBRATE WEEKLY THE SACRAMENT OF THE LORD'S SUPPER," to impress on the Churches of Christ the solemn obligation under which all believers lie, to partake of the Lord's Supper every first day of the week.

As I have in that work gone fully into the question, I will not trespass on your space by advancing any arguments in favour of my views in your columns. My sole object, in asking the favour of the insertion of this short letter in the BAPTIST MESSENGER, is to entreat those ministers of the Gospel, and others who may not have given their special attention to the subject, now to apply themselves prayerfully to its consideration, and with a firm, though humble, resolve, that they will carry out in practice whatever conclusions they may come to. I am happy to be able to say, that, in addition to Mr. Lincoln, of Beresford Chapel, Walworth, who left the Church of England three years ago, and became a Baptist, Mr. Spurgeon, Mr. W. Brook, of Bloomsbury Chapel; and Mr. Landels, of Regent's-park Chapel, have all of late established the practice of weekly communion in their respective churches. Most earnestly do I hope that ere long we shall see the great majority of our churches following the example set them by the four large churches I have named, in thus obeying the Dying Command of Christ, with regard to the frequency with which it is done, as well as with regard to the act itself.

It would give me a very sincere pleasure to correspond with anyone who may share my views as to the importance and the binding obligation of weekly communion, in order that means may be adopted to bring the churches to a sense of their duty in this respect. Any

communication addressed to the author of "God is Love," "Our Heavenly Home," "The Dying Command of Christ," &c., care of Messrs. Virtue, 1, Amen-corner, Paternoster-row, will

meet with immediate attention.—I am, Sir, yours, &c.,

AUTHOR OF "THE DYING COMMAND OF CHRIST," &c.

London, January 14.

Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

CHRISTIAN LIVES.

"I wish to live a Christian life," said Marion Maitland to her pastor. She had been to him for his counsel at the outset of her profession. And this was her answer when he asked her in what sphere of the Lord's vineyard she wished to labour. "I wish to cultivate my Christianity—I have very little leisure, and I should like to have Sunday afternoons for private reading and self improvement. I have been so long in the dark, sir, and my newly-found light is so precious to me, I am in dread of losing it. I must set apart some time for my devotions, lest the joy that I have should be taken away."

"God is the keeper of that," replied the minister, "your joy will not be the greater for living a selfish life. The religion of Jesus teaches self-denial and industry and love to one, another. If you would come and join some of our organised means of usefulness—if you would lay yourself out to show your love to the Saviour by working for him, I think it would be as acceptable as spending your time entirely in acts of devotion, though these should not be neglected."

But Marion wished to follow her own plan. And she did. There were children in the Sunday-school waiting to be taught, but Marion said not a word to them of the love of Jesus. There were ignorant and sinning multitudes around her, but she never read the Bible to them, nor left a tract, nor told them of the way of salvation. There were sick and dying persons trembling on the verge of the cold river, but she went not to tell them of the great Captain who could conduct them safely to the eternal shore.

She spent her time alone, reading and

studying. She did not mix with her friends more than she could help; she eschewed the merry party around the fireside, and loved the solitude of her own room. "But the liberal soul shall be made fat, and he that watereth shall be watered also himself." After a time she lost the sweet feeling of peace which had at first settled over her. She did not realise the presence of Jesus. Her heart grew cold and careless. After all she was not living a *Christian* life; for Jesus "pleased not himself." "He went about doing good." And those most closely follow him who visit the sick, and relieve the oppressed, who teach the ignorant and point the sinner to heaven.

Not of course to the neglect of personal piety. We must remember that he spent whole nights in prayer, that he agonised in his supplications to the Father. But he *lived for his fellows*, and would have us "go and do likewise." They know most of the companionship of Jesus who meet him most frequently in the haunts of woe, and by the bedside of the afflicted.

"I wish to live a Christian life," said Frederick Harris. And he did not fall into the same error as Marion Maitland had done. He was a real, thorough worker. He had a large class in the Sunday-school. On Tuesdays he held a Bible class; on Thursdays he visited the sick, and in his spare time on Saturday he distributed tracts around his own neighbourhood. He did it all in the most business-like manner. He was a stern, uncompromising duty man. "It is right and I will do it;" this was his watchword. And not a bit of sympathy had he for any who were weaker than himself. There was very

little softness in his nature. He never hesitated to leave his comfortable home and go forth in the wind and storm whenever his duty called him. He was never absent from his post. He never shrank from the most difficult task he had imposed upon himself.

But he never laid his hand upon the curly head of the little boy who sat next him; he never modulated his voice into tenderness as he saw the tears spring into bright eyes under his too well deserved reproof. He was as just a man as it is possible to be in this sinful world. But his life might have been more Christ-like, if it had had more tenderness and compassion in it. He had forgotten that

"He loveth best who loveth best,
All things both great and small;
For the great Lord who loveth us,
He made and loveth all."

We cannot be too loving. It does not become us to be stern and unyielding and unsympathetic. Love is the very bread of life to many a poor human brother and sister. Who are we that we should dare to starve those whom Jesus would feed? Surely, it behoves us to be very gentle and kind and loving to give the poor and the children and the neglected, yea, to all who may need it, and have a right to expect it of us, the bread of love. So shall we remember the apostle's words, "*Bear ye one another's burdens, and so fulfil the law of Christ.*"

Mary Kerridge was also a worker in her vineyard. She was not selfish in her religion. On the contrary, she was desirous that all her friends should know the blessedness of the knowledge of the way of salvation. She had a woman's heart. And many had been touched by her affectionate words, and drawn by her earnestness to read for themselves the words that make wise. She also had the desire, and often expressed it, "I wish to live a Christian life."

But Mary did not always exhibit a Christ-like spirit. She was very well while everything went according to her own wishes. But she was a very sensitive and irritable temperament. She was keenly alive to the least slight. She was nervously on the watch for words which might cast a reflection upon herself. She was easily offended. And as she used after to say, "I know I have a very bad temper."

Many say this besides Mary, and, having said it, appear to think that the confession made in a cheerful, general sort of way is all that is necessary. They are not ashamed of it particularly, and speak as if it were very excusable and no fault of theirs, while really it is a very great sin to give way to it, and often casts a very heavy shadow over professors of the Christian religion, bringing that into disgrace and disrepute.

Once offended, Mary was not easily reconciled. She always felt it incumbent on her to give the offender "a piece of her mind" on the subject, thus widening the breach often beyond the power of human agency to heal. She had always a ready flow of words, and they were wont to overflow upon the heads of some of her brothers and sisters. And yet she loved him who, when he was reviled, reviled not again, who taught us to say, "Forgive us our trespasses, as we forgive them that trespass against us."

"As we forgive." Ah, it is well for some of us that God does not answer that prayer. What would become of us if he only forgave us as we forgive others? He would turn from us the smile of his face, he would pass us coldly by—loving us not, talking us not in the everlasting arms, speaking to us not tender, healing, satisfying words; merely withholding from us the punishment which our sins deserved. This is how we forgive. But Jesus has a different way. He covers our transgressions with a generous mantle of forgetfulness. He tells us how he loves us. He floods our fearful hearts with grateful joy. He binds us to him stronger than ever by the boundlessness of his free pardon. After that we ought to be ashamed to call our petty partial forgivenesses by the same name.

Henry Richards also wishes to live the Christian life. And he has his way of doing it. He takes the chair at the public meetings. He praises all good causes with many words long and high-sounding. With all his heart he says he sympathises with the good societies which are springing up around them. Having nothing else to do his time is at their disposal. And he subscribes five shillings a year besides.

He cannot give much money. He may want it himself, or his children may want it. Besides, really he is not so very rich after all. It is true that he has retired from business; but then all the more reason that he should be frugal.

Now, is this a very Christ-like spirit? All that he had did Jesus give for us. He laid down his life, and the man who bears his name will not lay down his money!

Truly, it is not an easy thing to live a Christian life. We are so different from the Saviour; there is so much that is evil in us, so little that is good. We

are not wise to know the ways in which we can best serve him and our fellows; we are not unselfish to do it when the knowledge has been given us. We are children still; shall we ever grow to manhood's stature? Groping about in the dark, stumbling over every little difficulty, pleasing ourselves, forgetting the lofty mission with which the Father has entrusted us—in what, beside name, do we resemble Christ?

Let us go again to his feet as little children, praying that old prayer, "Lord, what wouldst thou have us to do? Lord Jesus, make us like thyself."

Reviews.

Hand-book on Baptism. By R. INGHAM. London: Simpkin, Marshall, and Co.

THIS "Hand-book on Baptism" might justly have been named the Cyclopædia of Baptism, for it is a huge octavo of upwards of six hundred well-filled pages. The esteemed author has devoted many years to this peculiar task, and we have no hesitation in saying has laid the whole Christian Church under lasting obligations by his faithful and painstaking work. It is difficult to conceive of any phase of the baptismal subject which is not here fully and clearly presented. The authorities given extend from the sacred writers downwards to the present day, and are quoted with the most marked regard to honesty and candour.

No volume like it has ever been given to the Christian public, and, both as a work for the thorough investigator, as well as a manual or hand-book for constant reference, it is invaluable. All our Baptist churches should secure for it a place in their libraries, congregations, and schools; and we need not add that every student and minister will find it of incalculable service, especially at this time of universal inquiry on the subject. We trust that the worthy author, who ministers to a rural congregation, will be long spared to labour in the vineyard of Divine truth, and to have the satisfaction of knowing that his work has been duly appreciated, not only by Baptists, but the Christian Church in general.

Lays of the Pious Minstrels. Selections by J. B. H. New Edition. Edited and Arranged by HENRY WRIGHT. London: Houlston and Wright.

A BEAUTIFUL volume, and worthy of general circulation. Numerous as this class of books have been of late, for the present work there was ample room. When we can truly say that it contains some of the sweetest hymns ever composed, adapted alike for the closet and the Chris-

tian hearth—that it is elegantly got up with regard to type, paper, and binding, and is withal remarkably cheap, surely we have said enough to induce all lovers of sacred poetry at once to possess themselves of this delightful volume.

Redemption: its Origin, Object, Result, &c. By the same Author. Houlston and Co., Paternoster-row.

THE most momentous of all themes arranged, and given in the words of Holy Scripture.

The Wreck of the Royal Charter, and other Poems. By JOHN HARRIES. London: W. Tweedie, 337, Strand.

PLAIN and telling verifications, many of the subjects evidently abreast of our social advancement, and intended to expose and reform many of the evils that exist in our midst. Our temperance readers will be pleased with the extract from the "Drunkard's Complaint;" whose, having felt the misery of his condition, he says, in reference to strong drinks—

"Now, I'll go sign the pledge, put my name at full length,
To abstain evermore from you all;
And I trust that the Lord will vouchsafe me his strength,
That through you I may never more fall."

The Field and the Garner; being the Living and Dying Memorials of a Quiet Christian. By her Husband, S. K. BLAND. London: Book Society, 19, Paternoster-row.

A SWEET little book, adapted for closet and fire-side reading; exhibiting the riches of Divine grace, as experienced by one of the Lord's disciples.

The Science of Life. A Lecture. By the same Author. London: Book Society.

A RICH lecture, abounding in condensed thought, well adapted for reading in social gatherings, and where science and religion are exhibited in harmony.

Acceptation: or, a Search for Scriptural Consistency. A Poem. Canto III. London: G. J. Stevenson, Paternoster-row.

A KEEN satirical exposure of pious frauds and ecclesiastical assumptions.

Two Lectures on Baptism. By JOHN ALCORN, Minister of Beon Chapel, Burnley.

To whom, and how, should baptism be administered are the topics of these excellent lectures. After so much has been written on these subjects, it is no mean praise to say the worthy writer has presented both departments of the ordinance in a clear and powerful form, and his lectures deserve a wide celebrity.

Will the Natural Body Rise from the Grave? A Lecture by the Rev. JNO. HYDE, Delivered at Argyle-square Church, King's-cross, London. London: F. Pitman.

THOSE who are anxious to know the views of Swedenborgian teachers on this profound subject may consult this lecture with advantage.

The Wild Garland; or, Curiosities of Poetry, &c. By ISAAC REEVE. Part I. London: F. Pitman 20, Paternoster-row.

A VERY handsomely got-up number of a work that cannot fail to interest and amuse, especially juvenile readers, and indeed all lovers of poetical and literary curiosities. We hope the attempt will succeed, and shall be glad to notice the progress of the work. The introductory essay is very good.

The Church and the Tabernacle. A Reply to Mr. Spurgeon. Same Publisher.

WRITTEN by an earnest-minded believer in God's fatherly love; and, however wrong in some of his conclusions, the readers of the MESSENGER will endorse the following sentence:—"To be saved we must be nothing—Christ must be all; just as in the case of the little child."

MR. MEDHURST, of Glasgow, has written an admirable address, entitled, "A Voice from Glasgow," in reply to Rev. Hugh Allen's sermon; also four useful tracts—"The Perfect High Priest," "Some of Charlie's Sayings," "The Man of Sorrows," "Redemption the Science of Eternity"—all of which are published by the Weekly Tract Society, 62, Paternoster-row.

ELLIOTT STOCK has published an excellent little book, entitled, "The Haunted Heart: a Parable for the Times."

H. J. TRESIDDER—"Life's First Footsteps; or, What Manner of Child shall this be?" A New Year's Address. Really good.

SIMPSON and Co. have published a Re-print of "A Short Address to the Protestant Clergy of

every Denomination," &c. By THOS. GREEN, Esq., Ipswich.

HOULSTON and WRIGHT have sent us "The Corrector Corrected." A Letter addressed to Mr. R. Glover, M.A., Incumbent of Christ Church, Dover, on his "Baptismal Chart," and "Full Reply" to Mr. Spurgeon. By W. PALMER, Baptist Minister, Homerton. Searching, soothing, and, we should imagine, effective.

Also No. I. of *Clifton Sermons*. By SEPTIMUS SEABS. Very quaint and peculiar, but not deficient in good thought.

Merry and Wise. A Magazine for Young People. Jackson, Walford and Co., Paternoster-row.

A CAPITAL effort to provide the amusing and useful for the young. Good articles, good wood illustrations, and good poetry and music. We wish it all success.

The Little Gleaner and the Sower. PENNY monthlies, and adapted for usefulness.

The Ragged-school Union Magazine for January, 1865.

VARIED and vigorous.

The Baptist Magazine for January. AN admirable first number for the new year; good throughout.

The Sword and Trowel. Edited by C. H. SPURGEON.

THIS first number of Mr. Spurgeon's magazine more than satisfies us. The plan is original, and therefore in good keeping with all our good friend's modes of usefulness. The articles, as a whole, are excellent, but the exposition of the First Psalm pre-eminently so. We hope the rich evangelical savour of this new serial will be diffused far and wide.

British Workman for 1864. 9, Paternoster-row. OF all our penny illustrated serials the palm must be given to the *British Workman*. We rejoice to know that it is welcomed as a joy-giving visitor into thousands of homes every month. This yearly volume is a gem, and worthy alike to adorn the tables of the labourer and the nobleman of the land. It has our heartiest good-will and recommendation.

The Baptist Hand-book for 1865. THIS useful and really indispensable yearly "manual" possesses all its former excellencies, together with several obvious improvements. Every Baptist minister, student, and official in the denomination ought, at any rate, to have it. We regret it is published so late. Surely it might be out with the December magazines!

Poetry.

YE SHALL FIND REST.

Rest! rest! The way is rough and long, and we have toiled all day,
With the wild waves rushing o'er our world, and our hearts afraid to pray,
Tossed here and there till we well-nigh lose the sense of a mighty Power;
We weep in our weary restlessness through the dark and terrible hour.

Rest! rest! The world is all convulsed with a thousand trying things;
There are noise and tumult everywhere, and peace has spread its wings;
We turn our wistful eyes around—we seek, but none is near,
And we sigh for the rest that will never come, for the love that our hearts shall cheer.

And yet there is rest for the weary ones who travel the path of life,
There is quiet after the bustling time, there is silence after the strife;
The word of the Lord hath spoken it, and the tired shall shortly rest,
Shall be sweetly folded to sleep at last on the gentle Shepherd's breast.

Rest! rest! We cast to the tranquil time our eager and longing eyes,
And, getting a glimpse, we raise our songs, and our prayers shall cleave the skies,
That soon to the labouring, weary ones this chequered path who roam
May be given the perfect and happy rest, the joy of the "safe at home."

Guide us, O Father of love and might! wipe thou away our tears,
And bring us, though weak and sorrowful, to the ending of the years;
Bring us at last to the resting-place where the glad and happy be,
Where those who have waited prayerfully shall live and rest with thee.

MARIANNE FARNINGHAM.

LIGHT, GLADNESS, JOY, AND HONOUR.

Bether viii. 16.

Light, gladness, joy, and honour
The Jews of old obtained,
When Esther for them pleaded,
And her petition gained.
But, in a sense more glorious,
These blessings are made known
To those who love the Saviour,
And trust in him alone.
When Christ, the Sun eternal,
Is shining on his path,
What joy of heart and gladness
The true believer hath!
And all earth's greatest honours
Are nought compared with this—
To walk with God as children,
And heirs of endless bliss.
But o'er the pilgrim's pathway
A gloomy cloud may come,
Nor is he always joyful
While he is going home.
But let him cross death's river,
And touch the heavenly shore,
Light, gladness, joy, and honour
Are his for evermore!
'Tis light without a shadow
That gilds yon sacred hills,
And lasting joy and gladness
The ransomed spirit fills.
Each world-despised believer
Shall then receive a crown,
And share immortal honour
With Christ upon his throne.

THEODORA.

AN INVITATION TO BACKSLIDERS.

"Take with you words, and turn to the Lord:
say unto him, Take away all iniquity, and receive
us graciously."—Hosea xiv. 2.

Poor wanderer, return thou to Jesus thy Friend,
And low at his footstool in penitence bend;
He will not upbraid thee with follies now past—
O, then, on his mercy thy guilty soul cast.

Heart-stricken and weary, dismayed and distressed,
Flee quickly to Jesus for refuge and rest;
He has balm for the wounded and strength for
the weak,
Though shame may o'erwhelm thee, delay not
to seek.

Earth's brightest enjoyments are empty and
vain; [nought but pain;
Thou hast tried them, and proved that they yield
The roses have thorns, and the sweets do but
cloy,
The pursuit of these trifles thy peace will destroy.

Thy sin may have been of a crimson-like dye,
Still Jesus invites thee to him to draw nigh;
His mercy is boundless, his pardons are free,
For the vilest of sinners, and therefore for thee.

Many doubts of acceptance thy faith may bedim,
List not to these pleadings, but hasten to him;
In thyself there is nothing that can thine heart
cheer, [prayer.
But the Saviour will hear the true penitent's

Seek grace to restrain thee from turning aside,
But in wisdom's fair paths ever seek to abide;
Bliss derived from God's service will never decay,
The world cannot give it nor take it away.

London.

F. W.

Denominational Intelligence.

MINISTERIAL CHANGES.

GRANFIELD, SNOOD CHURCH.—Mr. J. Mose has accepted the pastorate of the church meeting here.

SHORTWOOD, GLOUCESTERSHIRE.—In consequence of failing health, the Rev. T. F. Newman has resigned the pastorate of the above church.

MILFORD HAVEN.—Mr. D. George, student of Pontypool College, has accepted the pastorate of the church at the above place.

WAUNTRIDAU, GLAMORGANSHIRE.—Mr. T. Thomas, of Pontypool College, has accepted the pastorate of the church at this place.

BEREA, BLAKFAN, MONMOUTHSHIRE.—Mr. T. Phillips, of Pontypool College, has accepted the pastorate of the church at the above place.

MAESTUAN AND LLANGENACK.—Mr. P. Phillips, of Pontypool College, has accepted the pastorate of these churches.

ALBERTON, YORKSHIRE.—Mr. W. E. Winks, of Orillwell College, has accepted the pastorate of the church here.

WOOLWICK.—The Rev. W. Woods, of Swaffham, has accepted the pastorate of the church at Parson's Hill. On leaving Swaffham, Mr. Woods was presented with a purse containing £35.

BINGLEY, YORKSHIRE.—Mr. J. C. Forth, of the Metropolitan Tabernacle, has accepted the pastorate.

BROSKLEY, SALOP.—The Rev. J. W. Carter has accepted the pastorate of the Old Baptist Chapel at the above place.

KINGSBRIDGE.—The Rev. J. W. Davis, B.A., of Hull, has accepted the pastorate of the church at the above place.

DARLINGTON.—The Rev. J. H. Gordon, of Astley Bridge, has accepted the pastorate of the church here.

MILTON, OXON.—The Rev. A. Powell, of Apple-dore, has accepted the pastorate of the above church.

FOITOK, GOSPOET.—The Rev. J. Keobard, of Regent's-park College, has accepted the pastorate of this church.

LODGE-ROAD, BIRMINGHAM.—Mr. F. G. Marchant, of the Metropolitan Tabernacle, has accepted the pastorate of this church.

PETERBOROUGH.—The Rev. J. Beard, late of Garway, has accepted the pastorate of the church at the above place.

EAGLE-STREET, LONDON.—Mr. W. H. Burton, of the Metropolitan Tabernacle, has accepted an invitation to the pastorate.

THRAPSTON.—Mr. W. H. D. King, of Bristol College, has accepted the pastorate of this church.

CHENZES, BUCKS.—The Rev. W. C. Ellis, of Great Sampford, has accepted the pastorate of the church in the above place.

BILDESDON, SUFFOLK.—Mr. A. H. Knell, of the Metropolitan Tabernacle, has accepted the pastorate of the above church.

RYE-HILL, NEWCASTLE-ON-TYNE.—The Rev. Wilden Carr has resigned the pastorate of the church.

GREAT SAMPFORD, ESSEX.—The Rev. W. C. Ellis, after a settlement of nine years, has accepted a cordial and unanimous invitation to the pastorate of the church at Chonies, Bucks.

SPALDWICK, HUNTS.—Mr. A. W. Grant, of the Metropolitan Tabernacle College, has accepted an unanimous invitation to the pastorate of the Baptist church at Spaldwick, and commenced his labours on the 1st of January.

RECOGNITION SERVICES.

MAZE POND.—A public meeting was held at Maze Pond Chapel on Tuesday, January 10, for the purpose of recognising the Rev. Charles Clark, late of Halifax, as pastor of the church. The Rev. J. Aldis, former pastor of the church, presided, and was surrounded by most of the ministers of the neighbourhood. Suitable addresses were given by the Rev. J. Oliford, M.A., the Rev. Samuel Manning, and Mr. Spurgeon, who was present, and offered the right hand of fellowship to Mr. Clark in the name of the neighbouring ministers. Mr. Spurgeon made a most earnest and practical speech. The Rev. C. Clark then addressed the meeting, and gave an interesting account of his conversion, and the circumstances which led him to enter the Christian ministry.

PRESENTATION SERVICES.

LYNN.—On completing a period of twenty-five years' ministry in Lynn, Norfolk, the Rev. J. T. Wigner has been presented with a purse of £220 by his friends at Stepney Chapel, and some others. Mr. Wigner has laboured most assiduously and with signal success at Lynn, and has won the respect and esteem of all who have come to know him.

NORWICH.—The Rev. T. A. Wheeler has left Norwich, and gone to Bristol. At a farewell meeting of some 600 of his friends at Norwich, Mr. Wheeler was presented with a purse of £100 and other valuable gifts. A very affectionate address signed by the ministers of the county was read during the evening, and speeches were made by several of them. The removal is evidently felt to be a real loss to Norwich and to Norfolk generally.

GOLDEN-LANE, CITY.—On Tuesday, December 27th, the congregation worshipping in the Evangelists' Tabernacle, presented to W. J. Orsman (who is an unpaid Evangelist labouring there

and honorary secretary of O. H. Spurgeon's Evangelists' Association) eight volumes of "Dr. Kitto's Daily Bible Readings," and Dr. Thomson's "The Land and the Book," elegantly bound in antique morocco, "as a token of their love for him as pastor, friend, and well-wisher in Jesus Christ." A copy of Dr. Campbell's Pocket Bible was also presented by the Sunday-school teachers to their superintendent, Mr. Joseph Osborn. Interesting addresses were delivered by D. Patterson, of the Kingland Tabernacle; J. York, of Clapton; and J. C. Forth, of Bingley, Yorks.

GLASGOW.—On Thursday evening the annual ten and members meeting of this church was held at North Frederick-street Chapel. Pastor T. W. Medhurst presided, and, in the course of the evening, presented, in the name of a few of the members, a handsome Family Bible, containing a commentary, condensed from Matthew Henry and Scott, by John M'Farlane, D.D., with illustrations, to Mr. William Bowser, the efficient secretary of the church. The following inscription was printed in gold letters inside the cover: "Presented to Mr. William Bowser as a small memento of his services as secretary of the North Frederick-street Baptist church, T. W. Medhurst pastor, Glasgow, January, 1865." The meeting was interesting, the reports were encouraging, and we earnestly pray that God through our instrumentality as a church may be abundantly glorified.

FORMATION OF NEW CHURCHES.

GOLDEN-LANE, LONDON.—On Sunday, January 8th, a Baptist church was formed in a building known as the Evangelists' Tabernacle, which is situate in the centre of one of the vilest dens of iniquity in London, and which was opened by Mr. Spurgeon in June last. Since that time the labours of Mr. W. J. Orsman (notwithstanding many serious obstacles) have been very successful; souls have passed from death to life; the Baptismal pool has been stirred, and a church of 22 members was formed, in association with Mr. Spurgeon's, by Messrs. T. Cook, J. Olney, and W. Haakott, elders and deacons of the Metropolitan Tabernacle. We understand that several more are waiting for baptism. To God be all the glory! Sunday, week-day and evening schools, prayer-meetings, a temperance society, and singing class, are flourishing in connection with the above place. Could not many more of the members of our churches follow Mr. Orsman's example and determine by God's help to devote all their spare hours in assisting to evangelise the dark places of our cities and towns, which are a foul blot to our boasted Christian England? [We can only say we hope many will try.—Ed.]

OPENING SERVICES.

ROMNEY-STREET CHAPEL, WESTMINSTER.—We are glad to state that the above chapel has

passed into the hands of Rev. C. H. Spurgeon, and was opened by him on Thursday, the 10th January, Mr. Spurgeon preaching in the morning, and Rev. J. Ford in the evening. Mr. Morris, of the Metropolitan Tabernacle College, will for the present supply the pulpit.

MORIAH BAPTIST CHAPEL, RADNORSHIRE.—On Tuesday and Wednesday, the 10th and 11th of January, the above place of worship, which has been closed for the last six months, during which time it has undergone a complete and thorough restoration, was re-opened for Divine service. On the evening of the first day the devotional service was conducted by the Rev. T. T. Phillips, pastor, after which two able sermons were preached by the Rev. G. Llewelin, of Erwood, and Rev. D. Davies, of Dolan. At ten o'clock on Wednesday excellent sermons were preached by the Rev. G. Phillips, of Evenjobb, and Mr. D. Davies; in the evening Mr. Llewelin and Mr. D. Davies preached. The services were all well attended. Liberal collections were made after each service of the last day.

PLUMSTEAD.—CONDUIT-ROAD.—The chapel erected here was opened on the 12th January by services conducted by Rev. J. P. Chown, of Bradford, and Rev. W. Landels, of Regent's-park. Mr. G. E. Arnold is the minister. The building is a neat, substantial structure in the perpendicular Gothic style, the interior being fitted with stained benches and wrought open roof. The end of the chapel is semi-octagonal, with a raised platform, surmounted by a domed roof tastefully relieved. In the centre of the platform is the baptistry, lined with enamelled tiles, and having steps at each end leading to the respective vestries. The chapel will accommodate 400 persons, and is arranged so that galleries can be erected at a trifling outlay to seat 250 more. Adjoining the chapel are schoolrooms. The cost of the chapel and schools is about £1,200, of which a large portion is unprovided for.

EDINBURGH.—CHARLOTTE CHAPEL, ROSE-STREET, after having been closed for repairs, was re-opened for Divine worship on the 1st of January, when sermons were preached by Revs. J. C. Dovey (the pastor), Dr. Lindsay Alexander (of Augustine Church), and Dr. Andrew Thompson (of Breighton Church). On the ensuing Sabbath, January 8, the Rev. W. Walters, of Newcastle, preached morning and evening. In the afternoon, the Rev. W. G. Blackie, D.D. On Tuesday evening, January 3, a social meeting was held in the chapel, nearly 500 were present. Interesting addresses were delivered by the Revs. Messrs. J. Watson, F. Johnstone, W. Tullock, Professor Simpson, Major Smith, and Hugh Rose, with other friends. This place of worship reflects great credit upon the taste of the architect, Mr. W. J. Smith. It is hoped that the improved sanctuary may become

through the blessing of the holy spirit the birth-place of many souls.

SERVICES TO BE HOLDEN.

SALEM CHAPEL, MEARD'S-COURT, SOHO.—On Tuesday, February 7, the thirteenth anniversary of Mr. John Bloomfield's pastorate will be commemorated (D.V.) by a tea and public meeting. Tea at five, meeting at half-past six, at which Brethren Foreman, Milner Wyard, Anderson, Alderson, Meeres, Chivers, Williamson, Higham, G. Webb, John Thwaites, Esq., J.P., and others, have promised to take part.

MISCELLANEOUS.

OGDEN, NEAR ROCHDALE.—On Sunday, Jan. 1, Mr. Nuttall, the pastor, preached his annual sermons to the aged and the young. On Monday, Jan 9, the teachers and scholars held their annual tea-party. Upwards of 600 partook of tea in the school-room. A meeting was afterwards held, at which the pastor presided, and gave an excellent address, followed by appropriate speeches by Mr. Sykes, of Bury, and Mr. Walter, of Rawdon Colloge.

BEXLEY HEATH.—On Tuesday, January 10, public services were held at the Baptist chapel here, in connection with the completion of Mr. Wallis's fifty years' ministry. In the afternoon a sermon was preached by the Rev. J. M. Camp, of Eynsford. In the evening, a public meeting was held, in which the following ministers took part:—Revs. W. A. Blake, G. T. Gibson, J. Pearce, J. Smallwood, G. Webb, J. Wilson, and J. Holland.

THE SPECIAL WEEK OF PRAYER.—On Monday, January 2, an extraordinary meeting was held at the Metropolitan Tabernacle, the Rev. C. H. Spurgeon presiding. The Revs. J. Offord, T. W. Cole, and W. Stott took part in the services. In speaking of this service, Mr. Spurgeon has referred to the fact that he had spoken to seventy-five persons, forty-two of whom he should propose for the fellowship of the church. Meetings were held throughout the week at Abbey-road Chapel, Hackney-road Chapel, Palace Gardens Chapel, and Vernon-square Chapel.

BLISWORTH, NOTTINGHAM.—On Wednesday, the 14th inst., a social meeting was held in the Baptist chapel, Blisworth. 120 persons sat down to tea, provided gratuitously by the ladies of the congregation. The pastor presided at the evening service, when Mr. Joseph Westley, on behalf of the committee, suggested that the time is at hand to build a vestry, schoolroom, and house for the use of the minister. He exhibited a plan and drawings of the buildings, and explained the purchase of land adjoining the chapel, and the improvements to be made in and around it would incur an outlay of about £600. The object met with entire approbation, and at the close of the meeting the collection and contributions amounted to £400.

BUILTH, BRECONSHERE.—On the Tuesday after Christmas-day, the annual tea party of the Baptist Sunday-school in the above town was held, when about 150 of the scholars and friends sat down to tea, all being under the presidency of Miss Griffiths, Chartay House. A public meeting was held in the evening, Rev. D. V. Phillips being president. After an excellent address from the chair, the Revs. T. T. Phillips, Painscastle, and G. H. Llewellyn, Erwood, delivered addresses, calculated to instruct and stimulate those who are teachers in such a glorious institution as that of a Sabbath-school. On the following Sunday evening, the public examination of the school took place, conducted by Rev. D. V. Phillips. The children acquitted themselves much to the satisfaction of the audience, and by the secretary's report the school has never been in a more flourishing condition.

CHIDEOCK, DOBSONTHINE.—This charming village has been for many years lying under the dark clouds of Papacy. A great portion of the inhabitants are under the influence of the Romish priesthood. A few attend the Established Church, while the majority are Sabbath-breakers. About thirty years ago a pious Baptist lady living at Chideock built a small chapel, and in a great measure supported a minister, from whose lips many heard the glad tidings of salvation. When this excellent lady died difficulties arose as to the support of the ministry, &c. (the few members were very poor), and in a short time the chapel was closed. Thus have the inhabitants been deprived of hearing the truth as it is in Jesus for many a long year. About twelve months since the Rev. R. Stevens, of Bridport, with praiseworthy zeal, re-opened the closed chapel at Chideock (distant about three miles from Bridport) for Sunday afternoon and Wednesday evening services. His labours have been greatly blessed; the little church prospers and the chapel is well filled. A Sunday-school has also been established. On Dec. 28 a kind lady of Bridport provided for the members, teachers, and children tea and a beautiful Christmas-tree, laden with useful and pretty presents, which were received with great gratitude. Since then the school has much increased in numbers, and books are sadly wanted. Should any kind friend feel disposed to assist this very needy and promising cause, books or money would be most thankfully received by the Rev. R. Stevens, Bridport.

METROPOLITAN TABERNAACLE.—On Thursday, January 12, the first wedding in the Metropolitan Tabernacle was celebrated, when the Rev. G. D. Evans was married to Miss Sarah Mary Haokatt. The service was performed by Mr. Spurgeon, who, at the close, presented, in the name of the church, a Family Bible to the newly-married pair. Mr. Evans is from the Tabernacle Colloge,

and Miss Hockett is the daughter of one of Mr. Spurgeon's elders. This being the first wedding that has taken place in the Tabernacle since it has been licensed, from 2,000 to 3,000 persons were present to witness the interesting ceremony.

PAINCOASTLE, RADNORSHIRE.—On the Monday after Christmas-day a tea-party and lecture took place in the Baptist chapel in the above town, when between 300 and 400 sat down to tea. About 7 o'clock a lecture was delivered by Rev. John Jones Rock. Subject—"Vavasor Powell," who was born in the county of Radnor, and whose name is familiar to all who have read of the ejection of the 2,000 clergymen from the Established Church in 1662. The sufferings, for conscience sake, of this good and most devoted servant of Christ were at large entered into by Mr. Jones, tracing him through the many ups and downs of his chequered life. Mr. Jones concluded his admirable lecture, of about two hours' length, by giving a lucid description of Mr. Powell as a theologian, a preacher, and a Christian. At intervals several beautiful pieces were sung by the choir belonging to the Baptist chapel at Paincoastle, under the able management of Rev. T. T. Phillips, minister of the place. The chapel was densely crammed, many were unable to gain admission. After a few appropriate remarks from the Chairman (Rev. J. Griffiths, Independent), the proceedings came to a close.

BAPTISMS.

ALDERSHOT, at Blackwater Chapel (kindly lent for the occasion)—Two from the Army, by Mr. G. Moss. (No date given.)
BARDWELL, Suffolk, Jan. 1—Two, by Mr. Barrett.
BETHANIA, Olydach, near Swansea, Dec. 25—Three, by Mr. D. Davies.
BETHESDA TY-DEE, Monmouthshire, Dec. 25—Four, by Mr. E. P. Williams, Bethel. One of the number from the Independents.
BURY ST. EDMUNDS, Dec. 29—Seven, by Mr. Barrett, for Mr. Elven.
CANTERBURY, Oct. 30—Seven; Dec. 15—Five. Name of administrator not given.
CHIPPING CAMPDEN, Nov. 27—Two, by Mr. R. A. Shadiok. Both from the Sabbath-school—one the orphan of the former pastor.
CHILD OKEFORD, Dorset, Dec. 21—Two, by Mr. G. Dify.
COLERAINE, Jan. 1—Three, by A. Teasler.
CYDERFORD, July 3—Three; August 7, Six; Oct. 2, Three; Dec. 4, Three, by P. Pears.
FRESHWATER, Isle of Wight, Dec. 25—One, by Mr. W. Martin.
GLASGOW, North Frederick-street, Jan. 1—Five, by the pastor, T. W. Medhurst.
GREENWICH, Bridge-street, Dec. 25—Twenty, by Mr. Davies. As we have been irregular in reporting our baptisms, we may state that this makes a total of 270 baptised by our pastor since the formation of the church in April, 1859, besides 100 received from other churches.
HALIFAX, Trinity-road, Dec. 25—Nine, by Mr. Drew, pastor.
HIGHGATE, Southward-lane, Jan. 5—Four, by

Mr. J. H. Barnard, from the Metropolitan Tabernacle.

LONDON, Metropolitan Tabernacle, Newington, Dec. 22—Nineteen; Dec. 29, Fifteen; Jan. 16, Fourteen, by C. H. Spurgeon.
 —, Bryanston Hall, Orchard-street, Nov. 24—Four; Dec. 29, Four, by T. D. Marshall.
MOLGERTON, Pembrokeshire, June 5—One; July 1, Two; Aug. 28, One; Nov. 20, One; Dec. 18, One; Jan. 15, One; all by Mr. Harris, the minister.
MYRTLEBURY, Pembrokeshire, Oct. 30—One Nov. 27, One, by Mr. Harris.
NRTON, Isle of Wight, Dec. 4—One, by the Rev. J. Hockin, making a total of thirty-three since January, 1864; twenty-two of which are from the senior classes in the Sunday-school.
ODDEN, Rochdale, Jan. 1—Two, by Mr. Nuttall. One of the above in his 63rd year.
PRESTON, Pole-street, Dec. 25—Six, by our pastor, Mr. Webb.
ROMSEY, Nov. 27—Five, by Clarence Chambers, pastor. One candidate (a female) was 73 years of age; another was a member of Dr. Legge's Congregational church in Hongkong, who had since his return from China been convinced that believers was the only Scriptural baptism.
SOUTHAMPTON, Carlton-rooms, Dec. 29—Five, by Mr. J. Collins. [Thanks to Mr. Collins for his kind efforts on our behalf. We will endeavour to keep in mind his suggestion.—Ed.]
STAFFORD, Water-street Chapel, Jan. 1—Two, by Mr. W. H. Cornish.
TORQUAY, Nov. 27—Thirteen; Jan. 1, Five, by Mr. Kings, the pastor.
UPTON CHAPEL, Lambeth-road, Dec. 23—Five, by Mr. G. D. Evans.
VERNON CHAPEL, King's-cross-road, Nov. 24—Eleven; Dec. 23, Three, by Mr. Sawday.
WALTON, Suffolk, Jan. 1—Three, by Mr. G. Ward.
WOOLWICH, Queen-street, Dec. 25—Five, by Mr. Teall. Two of these were pious soldiers connected with the Woolwich Division of Royal Marines, and one is a member of an Independent church, with which he will retain his connection.

DEATHS.
 November 16, 1864, at Evenjobb, Radnor, in the 47th year of his age, Mr. William Thomas, who was for nearly twenty-three years a consistent member of the Baptist church in the above place, and deacon for upwards of fifteen years, which office he honourably sustained. He was an intelligent, zealous, faithful, and persevering Christian, highly esteemed by the church, and the circle of his acquaintance. During his short illness he manifested much resignation. The desire of remaining humbly to aid the good cause of Christ, as he expressed, influenced him to desire life 15 years longer if it were the Lord's will. The event of his death was improved on a subsequent Sunday by his pastor, the Rev. G. Phillips, from Rev. ii. 10, and Heb. xi. 4, from which he illustrated to an attentive audience the Christian's duty, reward, and influence.
 January 8, 1865, at Princes Risborough, at the

residence of his father, the Rev. J. J. Owen, David Owen, aged 26, for many years in the employ of Messrs. Olney, of the Borough. "His end was peace." His death was improved at the chapel, Princes Risborough, on Sunday evening, January 23, by Rev. W. A. Blake, of Shouldham-street.

December 8th, 1864, at Canton, near Cardiff, of chronic bronchitis, Mary, the beloved wife of Mr. C. H. McCarthy, and mother of Mr. C. G. McCarthy, Chemist, Cardiff. She made a profession of her faith in Christ in youth, being baptised by her brother, the late Rev. Jonathan George, of Arthur-street Chapel, Walworth. For many years she had been in bondage for fear of death, from constantly judging herself; but, from the day she felt she should die, God, in his infinite mercy, gave her faith which took away all fear, and enabled her to rejoice with joy unspeakable. When asked for her dying testimony she, with a cheerful smile on her countenance, said, "I am on the Rock. I may tremble on it, but the Rock never will." (This was her brother's dying testimony sent to her by the writer three years ago.) She then repeated the following words:—

"I once have tasted Ganaan's grapes,
And now I want to go
Where Jesus deth the vineyard keep
And all the olivators grow."

She then repeated, with outstretched hands and uplifted eyes, the first verse of "Book of Ages." "More than conqueror" and "Poases, peace" were constantly uttered. When told she was going to heaven, she said, "Of course I am. There is a place prepared for me. I know that my Redeemer liveth." Her last night on earth, after hours of fearful suffering, she said, "I shall soon have my white robes on, washed in the blood of the Lamb, as white as snow.

"My gracious Redeemer, my Saviour art thou;
If ever I loved thee, my Jesus, 'tis now."

Her last words were, "Come, Lord Jesus, take me to thyself now this very moment." Soon after her happy spirit winged its way to everlasting bliss.

NOTICE TO CORRESPONDENTS.

We crave the patience of many kind contributors; and, in reference to notices received, our friends must take it for granted that the abridgements are absolutely necessary.—Ed.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—REV. O. H. SPURGEON.

Statement of Receipts from December 19th, 1864, to January 19th, 1865.

	£	s.	d.		£	s.	d.
S. W. L.	5	0	0	Mr. Marshall	1	10	0
Collected by Miss Banting	0	6	6	Mr. Hubbard	2	0	0
Mr. Goldston	1	1	0	Mr. and Mrs. Whittaker	1	0	0
Mr. T. Cox	1	1	0	Mrs. Leetch, per Mr. McVicker	5	0	0
Misses Davies and Pointer, Cromer	2	0	0	W. P., Barton-on-Trent	0	6	3
Mr. B. Cotton	5	0	0	Mrs. Simmonds' Collecting Box	0	2	11
E. B., Stogumber	1	0	0	Mr. E. Harle	0	10	0
Mr. D. Seary	1	1	0	Miss F., Liverpool	0	5	0
Mr. G. Lowe	1	0	0	Mrs. Bremner	1	0	0
Mrs. Jane Matthews	0	10	6	Mr. Neal	2	2	0
Mrs. Marsh	0	5	0	A Friend, per Mr. J. B. Wood	0	5	0
Miss Eiza Marsh	0	6	6	Mr. T. D. Marshall	2	2	0
Mrs. R. Scott	1	0	0	Miss S. B. Pavey	2	0	0
Mr. W. H. Bilborough	1	0	0	A Thankoffering on the Anniversary of a Wedding Day	5	0	0
Readers of the <i>Christian World</i>	163	0	0	Collected in the Hamlet of Rond, Isle of Wight	1	16	0
Mrs. Biggs	1	1	0	Mr. Taylor	10	0	0
Mr. T. Sims	10	10	0	Mr. James Long	2	0	0
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CHAS. BLACKSHAW.

AN OBSERVATION OF THE PREACHER.*

BY REV. C. H. SPURGEON, MINISTER OF THE METROPOLITAN TABERNACLE.
PREACHED SABBATH EVENING, DEC. 25, 1864.

"Better is the end of a thing than the beginning thereof."—Ecclesiastes vii. 8.

SOME translators read this passage—"Better is the end of a *speech* than the beginning thereof;" and I doubt not that many of my hearers quite concur in that opinion. You endeavour to be patient when we begin, but as soon as we utter the word "finally" your eyes begin to glisten, for the tedious exercise, you think, will soon be over. And if it be so to the hearers, I grant you it is sometimes so to the speaker. A speaker sometimes finds it difficult to begin, more difficult to continue to edification, and not difficult to come to a close, but often exceedingly pleasant to do so. Well, doubtless, can many a young preacher remember, when he first tried to speak, how much better he felt the end of the speech than the beginning. Like the young acrobat walking upon a rope on high, who tremblingly launches forth, and timidly puts one foot after the other until he reaches the end of his dangerous task, he was rejoiced to sit down. Far better was the end of the speech than the beginning thereof. I do not think that a correct version, or a proper translation, but it is a great truth; for if a man should speak what is mischievous, it is a good thing when he has done; it is better that he should have done with it than that he should be continuing in his idle and dangerous talk; and if a man speak well, and be a good ambassador, and have good tidings to deliver, it is better that he should have delivered them and fulfilled his mission. Now, you have advanced one stage. You have received a truth on which your souls can feed; and it is better to have received it than not; and hence the end is better than the beginning.

I think we must take the text as it stands with a grain or two of salt. It is relatively rather than absolutely true. "Better is the end of a thing than the beginning." That is true, or we should not find it in Scripture; but the application of its truth is particular, not universal. There are some things which are worse in their ending than in their beginning. It is true, I believe, of all things which proceed according to God's order, when God begins them, and God ends them, or when they are begun by God's direction, conducted in God's fear, and ended in God's presence. In such cases, I say the end is better than the beginning; but the text must not be taken to be absolutely and indiscriminately true in *all* cases. With a grain or two of salt, however, I think it is a maxim worthy of Solomon.

"Better is the end of a thing than the beginning thereof." Some pictures in nature will illustrate this. We compare the beginning and the end. The sower goes forth on a damp and drizzling morning with his handful of precious seed, which he is loth to spare; and as he scatters it, the rough wind blows into his face, and the frost bites his cheek; and, literally, it may be said, that he "sows in tears;" the beginning, therefore, is by no means pleasant. Then comes the harvest home, with the songs and dances of smiling damsels and joyous swains, when the produce of the fields is safely housed; that is the end thereof. I think that every one can see that the harvest is better than the seed-time. Or starts forth a man upon a long journey. He takes a staff in his hand. He prepares himself to climb yonder crags. The storm will come on, but he must pass through it. There will be brooks swollen with the rains, but he must pass through them all. Summoning courage to his aid, he surmounts every obstacle. He comes in all flushed with the healthy exercise. He has climbed yonder crag; he has passed through the brooks; he has braved the storm; and now he comes to the blazing fire to sit down and rest himself, for the journey is over. "Better," says the

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No. 76, NEW SERIES.

traveller, "is the end of a thing than the beginning thereof. Toil came, but now toil is sweetened, for I look back upon it, and can take my rest." Or, see the good ship as the dock gates are opened, and she is drawn out into the river. Flags are flying, and every one cheers those who are about to make a venturesome voyage to the Indies. See her, however, coming up the river, well loaded, to go into dock, and ask the captain, who remembers the rough weather as he passed the Cape, and the storm just as he came off the Peninsula, and he will tell you that he likes coming up the river much better than going down. Coming home with his ship well freighted, after a prosperous voyage, he says, with thanks to God, "Better is the end of a thing than the beginning thereof." One more picture. An army of soldiers goes forth to war. Can you see them with pleasure? I know you shout and crowd the streets as they march down your thoroughfares, and truly it is a thrilling sight to see the stalwart heroes as they go forth to fight their country's battles; but when you think of the number of those brave men who may lie dead on the battle ground, and how few may ever return, I am sure, to say the least, it is not a pleasurable sight. But when those brave men who have escaped the storm and dash of battle return to their native land, and again pass through the streets, they feel, if the spectators do not, that better is the end of war than the beginning thereof. Some one once said, he thought there was never a good war, and never a bad peace; and I believe to a very great extent he was right. Peace is of itself an inestimable blessing, and war in itself, whether just or unjust, a most terrific scourge. So whether, then, you see the sower in the field, or the traveller starting on his journey, or the voyager launching upon the deep, or the warrior going to the fight, you are ready to think that, "Better is the end of a thing than the beginning thereof." I will give you these four pictures, because I shall want them now that I turn from natural things to more spiritual things.

Let me use this general principle to-night, in the first place, to soothe your regrets. This year has gone, or all but gone. 1864, then, must be numbered with the things that were. Perhaps some of you are thinking, "Would to God I had this year to live over again." I have missed many opportunities of doing good, or, when I have availed myself of them, I have not served my God as I could have desired. I have another year less in which to serve the Church, the world, and my God. I have spent another of my talents, and have so much fewer to put out to usury for my Lord and Master." Now, do not regret, dear friends, that the year has passed. It should be rather to you, if you are a believer in Christ, a subject for congratulation. Would you wish to have the year over again, when in sober silence you meditate upon the subject? You have had some sorrows this year. You are like the sailor I spoke of just now; you have passed through some storms. Weather-beaten mariner, wouldst thou like to have the storms of this year over again? Dost thou remember that dreadful night when the ship was driven so fearfully by the tempest, or the time when thou wast cast upon the rocks, and wouldst thou like to endure the same again? I see thee shake thy head and say "No; thank God we weathered that, we don't want it again." And, Christians, as you think of the losses, crosses, sufferings, and bereavements which you have had during this year, can you feel any regrets that it is gone? Must you not say, "I thank God that stormy voyage is over, and I have not those tempests to endure?" How many snares have you escaped during the past year! In looking back, must you not observe that your feet have sometimes almost gone, and your steps have well nigh slipped? There have been times when sin has almost tripped you up, when the world had almost taken you in its trap, and when the devil had all but wounded you in a mortal part. You are like a sailor who remembers the rocks by which he has sailed, and the quicksands from which he has escaped. Would you wish to run such narrow chances

again? Do you wish, sailor, to go again over the bar at such a head-tide, or to be drifted so unpleasantly near that rock as almost to grate against it? "No," says he, "having escaped those dangers, we are thankful that they are over." And are you not grateful, Christian, that another year of temptation has gone for ever, and that the arrows that Satan has shot at you this year, he can shoot at you no more for ever? Those sword-cuts we received which threatened to be mortal, we shall never have to dread again; they are gone: and when I say they are gone, their mischief and their power to hurt is gone for ever. But there is another side to this. What a multitude of mercies you have enjoyed this year! How good God has been to us!

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise."

Those of us who have travelled in Switzerland, or in other countries where the views are glorious to look upon, would not wish that we had never seen them; on the contrary, we are glad that our eyes have feasted on those sunny prospects. And you, too, Christian, you cannot regret that you have seen God's mercies, but you will thank God that it has been your privilege to have enjoyed such favours. There is another reason, then, why you should not regret that the year has passed. I address myself to some who are growing grey. I know there is a tendency in your minds to regret that so many years have gone; but, my dear brethren and sisters in the Lord, if you should do so, I think you would be guilty of a folly unworthy of a believer's experience of seventy years of age. Take John Bunyan's picture of the Christian's progress. He describes Christian as starting on his pilgrimage to the Celestial City with a burden on his back that presses him down, wringing his hands for fear, and only running because he is afraid that he will be destroyed in the City of Destruction. He has not gone a day's journey before he is up to his neck in the Slough of Despond, and floundering in the mire: this is the beginning of the thing. But see the end. He has come to the blue river of Jordan. He dips his foot into it, and, though it is chill and cold, it does not stay his song. He begins as he wades into that river to sing right sweetly, though he might have never sung before. When he gets midway in the river, how does Bunyan picture him? The angels beckon him from the other side, those very angels whose voices he had heard ringing clear and sweet across the stream when he wandered in the groves of Beulah and sat among the spices there; and now he goes to the bank on the other side, and, leaving his sins, his doubts, his infirmities, his mortality behind, his disembodied spirit goes up to the celestial land, and angel attendants conduct him to the pearly gates of the golden-paved city. Oh! infinitely better is the end of a spiritual life than the beginning. Contrast the Slough of Despond with the Land of Beulah, and human intellect cannot fail to see how much better, how infinitely much better, the end is than the beginning. Take this one picture as a further illustration of the same point: Moses, at the beginning of his spiritual career, is seen killing an Egyptian and burying him in the sand. Just like a young Christian, full of zeal, but having little prudence. There is the beginning of the thing. And now I think I see the old man of 120 years, firm of step, with an eye as clear and piercing as an eagle's, standing up to address the people whom he has carried, as a nursing mother, in his arms, and, having done this, leaving Joshua, his familiar servant, and all others behind, he began to climb to the top of Pisgah. He has mounted to its loftiest crag, and, leaning over, he begins to take a full view of the Promised Land. He sees the palm-trees of the City of Jerusalem and Zion, and his eye lingers on Bethlehem; he catches glimpses of the blue sea afar off and the goodly land of Lebanon; and as he looks one scene melts into the other, and he sees the

face of God, for God himself has come down, and his spirit is taken away with a kiss. As to his body, it is buried where man knoweth not; but as to his soul, it is with God for ever. Truly, in the case of Moses, better was the end than the beginning, and such shall be the spiritual end of every man of God who, with the simplicity and faith of Moses, can put his trust in God. I think this is sufficient to soothe all your regrets. Instead of being sorry that these years have passed, thank God for it and be glad.

I shall now use this general principle to endeavour to stay your forebodings. It may be that many of you to-night are in darkness—darkness which may be felt. You find it very difficult to accept the truth that God is a God of love, and one who cares for you. You are, however, only in the beginning of the thing. It is only the beginning of Providence. Your poor faith is ready to be staggered by the sufferings you endure, and unbelief prophesies ten thousand things to fill your soul with doubts and alarms; but the end of this thing shall be better than the beginning. How many Christians have more trials in the earlier part of their life than they ever will afterwards. It is good for a man that he bear the yoke in his youth. You must not consider that because the sun is just now under a cloud that he will always be there. It was a little child who said, "Father, the sun was put out when there was an eclipse." It was only a child who said it; no man thought so. Let thy riper experience correct the childishness of thine unbelief. God only hides his face to show it more clearly by and by. The end shall be better than the beginning. Have you not often seen a day which early in the morning was heavy with fog and rain? As it came on we waited patiently and anxiously, for we wished for fine weather; but those incessant drops of rain still fell. We looked to the wind quarter and to the rain quarter, we looked with hope and then with fear, but the drops fell incessantly, and there seemed to be no chance of intermission; and yet ere noon has come we have seen the sun shining brightly, and we have heard the birds singing more sweetly, and it has been fair weather after rain. Take that morning as a prophecy to your doubting, poor, troubled soul of what your path in life will yet be. You shall yet see that the end is better than the beginning. Take one picture, and I will leave the point. Poor Joseph, he has been slandered by his mistress, his character is under serious imputation, he is put into the round house by Potiphar, he is a prisoner, and must have prisoner's fare; and yet I wot that Joseph had never sat upon the throne of Egypt if he had not been put into the dungeon. You must "stoop to conquer," and, like gold, you must be put in the burning coals that you may be refined; but you shall soon come out, and like that gold, when you shall glitter with purity, you shall know that better is the end of a thing than the beginning thereof.

And now let us use this simple statement of the text to encourage our faith. The way of sense is to get everything now; the way of faith is to get everything in God's time. The worldly man lives on the present; the Christian lives on the future. It will always greatly strengthen faith if we, according to God's Word, look not so much at the present appearances, as at the issue, which is to make amends for all the toils and disappointments we experience at the commencement of our career. So sure as ever God has called you to be a partaker of the kingdom, you must renounce the pleasures of this present world. Look at David's Lord and Master; look at his beginning. He was despised and rejected of men; a man of sorrows, and acquainted with grief. Remember Gethsemane's bloody sweat, and Gabbatha's flagellation, and Golgotha's mount of doom. This is the beginning. Would you see the end? The head that once was crowned with thorns is crowned with glory now. He drags death and hell at his triumphant chariot wheels; He mounts his Father's throne; and amidst the acclamations of angels He sits down for ever, and all his enemies shall be made his footstool. This

is the end, or rather this is the beginning of the end, for the splendours of the millennium, the second advent, and the eternal honours which shall be cast at Jósus' feet—these are the end. How much better is the end than the sorrowful beginning! "As he is, so are we also in this world." You must take the manger, or you shall never take the throne; you must have the cross, or you shall never wear the crown; you must be despised and rejected, or you shall never be accepted and crowned; you must wade through the mire, or you shall never walk the golden pavement. Cheer up, then, poor Christian. Let this truth be a stay to your soul just now—"Better is the end of a thing than the beginning thereof." Two illustrations and I leave this point. You see that creeping worm, how contemptible is its appearance! You wish to sweep it away; that is the beginning of the thing. You see that insect with gorgeous wings playing in the sunbeams, sipping at the flower bells, and full of happiness and life; that is the end thereof. That worm, that caterpillar, that maggot, if you will, is yourself; and you are to be content with that until you be wrapped up in the chrysalis of death; but you cannot tell what you shall be after death. All that we know is that when Christ shall appear we shall be like Him, for we shall see Him as he is. Be content to be like Him, a worm, a caterpillar in the beginning, that like Him you may be satisfied when you wake up in his present likeness. Again, you see that rough-looking diamond; it is put upon the wheel of the lapidary. With much care he begins to use it, and to cut it on all sides. It loses much—much that seemed costly to itself. Do you see it? The king is to be crowned, the diadem is put upon the monarch's head with the trumpet's joyful sound. There is a glittering ray which flows from that diadem, and it comes from that diamond that was cut just now by the lapidary. You may venture to compare yourself to such a diamond, for you are one of God's people; and this is the time of the cutting process. You must endure it. Be of good courage, and murmur not. Let faith and patience do their perfect work. In the day when the crown shall be set upon the head of the King, Eternal, Immortal, Invisible, one ray of glory shall stream for you, for you shall be his. "Thou shalt be mine," saith the Lord, "in the day when I make up my jewels." Just take, then, the general principle of the text as a sweet encouragement to faith. "Better is the end of a thing than the beginning thereof."

Have patience with me in the next place while I use my text to suggest a notion. It is very clear that we cannot have an ending if we have not a beginning. However bright our end might be, we can never know it experimentally unless we begin. The text, therefore suggests the question to each one—"Have I begun? Has God begun with me?" The beginning may be dark and gloomy, but you can never have a bright ending without it. I know the beginning will involve the sacrifice of many pleasures, and the giving up of friends—pleasures and friends so called; but you cannot have an ending with the saints of God in heaven unless you have a beginning with the poor and afflicted of his family on earth. I wonder whether there are some with whom God will begin to-night? Oh! it will be a blessed thing if He should begin; but it will be a more blessed thing when He comes to an end. It will be so blessed if you should to-night be led by the Holy Spirit to direct your eye with faith to Christ, that the very angels before the throne shall have a merrier Christmas because of your conversion. Can I be mistaken in that? Do not the Scriptures say, "They began to be merry?" "He called together his friends and acquaintances"—who are they but the angels?—"and they began to be merry." In heaven they sing more sweetly and with a more joyful song when sinners turn from the error of their ways. I wonder whether to-night will be a time for beginning with some of you. Oh! if the Spirit of God is now teaching you your sinfulness, if you feel that you are lost and ruined, then on the cross there hangs a Saviour; there is life; look at the

crucified One, and the moment thou dost glance at Him the good beginning comes. But, oh! it were vain for fancy to attempt to describe the ending, when the angel convoy shall bear thy spirit upward to be beatified for ever in the presence of Jesus Christ, and to be full of eternal life and joy. May God begin with some of you to-night.

And now to close. The text suggests a most solemn inquiry, and the inquiry is this:—If I were to come to an end to-night, would my end be better than my beginning? I said when I began that my text must have some salt with it, and here I must use the salt. There are some things that are best in the beginning and worst at the end. There is yonder the sinner's feast. Bring in the dishes; fill high the goblets with sparkling wine; drink deep, and sing right merrily. They stand up, they shout, they sing, the lute and harp are there. But what is that I see? As the night wears away and the morning light streams through the windows, who hath woe? who hath redness of the eyes? Truly the end of such feasts is worse than the beginning. And in that ward of foul disease where they seem to sweep together the rank refuse of what once was beauty, and exceeding fair to look upon, truly we learn the lesson that in some cases the end is worse than the beginning. Beware thou that goest to the house of strange women, lest thou find that the end thereof is infinitely worse than the beginning. Stay thy feet ere they enter there, lest thou go like a bullock to the slaughter, or a fool to the stocks. And if that one walk be so notoriously worse in the end than it is in the beginning, such likewise is every walk of sin. See the avaricious man as he accumulates money. Look at the beginning of it; he puts out his money to interest, and makes out his bonds, and takes security for debts, and calls houses and streets after his name; and then see the end of it. The old man is haggard and wan. He cannot count his wealth, yet he fears he will die in the workhouse. And when he thinks, in those intervals when his senses come back, and he realizes his own self, it is ever with the shuddering thought, "I must part with you all; I must part with you all, and go back to my mother earth as naked as I came into it." So that, you see, there are times when the ending of a thing is a great deal worse than the beginning. Some of you will doubtless say, "I am none of these things; I am neither debauched nor avaricious." Well, I will take you at the best. Here is your beginning; you are a respectable attendant at a place of worship; you go because others go, not because your heart is right with God. This is your beginning. I will suppose that for the next twenty or thirty years you will be spared to go on as you do now, professing religion as far as outward attendance upon the means of grace will make a profession, but having no heart in the matter. Shall I show you your end? Be hushed and silent, tread softly, for I must show you the deathbed of such an one as yourself. Let us gaze upon him gently. Let us not disturb him. A clammy sweat is on his brow, and he wakes up and says, "O God, it is hard to die. Did you send for my minister?" "Yes, he is coming." The minister comes. "Sir, I fear that I am dying." "Have you any hope?" "I cannot say that I have any. I shall have to stand before my God; oh, pray for me." And the prayer is offered for him with sincere earnestness, and the way of salvation is for the ten thousandth time again put before him; but before he has grasped the rope, I see him sink. Shall I picture it further? I may put my finger upon those eyelids, for they will never see anything here again. But where is the man, and where the man's true eyes? It is written, "In hell he lifted up his eyes being in torment;" but why did he not lift up his eyes before? Because he got so accustomed to hear the Gospel that his soul did sleep under it. He cannot sleep now, "being," says the text, "in torment." There is no sleep in hell. Oh! what a blessing sleep would be if it could enter the habitation of the damned! Alas! if any of you should lift up your eyes there, what a sight you will behold! Here

if you drop off to sleep and awake up in the Tabernacle, you see the faces of attentive listeners hearing words of mercy; there, when first you lift up your eyes, you will gaze into visages more marred with pain than any you have ever seen before; and if you ask them the cause of their awful grief, and why agony, as with a red-hot ploughshare, has made such deep furrows in their cheeks, they will tell you that you need not ask them, for you will soon learn the reason yourself. I cannot picture it. Let the Saviour's own words tell: "Father Abraham, send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." There is a frightful meaning in those words. May you never have to spell it out by the red light of Jehovah's wrath!

"O sinner, seek his grace,
Whose wrath you cannot bear;
Fly to the shelter of the cross,
And find salvation there."

Ere this last Sabbath of the year closes, I pray that the Lord may come down and visit those who have not yet received Christ, that of them it may be duly said, "Better is the end of this year than the beginning thereof." God grant it for Jesus' sake. Amen.

Essays and Papers on Religious Subjects.

WHERE ARE YOUR EYES?

BY REV. H. WATTS.

WHEN persons lose an article, and the lost article is found by another after they have professed to search for it in vain, the question is sometimes put, reprovingly or jestingly, "Where are your eyes?" The question implies that the unfortunate seeker must have been stricken with partial blindness, or have prosecuted the search only under the fatal influence of sloth and carelessness. But this query may be put not only in this case, but in many others. When a man does not make a proper use of the members of his body, those members are said in Scripture to be in a wrong place. Thus in the book of Ecclesiastes we read, "A wise man's heart is at his right hand; but a fool's heart is at his left." No one would understand this language in a physical sense, but would see at once that the aim of the inspired writer is to show that the wise man acts as if he had an understanding heart, and the fool acts as if he had the reverse. In the book of Proverbs we are told that "Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth." The figurative meaning of the passage is obvious—the wise man attends to his own business, while the fool minds anybody's

business but his own. We have also another remarkable statement teaching a similar lesson, and it is given in Ecclesiastes ii. 14: "*The wise man's eyes are in his head: but the fool walketh in darkness.*" Evidently the interpretation of the phraseology is that the wise man makes the best use of his eyes, a talent of which the foolish man is dispossessed. The wise man looks about him so well that no person would suppose him to be blind, or think for one moment that his eyes were in any locality but in his head. How the wise man makes use of his eyes may be gathered from the following particulars:—

1. The wise man's eyes are in his head, to look after the welfare of his body. The body of man is a marvellously constructed piece of machinery, "fearfully and wonderfully made." Every organ answers a specific purpose, and all work harmoniously for one end. The anatomist may dissect the frame as a whole, or any portion in particular, and he will not be able to suggest a single improvement, or find a single fault. It has well been said, "Were a single pin of the machinery within us, and over which we have no control, either broken or disarranged, a thousand movements might instantly be interrupted, and our bodies left to crumble into the dust." Such, then, is the human body, and the wise man takes care of it. Recognizing

that this is the only body he will have in this world, and knowing that without health and strength that body will be to him of little use, he studies his constitution, obeys the laws of nature, is temperate in his diet, clean in his person, industrious in his habits, and carefully abstains from those things that he knows will do him injury. If he is a religious man, he will recognize that his body is the temple of the living God, and that it is his duty, therefore, as far as lies in his power, to keep that body in order, that all its healthful powers may be consecrated to the Lord's service. To his Master he would willingly give head, and heart, and hands, and bounding limbs, feeling that if through neglect he had but a shattered and broken-down frame to present as a sacrifice it would be to him a constant source of sorrow. But the foolish man does nothing of the kind. He prostitutes every faculty in base pursuits; ruins his constitution by the perpetration of gross vices; uses his body as if it were made of iron, instead of flesh and blood; and consequently sinks into a premature grave, the victim of foul disease, perhaps leaving a hereditary heritage behind him that for numberless years causes his name and memory to be execrated.

2. The wise man's eyes are in his head to look after the welfare of his soul. Believing in its existence and immortality, he recognizes it to be the noblest part of his nature. And this must be recognized in order that its well-being may be secured. A certain sceptic, in company, once, by a series of plausible absurdities, endeavoured to prove that men have no souls. The company listened, but did not reply. He then addressed a lady present, asking her, with an air of triumph, what she thought of his philosophy? The reply was smart, and to the point. "It appears to me, sir," she replied, "that you have been employing a good deal of talent to prove yourself a beast." Now such a man could not be expected to set much value on the nobler part of man. All who deny the immortality of the soul must regard themselves only as the most exalted specimen of the brute creation. The wise man, on the contrary, looks upon his soul in a different light. Believing it to be the "breath of God," capable of displaying "God's image," and destined, with all its lofty faculties, for an eternal inheritance of joy

or sorrow, he will not make it subservient to the sensual passions, but will make them subservient to it. He will disdain to permit the soul, that should be master of the body, to be the body's slave. He will try, by the use of all means placed within his reach, to strengthen his mental powers, and improve his mind, so that he may thereby render himself useful in his day and generation. And, above all, he will "commit the keeping of his soul to God in well doing as unto a faithful Creator," often as he does so pondering well that solemn question, "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?"

3. The wise man's eyes are in his head to look after his own interest. "Take care of number one" is the world's selfish maxim. The wise man, however, only does this. He is unwise who supposes that the way to do that is to be grasping, covetous, and worldly. By being so, it is true, we may obtain earthly wealth, honours, and preferment; but after all, we shall find, when we have acquired all this, that we have made a fatal mistake, and have lost number one. The wise man knows that all these things "perish with the using;" and that if he has not impoverishable wealth, he is but poverty-stricken. Firmly believing, too, that his welfare is intimately connected with the welfare of his fellows, he will try to promote their interest as his own; and will reject any proposal that will tend to promote his own aggrandisement at the expense of their ruin. To look after number one in the worldly sense is, in the long run, to make ourselves hard, callous, and unsocial. While we are strong and hearty, and can "go a-head," we may meet with worldly praise; but when old age creeps upon us, we shall go down to the grave, feeling that those only care for us who anxiously long for our decease, in the hope of finding their names enrolled in our wills.

4. The wise man's eyes are in his head to look out for his destination. We are all travellers in this world. Every day we pursue our onward journey, and draw nearer and nearer to its end. The wise man will know whither his steps are tending; but this will not be the case with the foolish blind. A story is told of a certain nobleman who kept a jester to amuse him with his wit. One day he amused the

nobleman so well that he gave him his cane, and told him that whenever he could find a greater fool than himself to bring it back to him. In process of time the nobleman lay on a dying bed, and sending for his attendant, bade him farewell. "Where is your lordship going?" asked the jester. "I am going to another world," was the reply. "And when shall you return?" "Oh! I'm never to return." "Not return," said the man; "thou has your lordship made any preparation for the journey?" "Alas! I have not." "Then," said the fool, handing the cane to him, "take back your cane, for there can never be so great folly as that." The jester spoke the truth. It is a masterpiece of folly to be bound for eternity, and not know whether you are in the path that leads to destruction, or that which leads to life. Reader! whither are you bound?

5. The wise man's eyes are in his head to behold the best of all sights here and hereafter. It has been observed that "a humble believer sees farther on his knees than a profound philosopher on his tip-toes." Such is the fact. The philosopher may stand up in all the pride of human intellect, and gaze into the starry regions of the heavens above, and count the number of ascertained suns, and planets, and worlds; but a believer on his knees penetrates with spiritual vision further than that; his eye glances upon the throne of God, the heaven of heavens, and the spirits of just men made perfect. Here the wise man, in the exercise of faith, beholds Jesus in the glory of his person, in the efficacy of his atoning work, and in the prevalency of his intercession. Here he is made acquainted with the Holy Spirit, and all his sanctifying grace. Here he beholds the things of earth in their proper colours, and thus learns how best to use them. Here from time to time he beholds the wonders of God's delivering hand, and sings aloud of his mercy. And when on earth he can gaze no more, the natural eye being dimmed in death, then, in a brighter world, with spiritual vision enlarged, he shall behold those glories of which man's heart has not as yet conceived, and be filled with all the fulness of God. This being the case, once more, reader, I put the question, "Where are your eyes?" If you do not think that they are where they ought to be, I will tell you for your consolation that God giveth sight to the

blind, and that if any of us lack wisdom, we have only to apply to Him who giveth to all men liberally and upbraideth not. Good eyes are only to be found in wise heads, and he that hath the one will not be found without the other.

Golcar.

A PLEASANT SIGHT.

BY THE LATE REV. JAS. SMITH, OF
CHELTENHAM.

THOUGH God can work without instruments, and accomplish his purposes without using men, yet He is pleased to employ us, and at times our position is such, that it appears as if the work could not be done without us. In this way the Lord puts an honour upon us, lays us under obligation, and increases our responsibility. When Israel came up out of the Babylonish captivity, how much depended on Ezra, Nehemiah, Haggai, and Zechariah. Without these men, humanly speaking, the work would never have been done, and yet they could not do the work alone. The citizens, mechanics, and labourers, were all equally necessary. Each one had his part to perform, his work to do, and his place to keep, and in doing so the city was raised, and the temple was built. They were distressed, discouraged, and dispersed by their foes, but as soon as there was safety and quiet they returned "every one unto his work" (Neh. iv. 15).

They had an important work in hand, they were rebuilding the city of the Lord, and the temple for the Lord. This was a work which required industry, self-denial, liberality, and perseverance. We are called to a similar work, only ours is spiritual, and theirs was temporal. The holy city, the spiritual temple, are now in progress. The Lord Jesus is the great master Builder and all his people are employed under Him, and by Him. We are required to be industrious in winning souls, and in bringing them into union with the building. There is much to be done, and we have no time to spare, therefore we should be up and at it, all at it, and always at it. Self-denial, too, should be practised in our work. We should not study our ease, or the gratification of our lusts and passions, but should work as for God, as for eternity. Nor should we spare our property, but should liberally

employ it in the Lord's cause, and use it for the Lord's glory: no one can invest his money better, or lay it up more safely, than by laying it out in the work of God. Having begun, we should persevere, for our Master has said, "He that putteth his hand to the plough, and looketh back, is not fit for the kingdom of God." Beloved, let us all engage in God's work, and let us manifest industry, practise self-denial, give liberally, and persevere, until called home to enjoy everlasting rest. The temple building is to be large and glorious, or as David said of old, it is to be exceedingly magnificent. But the Jews had to defend what they builded, they wrought with the sword on the thigh, and the trowel in the hand, for their enemies were vigilant and determined. Just so we have to fight against Satan, prejudice, and corruption, which would otherwise creep in and spoil the work. Oh, for grace to work, watch, and fight in God's glorious cause!

The beauty of the sight, in the rebuilding of Jerusalem and its temple, was to see *every one at his work*, and this would be a pleasant sight now. Every believer should be at work, for each one has some talent, and that talent was given by Jesus, to be employed in his service, and for his honour. Every one should be at his proper work, for there is something for each one to do, and every one can do his own work best. Every Christian should feel a deep and growing interest in the conversion of sinners, and the enlargement of the Church. Each should be concerned to do something for that purpose, and to do all he can. Of old some hewed the stones, some builded, some sawed, some watched, some gave, all took a part; just so it should be now. Let us examine then. Am I at work? Am I at my proper work, that for which my talents qualify me? Am I doing all I can, and doing all as to the Lord, as for Jesus, who has done so much for me? All idlers should be reprov'd; let us reprove them by our conduct, and at every fitting opportunity put the question, "Why stand ye all the day idle?" Nor should we fail to exhort and encourage one another, for there is so much to be done, and there are so many discouragements in the way. Brethren, be constant in your places, and at your employment, for in working for Jesus you are safe, but the loiterer and idler are in danger. In the work of Jesus there is pleasure, the sweetest pleasure; we may,

therefore, work and sing. In the work of Jesus there is profit; now we receive a hundredfold, and in the world to come we shall receive life everlasting. Let us expect interruptions and hindrances in our work, but let us always return to it again; and let us so work as those who look for the coming of the Master, and wish that at his coming He may find *every one at his work*.

MINISTERIAL SUPPORT.

BY THE REV. WILLIAM R. WILLMOTT.

"Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel."—1 Cor. ix. 14.

I SUPPOSE if there is a flagrant fault, or sin, in our denomination in the present day, it is the shameful way in which we at times use the servants of God, who ought to be thought of at least with common courtesy, justice, and ordinary feelings of humanity. That *such conduct* is rare, the columns of the *Freeman* lately, and the testimony of, I may say, at least two hundred of our ministers, can testify. And now even other sects are noticing the shameful manner in which Baptist pastors are treated in this respect. The *Methodist Recorder* of Oct. 7, in one of its leaders (which is really on the whole a very able and solemn address), makes use of the following words:—"Will not the publicans and sinners enter the kingdom of God sooner than these who say to themselves that they are the children of Abraham, the Lord's dear people, and yet defraud their neighbour of his due?" The editor then goes on to speak of the advantages of the Methodist system, under which no minister could be starved out, in the mean way as some of our churches starve their pastors. And can we at all wonder at such comparisons being made? God grant that the little attention thus being called to the subject, may lead to really good results! Oh, may God raise up a minister, that shall stir up our churches with the voice of a son of thunder, and show them their plain duty in this matter, and teach our members that if God gives them a man, to show them his ways, to lead them on to glory, and to be the means used of converting our children to Jesus Christ, they must keep him in a position of comfort, and free from those anxious fears, too much the lot of God's servants in our midst. It is too well known that some of the ministers of our

sect live more scantily than many an agricultural labourer. Only this week, I was told as a fact of a minister, his wife, and child, who, for some time, have had but eleven shillings a week for their support. Another case, two years back, I knew of—a minister telling his people from the pulpit that, for some days, he had almost starved for want, and that faithful man was the father of four children. What a solemn account such church members will have to give to the Great Shepherd! Yea, it doesn't need much knowledge of God and his word to feel that such, instead of being received into the kingdom of our Lord, will find themselves shut out. Some time back the excellent N. Haycroft tried to call attention to this important subject, but the ears of the deaf ones would not hear, but closed their ears to such unwelcome truths. I trust that our apostolic Spurgeon, now that he has finished his attack on the Redan of the Establishment, will turn round and think it worth his while to fire his cannon into the midst of his own sect on this matter. If he does, may God bless his efforts in this, as He has in other departments of Christian labour!

Ironbridge, Salop.

REVIVAL PRAYER-MEETINGS AT THE METROPOLITAN TABERNACLE.

BY MR. EDWARD LEACH,

Author of "Mr. Spurgeon's Appeal to Englishmen," "The Tables Turned," and "Clerical Shuffling," etc., etc.

"A LITTLE cloud . . . like a man's hand." A few ministers who had set their congregations the bad example of not knowing much of one another, formed themselves into a little society. Once a month they met for conference and prayer at the Metropolitan Tabernacle, under the presidency of the Rev. — (a mere title is rev.)—O. H. Spurgeon. Expectancy should always follow prayer. A blessing was expected. First it came as a little cloud. An earnest spirit of revival then manifested itself in the central church. The flame spread. The new year approached. It was decided to open it with a special week of prayer. The first day 6000 souls filled the Tabernacle, earnest addresses were delivered, sobbed-out petitions presented to the Throne of Grace, and the

Holy Ghost descended, making saints feel intensely their miserable insignificance, and sinners their wretched condition, as unsaved and undone. During the whole of the week the same results attended, more or less, the vehement pleadings of the ministers in their various chapels. It was evident that so singularly-impressive a scene was the result of the operations of the Holy Spirit upon the hearts of the audience; and so greatly were the prayers answered, that it was determined the first Monday evening in February should be devoted to another united prayer-meeting. On that evening the monster Tabernacle held 7000 souls before the commencement of the service. The same wonderful scene occurred, and in proportion as the speakers grew calmly pathetic, the "strong crying and tears" increased, until the emotion was painful to witness. It was impossible on both occasions for the calmest nature to withstand the general sorrow. At all times earnest confession of sin moves the believer's heart; but by the quickening influences of the Spirit, the half-broken, hardly-uttered repentance-cries of Mr. Offord and others seemed to burn their way into the very centre of the heart, and stirred up fountains of tears. Language—and mine least of all—cannot describe the extraordinary holy enthusiasm which, in the majority of instances, burst the bounds of "propriety"—an enthusiasm wrought to such a pitch that many believed in heaven and hell as they never believed before. If you ask us why these tenderest susceptibilities were purposely evoked, we ask in return, why are they not oftener? We spend our lives in thinking of getting married, of getting rich, of providing and provisioning for our children, of glaring successes, of suburban villas—we are earnest for stock-realities, the price of Consols and 3 per cents, or of acquiring fame and power—ah, what a real world does this seem to us; how excitedly we grapple after its realities! But for the world to come: Do we really believe it? or, if we do, do we act up to our belief? To look upon the future as though it were the present, to witness sinners for ever on the brink of destruction, stuck fast by their unbelief—men and brethren, are these not to be weeped over? Is excitability a fault here? or where is enthusiasm more appropriate?

If it were more feeling, however, the

writer would have refused to write upon so congenial a theme. Half of the rant which accompanies Methodist prayer-meetings springs, not from religious feeling, but excited ignorance. Here, however, there were—1st, burning zeal and love for the souls of dying men; 2nd, a knowledge that God only could convert them; 3rd, that the efficacy of the instrumentality depended upon the blood of Jesus Christ; and 4thly, a recognition of the fact that Christ heareth the groans of his people for the salvation of men. Combined with these were—1st, a thorough depression of spirits before God for past shortcomings, for worldliness and natural depravity; 2nd, a deep-moved humiliation for want of gratitude to God for the gift of his Son; and 3rd, a prostration of mind and body for neglecting to care for other's souls. The Revs. Varley, F. White, Offord, Cole, Stott, and Clarke, with others, were enabled to gather up the united sins of pastors, elders, deacons, ministers, church members, and the unconverted in most pathetic language, and present them for purgation from God's book of memory.

On the Tuesday following the second great meeting, Sabbath-school teachers met at Upton Chapel, where the Rev. G. D. Evans labours so acceptably, and invoked the Divine blessing on this means of extending the Saviour's kingdom. On Wednesday evening meetings were held simultaneously at the houses of at least fifty-five members of the Tabernacle Church, where earnest souls sought unitedly for the blessing of revival upon the Christian churches. It is to be hoped these were red-letter days in the devil's diary. Seldom has his Satanic majesty had to lament so bitterly over the prospective loss of much of his dominions. If the return of a repenting sinner giveth joy to angelic hosts, what bitter howls of disappointment rustle through the black confines of the pit at the loss of so much treasure. For, though it is almost too early whilst we are writing, to say much definitely upon the number of conversions that may be traced to these revival prayer-meetings, it would not be out of the way to say that, judging from the number of inquirers (Mr. Spurgeon conversed with seventy-five in one day) that have already sought words of comfort from the minister and elders, the Lord must have reaped a choice harvest of souls. Those who heard our pastor conclude the

second great gathering by prayer, will agree with us in estimating it as one of the most earnest, large-hearted supplications ever presented by him before the Throne of Grace. We have often thought that were it not for the overwhelming grace of God which has taken possession of the man, he might have been the most exclusive minister under heaven. At least Mr. Spurgeon knows the peculiar temptations of his own heart better than his friends know them; and perhaps he had an eye to these when he so pitifully confessed, "O Lord, what miserable ministers we have been," and "Deliver us from the popishness of our own hearts."

"Oh that all might catch the flame" which has so truly burst forth in this church. The Baptist denomination, unfortunately, has much to answer for. Its lukewarmness for years past is most incredible. Its slothfulness, its lack of care for sinners on the one hand, and its wilful perversion of doctrine and blindness in preaching free grace invitations on the other, have, we fear, caused it to be a by-word in the land. And yet out of these dry bones God is creating, and will more abundantly create, new, young, and invigorated life. The Baptist churches of England will soon have to bear a mighty witness for God. Some of them, headed by Mr. Spurgeon, have made a valiant stand for truth against the Popish dogmas of Baptismal Regeneration, and Priestly Absolution. Other Antichrists have to be dethroned, and these most of all, for though they have had a severe bruising the mortal stab has yet to be given. That this may be brought about, a spirit of earnest prayer must be universally diffused throughout the churches. Let it begin with the members, if others are slow in the work. They can best commence the movement by earnest supplications *at home*. To throw open the houses of God's people for this purpose is not a novel or new occurrence. But it is so uncommon that Satan may have forgotten the tactics, and allowed the weapons he used in primitive days to destroy the influence of domestic evangelism to grow rusty. Satan, be it remembered, is a progressionist. He is not likely to reproduce the old weapons in the same form, but aided by experience, he may invent something more in keeping with the intellectual progression and spiritual retrogression of the present day. But it is to

our ministers that we must look for the carrying out of this—we were about to say—*work*. Is prayer work? Is it not begging? Here we poor Baptists want a revival from God, and we are talking about *work*! Let HIM work who gaineth the glory; let us pray that that glory may increase. But prayer without work is a solemn mockery to the Almighty. Work then, we say, for the conversion of souls. Pray and work. When we understand what issues those two simple words carry with them, our denomination will be foremost in its zeal for the divine honour.

London, February 11.

THE MINISTERS OF THE GOSPEL, AND HOW TO TREAT THEM.

BY THE REV. W. JENKINS.

We find by reading the New Testament that the Christian church is blessed with different officers; amongst them we find the Bishop (I mean a Bishop in the New Testament sense of the word) occupying a leading position in the church. He is the superintendent, under the Great Shepherd, over the flock. All who believe in the authority of God's Word to be the rule of our faith and practice, believe also that preaching the Gospel is a Divine institution. God has ordained the preaching of his everlasting Gospel as the only effectual means to bring about his purposes of mercy in this world. Consequently, we find amongst us a class of holy men whom we generally call the ministers of the Gospel, and we shall endeavour to show in this paper how they ought to be treated.

Ministers ought to be held in great respect. I am writing, as the reader will perceive, on the duty of Christians towards the good and faithful ambassadors of Christ. The apostle, in writing to the Thessalonians, answers the question—how they ought to be treated by the churches. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake. And be at peace among yourselves."

We cannot but see from these verses that the minister has a special work in the church, and that he occupies a very high position. His office is the most important one imaginable. The true minister is a labourer: "*Which labour among you.*" He

is a *hard-working man*. Some seem to think otherwise; but this is the *opinion of God*. God calls him a labourer or a workman. This is the testimony of God. If God says *yes*, we ought to believe *Him* before everyone else—let him be ever so wise. All of us have done some foolish things in our life—we have thought, or said, or written, many things that are foolish and unbecoming. Not so the God whom we worship. He is the Author of all good, the "only wise God;" consequently, we ought to believe *Him*, whatever may become of the opinions of this secular and indifferent age. He says that the *true minister is a workman*. Our space will not allow us to enter fully into the nature of his work. He is to *preach—superintend the church*: "And are over you in the Lord." Admonish, warn, etc., are words that are also used in connection with his work. We are all acquainted with the work of a Christian minister, but men seem to forget this oftentimes, when they obtrusively intermeddle with him in the honest and faithful discharge of his office. Let us pause, and reflect as churches, and ask the question—How we ought to treat our ministers? Faithful and good ministers are entitled to our love and respect. God commands us to esteem them very highly. They have a claim on our attention, sympathy, and our most earnest prayers.

The great day of judgment alone can reveal the injury done to the cause of truth, by the indifference and disrespect manifested by some, professing themselves Christians, towards the most faithful and devoted servants of God. We need not trouble ourselves about the "*idolizing of ministers.*" There's no danger, I think. We need not devote our time to persuade men to be inattentive to them. I shall say to those worthy families who are in the habit of being kind to their ministers, Be not forgetful of hospitality: Abraham and Lot were well paid for their kind attention and generosity. The conversation of a good minister will pay you well for giving him a welcome. He is your teacher in Divine things—your instructor in the ways of virtue—the "bishop of your souls." He has been your *greatest benefactor*—an instrument in God's hand to rescue your souls from eternal destruction; his conversation has been a blessing in your family. I assure you, as one who has had a long practice in the pleasant duty of seeking the

society of our leaders in religion, that you will not be the losers.

Those who are not worthy of the pulpit, I say to the churches—Have nothing to do with them; *those who are*, treat them kindly. Make your pastor your friend and counsellor; teach your children to respect him as the ambassador of God. He is the *nominated ambassador* of God in this sinful world, and shall we not respect him? Shall we be inattentive to his words? Shall we blame those who minister to his earthly wants? They have a right to show him kindness as they please, and we have no right to blame them; if there are exceptions and extremes, let love cast her mantle over them.

The pastor is a man.—Churches, take care of his wants; defend his reputation; he is a man with *wants and weaknesses*.

The pastor is higher than any other in office—the ambassador of Christ. Several attempts have been made to drag him down in all things to the level of Christians in general; but God will have him to be the highest in office—he is the highest in office. This is not an ungrounded assertion; proofs are at hand, if necessary. As men, we are all on a par—we are all equal—but the *office* of a Christian minister ought to have some weight in our opinion. You are to esteem them very highly for their *work's sake*.

The Queen must not be dragged down to the level of her subjects. Office has given a superiority over them. The captain of a ship must not be looked upon as a common sailor. The commander-in-chief in the army is looked up to. Why? What are they any more than other men? They are captains and commanders-in-chief. Office secures respect in the world—and shall we ignore it in the Church? No; Christian churches, God says, we are to esteem them for their *work's sake*.

The principle which ought to govern us in our treatment of God's ministers "is love." Love will cover a multitude of sins. Ministers, as other men, are accountable for their conduct to the church if they transgress the laws of common morality, but we are not to publish all their imperfections before the world. This is not the way to respect them. This is not the way to be great and good in the sight of God. This is not the way to fill up the breach in the unity of the Church—and this is not the way to enhance the kingdom of God in the

world. There is a keenness in the world to discover imperfections. We need not publish sin. We gain nothing by it, only what we should not like to hear. Let us respect the ambassadors of Christ, from a pure love. If they were called home to the court of heaven, and commanded not to preach any more, it would be high time for the world to look out and prepare to meet God in judgment—high time for the ungodly to prepare for the worst—the worst of *God's wrath*.

Glamorganshire.

THE SAVIOUR'S ASSURANCE, AND THE SINNER'S ENCOURAGEMENT.

BY REV. R. E. SEARS.

"All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out."—John vi. 37.

WHAT precious truth! Christ is the speaker. We have in these words the Father's choice of the people. The people chosen were a people sovereignly loved. Election is a fruit of Divine love. The people chosen are given to Christ, agreeable with our Lord's own prayer, "Thine they were, and Thou gavest them Me." The people given are accepted. Christ will never disown them—never cast them out. Omnipotent grace secures the "coming" to Christ of "all" his people; and for the encouragement of all who come, as the result of Divine drawing, the Saviour exclaims—"Him that cometh unto Me I will in no wise cast out." Let us look,

I. At the SAVIOUR'S SWEET ASSURANCE. "All that the Father giveth Me shall come to Me." There were many who rejected Christ, and despised his message; but He was not cast down on that account. Falling back upon the purpose of his Father, He drew consolation from the sweet fact of the text, "All that the Father giveth Me shall come to Me."

How sweetly the Fatherhood of God is brought before us in this assurance! Not merely *my* Father, but *the* Father. God is the Father, not only of Christ, but of all who are given to Christ. The children are given into the hands of Christ to redeem. He is the Brother born for adversity!

How sweet this assurance must have been to Christ—"all" shall come! If

anything depended upon the creature, there might be failure; but He who gave the people to Christ will give the people a will, desire, and power to come unto Him. It is distinctly said in the Word, "His reward is with Him, and his work before Him." What is the Saviour's reward? Why, the assurance that all that the Father had given Him in eternity should come unto Him in time; and coming unto Him, "He shall see of the travail of his soul, and shall be satisfied." Sweet assurance! They shall come! "No man can come unto Me, except the Father which sent Me draw him." My Father will draw all to Me that He hath given Me. This election secures the power, and power the object. All is certain, because all of grace, and grace is unalterable, irresistible, and free! We cannot pass from this assurance without dwelling upon the "shall come."

The Saviour saw many among the "given" dead in trespasses and sins. "Shall come" will give them life. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." The Saviour saw many among the "given" afar off. "Shall come" will bring them nigh. "Ye who once were afar off are made nigh by the blood of Christ." The Saviour saw many among the "given" slaves of Satan. "Shall come" will strike off their fetters, and bring them forth from the house of bondage. Their hearts are hard, and they have no will to come. "Shall come" will break the rocky heart, yea, take it away, and in its place give a heart of flesh. This "shall come" will sweetly change the will, and establish the truth of the word, "Thy people shall be willing in the day of thy power." The Saviour saw many among the "given" living in sin, and full of unbelief. "Shall come" will open their eyes, and lead them to forsake their sins, and come to Jesus.

They shall come "to Me," says Christ. I look upon the utterance of this assurance as a death-blow to all the false hopes of the Pharisees. "I am the *only* Saviour, therefore all who shall enjoy salvation must come to Me to obtain it. You are not coming to Me, for you reject Me, therefore your hope of heaven is false!" "Ye will not come 'to Me,' that ye might have life. Search the Scriptures, for they testify of Me." The utterance of this assurance was therefore a solemn warning!

II. Let us now dwell upon the COMING SINNER'S ENCOURAGEMENT. "And him that cometh to Me I will in no wise cast out." Coming sinner, what art thou? I think I can find you out by describing your state. Is not your name "SINNER?" Are you not poor, miserable, wretched, naked, diseased, full of wants, too helpless to do anything, and too poor to give anything?

I think I can find you out by describing your feelings and your prayers. Is not this something of your feelings? "Oh! wretch that I am, I have despised the only Saviour, I have in my soul loathed the people of God. I now wish I was among them. I have forgotten God's mercy, and neglected his salvation. I have called light darkness, and darkness light; despised the mention of his grace, too proud to seek a hiding-place. Is there mercy for me?" Are not your prayers something like this: "God, be merciful unto me a sinner!" "Lord, help me!" "Lord, save my poor sinful soul!"

Coming sinner, I think I can find you out by describing your fears. The fears of the coming sinner are very many. "I fear," says the coming sinner, "that I do not come right; I fear that I have no warrant to come; I fear that I shall die before I find Him; I fear that my repentance is not deep enough, my faith not strong enough; I fear that I am not elected; I fear that I am not born again by the Spirit, nor redeemed by the blood of Christ. "Him that cometh." There are many sorts of persons given to Christ, and if thou art coming to Him, thou art one of them! "Him that cometh," no matter who he is, or what he is, nor where he came from. "Unto Me." Come and try your coming by this standard. Are you coming to Christ? Do you come to Christ in your prayers? Do you come to Christ in the gospel proclaimed in this house? You say, perhaps, "I cannot say I am come, but I desire Christ; with my soul have I desired Him in the night; nothing less than Christ will fill my heart. Give me Christ, or else I die." Then if you are not come, you are on the road—you are coming—and the promise is yours! "Him that cometh unto Me I will in no wise cast out." Here we have the merit and the will of Christ. Coming sinner, if Jesus was to cast you out, He would have to alter this will, break his covenant, and forfeit his word. Satan

would triumph, and the throne of God's glory would be disgraced! It is God's purpose, covenant, and promise to save thee. Then be bold to believe, He will "in nowise" cast you out. Nothing shall persuade Him to cast you out. He has died for you, and shed his precious blood for you. Then come with boldness, saying, in the simple, but truthful, language—

"Just as I am, without one plea,
Save that thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come!"

Laxfield, Suffolk.

BAPTISMAL REGENERATION.

To the Editor of the BAPTIST MESSENGER.

Dear Sir,—I was glad to see the two articles on Baptismal Regeneration, by Mr. Evans, in the last two "Messengers," as I have to distribute monthly about thirty among my congregation.

As one of your constant readers, I expected to see a few lines from some one of our Baptist ministers in Wales, in a way of sympathy with Mr. Spurgeon in this great struggle, but so far I have not; consequently, I offer you these few plain and simple remarks—make what you please of them.

Certain of the clergy in Wales are deeply interested in this controversy. They endeavour to content the people by saying—The Baptismal Regeneration controversy will soon come to an end; that the evangelical clergy in England, with their mighty power, learning, and influence, is likely to gain the victory in this great struggle with Mr. Spurgeon and his friends.

The Baptists in Wales are far from believing such things. It will be soon enough for them to triumph when they have driven the Baptists out of the field. This they have little hopes of, while they have so many bold defenders of the truth to contend with. They may twist about from post to pillar, and explain away the Holy Scriptures, and endeavour to interpret Baptismal Regeneration, the plainest words the English language can produce, in the Prayer-book, to mean something else, and shelter themselves under a shadow of false notions, so easily battered down upon their own heads.

It was easy for a London curate to say that all London was laughing at Mr. Spur-

geon. Perhaps some of them did—we do not cry in Wales. But this M.A. did not tell us of the many mothers the ministers of the Church of England have caused to weep, by refusing to read the Burial Service for their infants who had died before they were brought to the font, to receive Baptismal Regeneration by their holy hands. But we can tell him of one of his evangelical brethren in Wales, who, some time ago, sent a message by his clerk to some of the inhabitants of his parish, that, should any of their children die without being baptized and christened, he would not read the Burial Service for them.

Is it possible for a Christian clergyman to imagine that the parents of such infants do not think it very hard and strange that they will read the Burial Service over the bodies of ungodly persons, such as the profane blasphemer, the drunkard, the persecutor, the Sabbath-breaker, and all such characters, and thank God for delivering the soul, or souls, of such out of the miseries of this sinful world, and commit their bodies to the dust, in the sure and certain hope of a resurrection to eternal life, and yet refuse to read these beautiful words over the bodies of those little innocent lambs, dying in their infancy, who have never lifted a hand nor voice to sin against their Creator. Some will endeavour to excuse themselves by saying we must judge. If they are so unable to form some judgment between the Christian and the profligate sinner, how can they judge an unbaptized infant to be so unworthy of this service? They may cry with a London curate Mr. Spurgeon settled. We imagine thousands who have read his sermons will cry shame at them. The clergy in general do consider Mr. Spurgeon, in his attack; very bold and offensive, and harsh in his language, when they themselves are far worse. (See Rev. H. Stowell, Manchester, and others.) They find it much easier to abuse him than to disprove him. Mr. Napleton seems to consider him very destitute of learning. Is it because he has not learned to preach Baptismal Regeneration? He says the privilege of a University education would have added to his usefulness a hundredfold. What is it that makes Mr. Napleton think that usefulness consists so much in education? No one will despise education; but how came the unlearned fishermen from Galilee, the first ministers of the Gospel of Christ, to be so

useful; and some of our forefathers in Wales—such as Christmas Evans, John Elias, Williams, of Wern, and many others more modern—who caused the kingdom of sin and the devil to tremble to its foundation, and were the founders of many strong churches now flourishing in Wales. It may be said to Mr. Napleton as Job said to his wife. I wonder has Mr. Napleton, with his great learning and arts, been so useful in bringing souls to Christ through the medium of Baptismal Regeneration.

It is well known to the thousands of England that Mr. Spurgeon, with his extraordinary talents and piety, and through the help of his Great Master, has been exceedingly useful and successful in rendering perhaps a greater amount of valuable service to the cause of Christ than many who have taken higher degrees, such as M. and B. of Arts.

I am much pleased and delighted with Mr. Spurgeon's sermons, particularly on this important question. I have distributed a good number of copies among my congregation; and I hope my ministerial brethren and friends in Wales will not spare money, time, nor trouble in so doing.

The clergy are sending out their pamphlets in almost every direction. We are very willing for them to do so—we do not want to hide their learned productions under a bushel. Let the people judge impartially for themselves from both sides of the question, and by and by the truth will come out, like pure water from a pure spring.

I must not forget to tell you that the other day, I received a bundle of sermons and pamphlets, the productions of eminent men standing manfully by the side of Mr. Spurgeon in the battle-field. The three sermons by the Rev. W. Landels; pamphlets by Rev. W. Brock, Mr. Leach, and three by Mr. R. A. Belman, and by a layman; and a letter, worth reading, by the Rev. Leonard Strong, once a clergyman, to Mr. Spurgeon. These valuable productions I would strongly recommend to every conscious reader.

We respect and congratulate Mr. Spurgeon for his bold and noble efforts, and may the Lord uphold him under his arduous task. We will give him loud and hearty cheers, with our Amens, when he comes to Wales again.—I am, dear Sir, yours in Christ, T. T. PHILLIPS, Baptist Minister.

*Paincastle, Radnorshire,
Nov. 16, 1864.*

OBITUARY OF MR. W. HUMPHREYS, OF WALDRIDGE, NEAR PRINCES RISBOBOUGH.

BY REV. J. J. OWEN.

THIS devoted servant of Christ was born at Aylesbury in the year 1812. He was brought up in connection with the Established Church. When thirteen years of age he removed to Long-Crendon. There he became acquainted with Baptists, and was induced occasionally to attend the services at the chapel in that village. Very deep impressions were made on his mind by the faithful preaching of an aged minister, of the name of Brown. He felt, however, most unwilling to forsake the Establishment, and even bought books, fully believing he should be able to confute our principles; but not a long period elapsed before his views underwent a thorough change, and at once he avowed himself a Nonconformist.

Having removed to Waldridge, a farm, in the neighbourhood of Ford, he became a constant attendant on the ministry of the Rev. W. Hood. In the year 1843, he was baptized, and received into fellowship with the church under the care of the above esteemed brother. Here for about twenty years he was faithful in the Master's vineyard, and was respected and beloved by both pastor and church. He sustained the offices of deacon and superintendent of the school for a lengthened period, and was ever ready for every good work. The neighbourhood felt that he was a man of God.

In every attempt to spread the truth and bring souls to Christ, his pastor found in him a cheerful coadjutor and helper. Early in the year 1862 he was led by circumstances, which need not be detailed here, to transfer his membership to the Baptist Church at Princes Risborough. He continued, however, to his dying day to aid the cause at Ford, and to maintain the most friendly intercourse with the people and minister. In January, 1864, he was elected a deacon of the church at Risborough.

Mr. Humphreys's character presented a combination of excellences. He was devoutly attached to the sanctuary. No severity of weather, though he had to travel more than three miles, and no ordinary infirmities of body, were suffered to keep him from the means of grace.

Every Lord's-day he was in his accustomed seat, and invariably several minutes before the pastor ascended the pulpit. He manifested a profound interest in the truth, and oftentimes seemed entranced by the grandeur of its announcements. The last Sabbath he appeared in the house of God, scarcely a fortnight before his death, the theme of the morning sermon, the legacy of the blessed Saviour to his servants, "Peace be unto you," appeared wholly to absorb his mind; and during the ensuing week it was the primary topic of his conversation. Indifference to the services of the sanctuary, and listlessness under the word, were to him sources of painful emotions. His piety was earnest. It shed its radiant beauty on the whole of his life.

Petty squabbling, scandal-hunting, and scandal-mongering his soul abhorred. Never has the writer heard him utter a depreciating word of another. He knew and felt that the primary element of Christianity is love, and that where this is not, religion is altogether absent.

Our brother loved the duties of religion as well as its enjoyments. His pleasures sprung not from vain imaginings, as is too frequently the case, but from the faithful discharge of his obligations as a servant of God.

He was a thoroughly generous man. Divine Providence had blessed him with prosperity in his worldly affairs, and never with a slack hand did he distribute to the necessities of the saints, or give for the support and extension of the cause of God in the church and the world. He frequently spent the intervals between our services on the Sabbath in visiting the afflicted, and relieving their wants.

In all his worldly transactions he was scrupulously careful, so that everyone who knew him had the utmost confidence in his integrity and uprightness.

For some time before his departure he was visibly maturing for the better land. While he never made a parade of religion,

he would occasionally drop a hint as to the bright inheritance he felt persuaded he had in prospect. He was absent from the house of God but one Sabbath. While giving directions in the field to one of his servants, he was suddenly seized with a fainting fit. He, however, rallied, and seemed for some days to improve. Sanguine hopes were cherished that he would recover, but He who errs not, mysterious as may be his ways, had ordered it otherwise. We wished to detain our brother on earth, but the hour for his going home had come.

On the Monday before his dissolution, the writer had a long interview with him. "I am willing to go," said he, "and I have no fear, no anxiety whatever." Early on the following Saturday morning, the 12th of November, he cheerfully called to several members of his family, who slept in adjoining apartments. Shortly afterwards his daughter took him his breakfast, but he had tranquilly departed. He had entered into rest.

"How blest the righteous when he dies!
How sinks a weary soul to rest;
How mildly beam the closing eyes;
How gently heaves the expiring breast.

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

"Mark the perfect man, and behold the upright, for the end of that man is peace."

On Friday, the 18th, our friend's remains were committed to the grave, in the Baptist burial-ground, Princes Risborough. The succeeding Lord's-day morning the pastor preached a funeral-sermon to a large congregation, from the heart-cheering words, "And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Princes Risborough.

Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM.

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

THE HAPPY.

THE lights blazed in the noble mansion of a rich man. Tall, powdered footmen lounged about the hall, and a whole family of servants awaited their lord's pleasure. Costly pictures adorned the walls, articles of *virtu* crowded the tables, books the very best, in all imaginary styles of expensive binding, were scattered about in the greatest profusion. A poor student, who was shown into one of these magnificent rooms, sighed as he looked round. He had a refined taste, a strong love of the beautiful, but he might not gratify it. It was not in his power to purchase any of the works of art which were multiplied here. And his thoughts were what a happy man the possessor of all these must be.

In another room, with folded arms and furrowed brow, and a heart full of unrest and stormy sorrow, paced the owner of the mansion.

Happy? Not he.

An election had been decided that day, in which he was one of the candidates. He had been posting about from place to place, addressing constituents here, and scattering gold and silver there. All the energy of his nature was exerted, all the influence of his friends turned in one direction. But all had failed, he was not the successful one.

What cares he now for the comfort and luxury about him? His heart is full of bitterness, and happiness is as far from him as it can possibly be from the man who has scarcely an article of furniture about him, and not a shilling in his pocket.

In a fancy boudoir a young lady is sitting. She is not one of those who have early to take up the burden and carry it while their shoulders are yet slender and weak. Not a care has she as to where the next new dress is to come from. Without an effort on her part, she is tended and provided for, and loved. She is not old, no grey hairs mingle with her dark curls, no wrinkle is on the fair brow which her mother's lips love to press. Yet as she sits there, large tears gather in her

bright eyes, and an expression of keen pain trembles on her rosy lips.

Is not she happy then? Oh, no! This afternoon she has seen a mournful procession of carriages pass her window, and a friend whom she loved has been taken to her last resting-place. She cannot forget that all the glory and grandeur of the world pass away. Death for the first time has been near her, and she is strangely depressed and sad. That is a doom from which there is no escape, and she weeps to think that she too must one day lay aside the joys of her girlhood, and lie in the tomb. Thoroughly educated and accomplished she is, in all earthly knowledge, but she knows nothing of the resurrection and the life. And therefore she is sad.

A man is surrounded by everything to make life appear happy. He has home comforts, plenty without the care and responsibility of great wealth, he has little children to climb his knee and pass their little hands over his face, to skip at his approach, and sing their prettiest songs for his ear. And he is not happy. He fears for the future. Naturally he is of a timid, on-looking disposition, and he cannot repose in the pleasures around him, for fear of losing them in the future.

Stand at your window and watch the passers by. What careworn faces most of them have! They walk by listlessly and sadly, as if earth had no joy for them. Very few faces are bright, seldom, indeed, does a really happy face pass us.

How is it? Who, then, are happy? Is it impossible to be glad in this beautiful world, where is so much blessing?

It may be thought that Christians are happy. Many a seeker feels as if, could he once be certain of eternal life, he would then be perfectly happy. And if those, in whose hearts a well-spring of joy has been opened, are not happy, who can be? Surely Christians should be always singing. But somehow they are not. They sigh as often as other people. They know that the Father loves them, that the Saviour has

died for them, that heaven is a place prepared for them, and yet they are not happy. They cannot live altogether in the future. They have present trials which cut them to the heart. They, too, have to stand beside the open grave; they, too, have to witness the departure of their dearest joys, to suffer the loss of their comforts. And, being human, they weep and wail with the rest.

Is it, then, a life of misery? Oh, no! God be thanked. There are bright days, and some in which the flowers bloom, and the birds sing, and the ripples dance in the gladdening beam. Life is full of blessing, ay, and fuller than it can ever be of sorrow. But none of us can always be "the happy." We must have the two states, alternating joy and sorrow, ease and pain.

There will be days when the rich man will altogether forget his disappointment at the election, and enjoy the luxuries of his home, and the society of his friends. There are days when the young lady will turn her back upon the grave, and look forward to a long, glad, proud future, with those who love her. There are days when the father will forget all his anxieties, and give himself up to the mirth of his children, and the many comforts of life.

To whom much is given, of him is much required.

When we are miserable, and full of sorrow, we may all look for sympathy and consolation, and help. It is natural that we should. We expect, and have a right to expect, that our friends will bear with us, and console us. And, we know, that not in vain shall we look to the Healer in the time of our grief. Sorrow binds us to Him. We can go and lie at his feet until our wounds are healed, and our hearts grow light again. And though we go repeatedly, and test his love full often, not an impatient word will the Saviour give to the sorrowful.

But these responsibilities are laid upon us when we are among "the happy." It is not meet that, in our joy, we should be selfish, and forget all else. The sorrowful are ever about us. Can we not dry a tear, or speak a kindly word to them. Surely we shall return with a thank-offering, when our cup overruns with joy. Surely we shall sing a song of praise with the voices He has made glad. And never, oh, never let us be in the full prosperity of life, never enjoy a happy day, without

giving of our joy to some who have need.

"The happy!" It is possible to be among them oftener than we are. Indeed, we might always be happy if we had faith. Trust, perfect, unflinching trust in our Father's love would give to every day a mantle of brightness. Confidence in his treatment, full reliance on the wisdom that orders all our affairs, would cause us to look forward without a cloud on our brows, without a fear at our hearts. We make ourselves miserable because we are always asking why? When some new circumstance is brought to us, when some new path is opened before us, we go not forward with gladness, looking for the treasures that are scattered around us, but sit repining down and mourn for the old path, though we grumbled enough when walking in it, and feel that pit-falls are before us, and thorns and briars fill the way. Oh, faithless and unbelieving, do we deserve to be happy? Who are the happy? Little children at their play, having no fear while the father is nigh, knowing that they have only to ask and, if it be good for them, to receive.

Who are the happiest? God's children who take gratefully what He gives, knowing it to be the best. Oh, many a time the strong man having health and reason, and comforts innumerable, goes out of his home with a shade on his face, and murmuring words on his lips, about some trifling which has offended him, while a sufferer who has lain for years on the same hard bed, who has tossed through a sleepless night in acute pain, ushers in the dawn with a fervent "Bless the Lord, O my soul, and all that is within me, bless his holy name."

'Tis not in circumstance peace to bestow. God giveth his perfect peace often where the world has left its greatest confusion.

But the happy, the truly, abidingly happy, are not here. They have fought the fight, and finished their course, and wear the crown of life upon their heads.

We who are lingering here, sometimes in smooth waters, sometimes on very rough stones, may well be glad that there is such a rest as that at the end. By devious paths the strong hand of our Leader is bringing us thither. Let us then trust, and go forward, and not repining, even although for the short space of this mortal life we are not among the happy.

THE LONG NIGHT AND THE SNOW AVALANCHE.

It was the close of a warm day in the latter part of August, and little Franz Hoffmüster was playing in the cottage door with his baby sister Karine. His older sister, Thereso, was busy clearing away the evening meal, and his brother Robert was industriously carving curious wooden spoons, and knives and forks, to sell to travellers whom his father might guide over the mountains; for you must know that these four children lived in a little Swiss chalet, or cottage, at the foot of some famous mountains, and when little Franz lifted his eyes, he did not see a row of nice brick houses, three stories high, but instead of these, high mountains stretched their grand old heads up into the very sky. The mother of these little Swiss children had died more than a year ago, and as they were very poor, sister Therese—who was only twelve years old—had been the little housekeeper ever since.

Now, when I tell you that the father had gone to guide some travellers over the mountains, and would not be back till the next day, I think you will feel quite well acquainted with this pleasant family, and will like to hear a little more about them. It was sunset, and Franz, quite tired of play, leaned his head against Therese's knee, and fixed his gentle blue eyes upon the glittering mountain tops.

"Do you remember, sister," said he, at length, "what the little English boy's father said, 'the night he was here?'"

"No. What *did* he say?"

"Why, we were looking at the sunset, and it was just as beautiful as it is to-night; for it seemed as if all the mountain tops were on fire, and you could imagine the strangest things. At last I thought it must be like some of the grand, far-away cities, of which the travellers so often talk. So I went up to the good gentleman, and said—

"Does it look like London, sir?"

"I do not think he heard me, for he just kept his eyes fixed upon the mountains, and he looked as if he saw something very wonderful a great way off. And while I was trying to think what it was, he stretched out his hands so slowly, and said softly—

"Lift up your heads, O ye gates, even

lift them up, ye everlasting doors, and the King of Glory shall come in.' These were the very words, for I learned them afterwards from my little book."

"Well," broke in little Franz, breathlessly, "what happened then? Did you see any door or gate, sister, and did any king come in?"

"No," said Therese, thoughtfully. "I could not think what the good gentleman meant, for he only looked straight into the beautiful red sunset, and I had seen it just the same often before. But he looked so long, and so earnestly, that I began to be afraid that something was going to happen. So I took hold of his hand, and said—

"Please, sir, do *you* see any gate, and will the King soon come through?"

"I had to ask him two or three times before he heard me, and then he looked down so kindly, and smiled with his eyes, but did not say anything at first. So I asked again—

"Is it your King, sir?"

"Yes, little Therese, *my* King," said he.

"Is it the King of England?" I asked.

"No;" and he smiled a little more.

"The King of France?"

"No."

"Ah! the King of Sweden, then?"

"No, little Therese," said he, "it is the 'King of Glory.'"

"And where is 'Glory,' sir?" I asked. "Is it far away behind the mountains, and is it very near England?"

"No," said he, smiling more and more, "it is no nearer England than Switzerland. But all good people are coming towards it every day, and the journey will not be long; but bad people are always going farther and farther away."

"Well, sister," said Franz, slowly, "I tried to do right to-day. Neighbour Ulrich was just going up the mountain with his mule, and a heavy load of bread and fruit, when the mule fell, and everything tumbled over the ground. Ah, how angry he was! and when I first ran up, he struck at me with his whip, for he thought I only meant to trouble him."

"The cross old fellow!" interrupted Robert. "I would have thrown everything over the rocks, if I had been there."

"Ah, no," said the gentle Therese, "then you would have been as bad as he. I hope you were kind, little Franz?"

"Yes," said Franz, "after a while. But

at first all sorts of bad thoughts came tumbling into my head, and I wanted to call him an ugly name. But I held my breath, just as you told me, sister, and shut my teeth hard, and pretty soon I felt sorry for him again, and helped him, till everything was picked up."

"And what did he say then?" asked Therese.

"Oh! he said I was not as bad as some boys."

"The old ourmudgeon!" cried Robert. "Not so bad as some boys, indeed! Were those all the thanks you got?"

"Well," said Therese, soothingly, "he is a poor, lonely man, and has no children to love him and make him smile. I am very glad Franz helped him."

"Do you think I came any nearer to Glory?" whispered Franz, with great earnestness.

"I hope you did," replied Therese; "but Robert must not be left behind. We must ask the Great King to guide us, and to-morrow we will all go on together."

"The gates are shutting up now, are they not, sister?" said little Franz, as the beautiful rosy light paled in the west, and the old mountain tops stood cold and solemn against the clear sky.

"Let us go in," added Robert. "The night wind is cold from the ravines, and I'm sleepy and tired."

"And I," said little Franz, rubbing his misty blue eyes.

Karine was already sleeping with her fat hand under her rosy cheek, and in a short time the cottage door was bolted, and all these little children, snug in their beds, were on their way to dreamland.

Therese had not slept very long, when she felt a sudden shock, as if something had struck the little chalet and made it tremble all over.

"What is that?" murmured little Franz, dreamily.

"Is it morning, already?" sighed poor tired Robert.

But Therese did not know what it could be, and while she was still trying to think, her heavy eyelids drooped, and she was soon fast asleep.

Two or three times she awoke again, and wondered if it were not almost morning, but it was dark as midnight, and she would try to compose herself again. But at last she became so broad awake that she raised up in bed, and tried to look around

the room. "It must be a very dark night," she thought to herself, "for almost always the stars give a little light. I wonder how I happened to wake so early."

Just then little Franz spoke in a very weary voice, "Dear Therese, when *will* it be morning? It is the very longest night I ever knew."

"So I think," cried Robert. "I've been awake half a dozen times, and now I mean to get up."

"Oh, no," pleaded Franz, "let us tell stories till daylight." So Therese, Robert, and Franz each told a long story, and just as they had finished, Karine, waking up, cried loudly for her breakfast.

"I don't wonder that she is hungry," said Franz, "for I am half starved, and cold, too."

"Ah!" sighed Therese, "if we only had a light." But they could not find any, for their father kept all such things in a little cupboard in the wall, and had taken the key with him.

So Therese searched till she found some milk for Karine, and some black bread which she gave to her brothers.

Then, as they could no longer sleep, they all dressed as well as they could in the dark.

"I will go out," said Robert, "and see if I can discover any signs of morning."

So he took down the heavy bar, when, to his surprise, the door flew open, and he found himself upon the floor, half buried in some cold substance.

"Oh, Therese, Franz!" cried Robert, "come help me."

"What can it be!" exclaimed all three, as they helped him upon his feet.

"Why, this is snow," cried little Franz, putting a handful to his mouth.

"How can that be?" exclaimed Therese, "when it was so pleasant a few hours ago."

For a few moments there was a profound silence; then Robert gave a quick, sharp cry.

"Oh, Therese! Could it be an avalanche?"

"No, no," said Therese, in a trembling voice, "that cannot be, or the roof would have fallen in, and we all have been crushed to death."

"No," said Robert, "I have heard father say that small ones sometimes fall so lightly that sleeping families have never

been disturbed. But then I remember a noise in the night."

"And I," said Therese.

"And I," echoed frightened little Franz.

"What can we do?" asked Therese, as firmly as she could.

"Will not father dig us out?" sobbed Franz.

"I'm afraid he cannot find us."

"Well," said Robert, "I will try and dig through to the light;" and finding an old shovel, he hurried to the door and began to work manfully. But it was all in the dark, and the snow fell over him till he was half dead with cold and fatigue. Several times he tried again, but as soon as he dug a little away, the snow was sure to fall down and fill it all up, so at last he came in, saying despairingly, "Well, Therese, if father does not find us, we must die down here in the dark."

"If I could only see you, sister," said Franz, in a choking voice, "I should not mind it so much."

"Let us hold each other's hands," proposed Therese, and they all huddled together by little Karine.

At first they were quite cheerful, and said often—"Oh, father will certainly find us." But the long hours dragged on, and all was still as the grave. Poor Karine cried very hard, for she could not understand why it was so dark, and she could not see the sweet smile of her little sister mother.

But you would be very tired if I should tell you all these children said and did through this long night. How often they prayed to the King of Heaven for help—how kind and gentle they tried to be, and how they denied themselves food, that little Karine might not be hungry. But at last there was nothing left to eat. Karine was too tired and weak to cry any more, and only once in a while made a little grieving moan. Robert had not spoken for a long time, not since he had said wildly—"Oh, Therese, Therese, I cannot, cannot die!" and threw himself sobbing upon his bed. But little Franz, who was becoming very ill, said some very strange things, so that Therese could not help weeping, when he whispered sadly—

"All dark, no sun, no moon, no stars. Sister, when will the King of Glory come in?"

Suddenly a sound broke the stillness—

a sound upon the roof. "What is that?" cried Robert, starting eagerly to his feet.

There were several heavy blows, and then a ray of bright, beautiful sunshine came flashing through a hole in the wall, and a voice exclaimed—

"Little Franz Hoffmister, are you there?"

Franz could not speak; but Robert gave a wild shout and hurrah. "Yes, yes, neighbour Ulrich, here we all are!" and in a few moments the room was filled with kind neighbours, who bore the little famished children out into the clear light and air, where their father, who had dropped down from fatigue, was awaiting them with great anxiety. I cannot tell you of all the tears and embraces that were showered upon these children. But it would have done your heart good to see cross old neighbour Ulrich holding little Franz, and feeding him as tenderly as if he had been his mother. And oh! how beautiful the world looked to them all.

"My dear children," said their father, "God has been very kind to you, and has saved you from very great peril; but next to Him, you must thank kind neighbour Ulrich, who has given himself no rest, but when others were discouraged, has always said, 'Work on! work on! there is a boy worth saving down here!'"

Robert blushed, as he remembered his unkind words, but Therese looked at Franz with a sweet smile.

Little Franz turned and kissed the rough cheek of neighbour Ulrich, then clasping his hands, looked up to the clear sky and said softly—

"Help me always to please Thee, dear King of Glory."

THE STEADFAST PURPOSE.

BY REV. JOHN COX.

"I will not alter the thing that is gone out of my lips."—Ps. lxxix. 34.

To what does this declaration refer? To God's covenant, wherein his loving-kindness is especially exhibited. This covenant He has confirmed by an oath, and He will glorify his faithfulness in fulfilling it. God alters dispensations, finds fault with one, and sets it aside to introduce a better (Heb. viii. 8). But all this is to fulfil that covenant, which pervades all dispensations.

This wondrous providence, which is full of eyes, is the minister of that covenant.

This unalterable truth of God may for a time remain unfulfilled, and the covenant be held in abeyance. It was so with Abraham. That patriarch had to wait long after God had made and confirmed the covenant before he embraced his Isaac, in whom it was to be fulfilled. And for years things seemed to progress feebly, and there appeared little sign of his seed being "as the sand of the sea." But after all deferrings and trials, after the slavery and oppression in Egypt, after the destruction of multitudes in the wilderness, see in Solomon's day all literally fulfilled—not one thing failed of all God has spoken. Thus it is with David, to whom these words refer. He sung on his death-bed, "The Lord hath made with me an everlasting covenant, ordered in all things, and sure, which is all my salvation and all my desire, although He maketh it not to grow," or spring forth. Thus it has been for ages past, even as this psalm testifies, "Thou hast made void the covenant of thy servant, and hast profaned his throne by casting it to the ground." But this shall not be for ever. In Jesus Christ, of the seed of David, raised from the dead, we have the sure pledge that "God will raise up the tabernacle of David, and not alter any that is gone out of his lips concerning David or David's people." And thus shall it be with every word which God has spoken to us. Let us wait, rest,

and hope. Satan, who cannot alter God's word, will try to make us doubt it. "If the promise tarry, let us wait for it." If the blessing come not, we should search our hearts to see if there be not some hindrance. Let us also aim to be conformed to the God of truth in truthfulness as regards our views to Him and obligations toward man.

"Each of his words demands my faith,
My soul can rest on all He saith;
His truth inviolably keeps
The largest promise of his lips.

"Oh, tell me with a gentle voice
Thou art my God, and I'll rejoice;
Fill'd with thy love, I dare proclaim
The brightest honours of thy name."

Ipswich.

CHelsea NEW CHAPEL, LOWER SLOANE STREET.—The following arrangements have been made for the opening services:—

Sunday, April 30, Rev. SAMUEL MARTIN.

" " " CHARLES VINCE.
Tuesday, May 2, " C. H. SPURGEON.

Thursday, Public Meeting; Sir S. MORTON Peto, Bart., in the chair. Speakers: W. Brook, John Offord, and J. A. Spurgeon.

Sunday, May 7, morn., FRANCIS TUOKER.
" " evening, FRANK WHITE.

Offerings towards the Building Fund gratefully received by the Pastor, Frank H. White, 13, Hemus Terrace, S. W.

Reviews.

Meditations on Select Passages of Holy Scripture.

By the late Rev. J. THORPE MILNER. With brief Memoir of the Author, by the Rev. Gervase Smith. Dedicated to the Rev. W. M. Panshon, M.A. London: H. J. Tresidder, 17, Ave-maria-lane. 1865.

THIS admirable volume contains twenty Meditations on some of the most important themes of experimental and practical religion. The style is clear and vigorous, and the evangelic and spiritual savour is manifest throughout. It is a work alike suited to closet meditation and family reading, and lay ministers, students, and Sabbath-school teachers would derive no small benefit by its perusal. The Memoir is brief, but testifies to the Christian character and efficient ministry of

the worthy author. We heartily commend the volume to the notice of our readers.

Smooth Stones from Ancient Brooks. By the Rev. C. H. SPURGEON. London: Houlston and Wright.

No marvel that Mr. Spurgeon so excels in such evangelical illustration of Divine truth, when he keeps such company as Adams, Trap, and Brooks. No writer of the Puritanical school is so rich and brilliant as Brooks, Thomas Watson excepted, and in these selections the truth of this is obvious on every page. It ought to sell by hundreds of thousands, for these Stones are gems of the purest water.

Denominational Intelligence.

MINISTERIAL CHANGES.

ALDBOROUGH, SUFFOLK.—On Wednesday, December 14th, services were held at Union Chapel, in connection with the ordination of Mr. Isaac Bridge (late student of the Metropolitan Tabernacle College). The Rev. J. Lewis, of Diss, asked the questions, after which a charge was delivered to the pastor by the Rev. James Webb, of Ipswich. Tea was provided, about 150 persons attending. The evening congregation was a large one. The Rev. G. Firth, of Saxmundham, delivered a suitable discourse; a feeling of unity seemed to pervade the church and congregation.

SHARNBROOK, BEDS.—Rev. A. Peet has accepted the unanimous invitation of the church meeting in the old Baptist chapel, to become their pastor. The congregation of the Baptist chapel, St. Neots, under the care of Rev. G. Murrell, whom Mr. Peet assisted for three months, have presented him with a purse containing a goodly sum of money; and the congregation of the chapel at Staploe, have also presented him with a handsome Bible. Mr. Peet's address is Havelock Villa, Sharnbrook.

BOUNE, LINCOLNSHIRE.—Rev. J. Greenwood, B.A., late of Chilwell College, has accepted the pastorate of the church meeting here, and commenced his labours on the 12th of February.

SHEFFIELD, CEMETERY-ROAD.—The Rev. Giles Hester, of Loughborough, has accepted the pastorate of the church at the above place.

LEWIS, BLENHEIM CHAPEL.—The Rev. G. B. Thomas, of St. Neots, has accepted the pastorate of the church meeting here.

SHREWSBURY, WYLE COP.—The Rev. D. Jones, of Haverfordwest College, has accepted an invitation to the pastorate.

COTTENHAM, EMBREKER CHAPEL.—The Rev. G. Pung, of Glemsford, has accepted the pastorate of this church.

BILDSTONE, SUFFOLK.—The Rev. A. H. Knell, of the Metropolitan Tabernacle College, has accepted the pastorate.

TRING, ANKMAN-STREET.—The Rev. J. Bennett, late of Chatham, has accepted the pastorate of the church meeting here.

DACRE PARK, BLACKHEATH.—The Rev. B. B. Wale, of Plymouth, has accepted the pastorate.

OLDHAM, MANCHESTER-STREET.—The Rev. P. P. Rowe, M.A., has accepted the pastorate of the church meeting in the above place.

OSINGTON, CAMBRIDGE.—The Rev. John Parish has accepted the pastorate.

LOCKERLY, HANTS.—The Rev. H. V. Gill, after

a pastorate of seventeen years at Milford, has accepted the oversight of this church.

COSLEY, STAFFORDSHIRE.—The Rev. W. Green, of Chipping Norton, Oxon, has accepted the pastorate of this church.

OVER DARWEN, LANCASHIRE.—The Rev. H. A. Tanner, formerly Independent Minister at Portishead, Somerset (recently baptized by the Rev. R. P. Macmaster, of Bristol), has accepted the oversight of this church.

RESIGNATIONS.

The Rev. S. Sykes has resigned the pastorate of the church at Knowsley-street, Bury.

The Rev. John Lyon has resigned the pastorate of the church at Wrexham, on account of ill health.

RECOGNITION SERVICES.

DOWNHAM MARKET, NORFOLK.—Mr. R. Lennie, of the Metropolitan Tabernacle College, having supplied the pulpit for three months, and having accepted the unanimous invitation of the church to become the pastor, recognition services were held on Lord's-day, 12th, and Monday, 13th Feb. On Lord's-day, Rev. T. Ness, assistant pastor to Rev. C. H. Spurgeon, preached two appropriate sermons to crowded congregations. The service on Monday commenced at three P.M. Rev. M. Noble, of Necton, having conducted the preliminaries, Rev. J. T. Wigner, of Lynn, preached a very powerful sermon from Eph. v. 24. At five o'clock the members of the church and their friends, to the number of about 170, took tea in the Temperance Hall, after which they retired to the chapel, where an interesting meeting was held. Rev. J. T. Wigner took the chair; after singing and prayer, the chairman gave some earnest words of counsel to pastor and people, and concluded by welcoming Mr. Lennie to Norfolk in the name of the ministers of the denomination. Rev. T. Ness then addressed the meeting on "Earnestness." In addition to the many potent reasons for earnestness which he urged, by the manner in which he urged them, no one could fail to see that the speaker was a *practical illustration* of his subject. The chairman having to leave on account of another engagement, the newly recognized pastor presided over the meeting during the remainder of the evening. Rev. M. Noble spoke on the "Duty of the Pastor," in a manner worthy of his name. Rev. E. S. Neale, of Waterbeach, delivered an address on the "Duty of the People," which was equally creditable. Rev. Mr. Ritchie, Wesleyan, gave a short speech welcoming Mr. Lennie to the town. The pastor concluded by earnestly soliciting the sympathy, co-operation, and prayers of his people.

The church confidently hope that better days are about to dawn upon them.

BANDWAGON, IRELAND.—On the 15th of Dec. a meeting was held in the Baptist chapel to recognize the Rev. S. J. Banks, who has been appointed to this important station by the Baptist Irish Society; about 150 sat down to tea. After tea a public meeting was held, representing the different sections of the Christian church of this town. The Rev. H. Linsey, Wesleyan minister, took the chair; we were also favoured with the presence of the Rev. R. Anderson, and the Rev. John Rutherford, Presbyterian ministers; our brother Taylor of Tandragee, also the Primitive Wesleyan minister, the Rev. Andrew Leech; much brotherly love was embodied in their remarks. The senior Presbyterian minister, Rev. Robert Anderson, of about thirty years' residence in this place, gave us a sound evangelical address on church prosperity, and in giving our pastor the right hand of Christian fellowship, heartily welcomed him to the "Banks of the Bann." Mr. Banks enters his new sphere of labour with encouraging prospects of success.

PRESENTATION SERVICE.

On Dec. 26, 1884, a social meeting of the members and friends of the second Baptist church, Cranfield, was held, when a purse, containing six sovereigns, was presented by Miss Hannah Lovell, to the newly chosen pastor, in the name of the youthful members of the church and congregation, in token of their esteem and affection. This expression of their love was so unexpected and so private as doubly to endear the gift. The attendance at our prayer meetings and other services has greatly increased since Mr. J. Mose has been with us.

MISCELLANEOUS.

UXBRIDGE.—The church under the care of Mr. Lowden, are making an effort to remove a debt of £200, which they are called upon at once to pay. We heartily commend their case to our subscribers.

GLASGOW.—BLACKFRIARS-STREET.—The anniversary services of this church were held on Lord's-day, January 15. On Tuesday, Jan. 17, the annual soiree was held. The pastor, Rev. Richard Glover, reported that during the year twenty-two persons had joined the church, eight had left the city, one had gone out from their fellowship, four had died, and two had been excluded, which left a net increase of seven. The present number of members on the church roll was 268. During the year they had collected, for missions, £133; for the poor, £42; and for all purposes a total of £555. The working staff of the church consisted of a city missionary, eighteen tract distributors, who had given away during the year 4000 copies of the "British Workman," 2000 of a similar publication for young people, and 1500 of other tracts. They

had thirty teachers, and 230 scholars in the Sabbath schools. The meeting was addressed by Messrs. James Colross, T. W. Medhurst, Gilbert M'Callum, David Young, Henry Batchelor, and R. R. Glover, Esq., of South Shields.

FISHERGATE BAPTIST CHAPEL, PRESTON.—The annual tea-meeting was held in the school room on Thursday the 26th January. Mr. Hamilton, one of the deacons, presided. A report was read, from which it appeared that during the past year successful efforts had been made by the church and congregation to reduce the debt on the chapel. The building and site cost nearly £5000, but by various efforts, and mainly by the people themselves, the debt had been reduced in March last to £1800. An earnest desire was expressed that during the year this sum should be still further reduced to £1000. Towards this object a considerable sum had been subscribed, and as the result of the meeting, the effort was crowned with success. A result which is highly gratifying, when it is considered that it has been effected during a time of unparalleled depression in the trade of this district. Several addresses were delivered, and resolutions passed to the effect that immediate steps be taken still further to reduce the burden by an appeal to the liberality of their friends and fellow-townsmen.

NEWARK-UPON-TAUNT—SPECIAL SERVICES ON JANUARY 22.—The Rev. J. E. Bloomfield, of London, preached two powerful discourses morning and evening, in the Corn Exchange, which was well attended. On the following day (Monday) a public tea meeting was held in the same place, the trays being gratuitously furnished by ladies connected with the Baptists and several other bodies. About 320 sat down to this social refreshment, after which a meeting was held, presided over by T. Bayley, Esq., of Lenton Abbey. Excellent addresses were given by the Revs. J. E. Bloomfield, Attenborough, Holland, of Chester, Mr. Walker, Lenton, Mr. Hardy, Nottingham, and others. Some sacred music was sung during the evening by the choir, assisted by Mrs. Roberts, of Lincoln, and members of other choirs. Collections were made towards removing the chapel debt after each service, which amounted to about £30.

BAPTISMS.

- BOSTON, Lincolnshire, Jan. 22.**—Two, by Mr. J. K. Chappell.
- CHUDLEIGH, Devon, Oct. 2.**—One; Feb. 5, two; by W. Doko.
- COLCHESTER, Feb. 9.**—Two, by Mr. A. Tessier.
- CRADLEY HEATH, Worcestershire, Feb. 5.**—Three, by Mr. F. W. Bruce.
- FLINTON, Hants, Jan. 23.**—Five, by Mr. R. Andrew Griffin, of the Metropolitan Tabernacle College; three of which formed a household.
- FRANSDEN, Suffolk, Feb. 5.**—Four, by Mr. G. Cobb, one of the above the wife, the other the husband, of persons already in fellowship; this

should encourage Christians to pray for their relations.

FRESHWATER, Isle of Wight, Feb. 5.—Two, man and wife, by W. W. Martyn. [We beg the pastor to accept thanks for his kind remembrance of us.—E.D.]

GLASGOW, North Frederick-street, Jan. 29.—Three, by T. W. Medhurst.

Trades'-hall, Glassford-street, Jan. 19.—Six, by Joshua Denovan, at North Frederick-street Baptist Chapel, kindly lent for the occasion.

GREENWICH, Feb. 1.—Four, by B. Davies.

HARLINGTON, Middlesex, Feb. 2.—Two, by the pastor, Mr. T. G. Atkinson.

LANGLBY, Essex, Feb. 5.—Four, by Rev. J. B. Evans; one of the number had been a member with the Independents nineteen years.

LAXFIELD, Suffolk, Feb. 9.—Three, by Mr. R. E. Sears.

LONDON, Metropolitan Tabernacle, Jan. 19.—Fifteen; 23, thirteen; 26, twenty; 30, twenty; by C. H. Spurgeon.

South Kensington Chapel, Jan. 29.—Two, by S. Bird.

Upton Chapel, Lambeth-road, Feb. 1.—Five, by Mr. G. D. Evans; these, with three others, were received into church fellowship on the following Sabbath.

LONDON, Vernon Chapel, King's Cross-road, Feb. 2.—Five, by Mr. Sawday.

PORTADOWN, Ireland, Jan. 13.—Three at Tandragee, by Mr. Taylor, in connection with this church. The beloved wife and two daughters of Rev. John Douglas, pastor of Portadown, are the baptized parties referred to.

PRESTON, Fishergate Chapel, Dec. 29.—Six, by Mr. Harvey, of Little Leigh, Cheshire.

RAGLAN, Monmouthshire, Jan. 29.—Four, by Mr. B. Johnson.

STEEP-LANE, Halifax, Feb. 1.—Five, by Mr. W. Haigh.

TANDRAGEE, Ireland, Jan. 9.—One, by Mr. Taylor. God is granting to Mr. Taylor and the church of Tandragee, a great measure of success. Several remarkable cases of conversion have recently occurred under his faithful ministry.

WAKEFIELD, Jan. 1.—Two, by Mr. Catterall.

WANDSWORTH, Jan. 26.—Four, by Mr. Genders, at East Hill Chapel.

WHITTLESEN, Feb. 2.—Two, by Mr. D. Ashby.

WILLINGTON, Derbyshire, Feb. 12.—Three, by Mr. Gregory; one was hindered by persecution from her parents.

WOODFORD, NORTH, Feb. 14.—Four, by Mr. Silvertown, of Chatteris.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—REV. C. H. SPURGEON.

Statement of Receipts from January 19th to February 18th, 1885.

	£	s.	d.		£	s.	d.
Moiety of Collection at Oxford after sermons by C. H. Spurgeon	21	15	6	Miss Dransfield	1	1	0
Mrs. Bousfield	2	2	0	Miss S. Hadland	0	10	6
Mr. Dalton	1	0	0	Miss Moren	1	1	0
Mrs. Salmon, per Mr. Blythe	20	0	0	Young Friends	1	1	0
Mr. J. W. Brown	10	10	0	A Little Girl	0	5	0
Mr. J. Melen	1	0	0	Mrs. Elizabeth Stracy	0	5	0
Collection at Paradise Chapel, Chelsea..	3	0	0	Mrs. Elizabeth Tiffin	0	5	0
An Independent	0	3	0	Q. D.	5	0	0
Mrs. Fielding	0	5	0	Mrs. Brewer	1	0	0
Mr. G. S. Miller	0	15	0	Mr. A. Angus Crole	5	0	0
A Well Wisher, per Mr. Blythe	50	0	0	A Reader of Mr. Spurgeon's Sermons..	1	0	0
Mr. Rogers	1	0	0	Mrs. Goldston	1	1	0
A Friend	0	4	0	Mr. B. Shayer	1	1	0
"	0	2	0	Mr. G. Anderson	0	10	0
Mr. Fergusson's Class	12	10	0	Dr. Burns	1	1	0
Mr. E. Churchward	10	0	0	Weekly Offering at Tabernacle, Jan. 23	24	9	0
Mr. Fairclough	2	0	0	" " Feb. 2	34	9	2
Mr. Dransfield	1	0	0	" " "	9	35	0
Mr. J. Breed, per Mr. W. A. Blake	0	10	0	" " "	16	34	0
Proceeds of Lecture at St. John's Wood by C. H. Spurgeon	15	0	0				
					£301	7	1

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

CHAS. BLACKSHAW.

JUSTICE VINDICATED, AND RIGHTEOUSNESS EXEMPLIFIED.*

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

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that He might be just, and the justifier of him which believeth in Jesus."—Romans iii. 24—25.

THE death of our Lord Jesus Christ answered many valuable purposes. It manifested the manifold wisdom of God. To angels in heaven, and to saints on earth, God never appeared so infinitely wise, as in the ordaining of the plan of salvation by the substitution of his Son. That death also revealed God's amazing love. It proclaimed to astonished worlds how "God so loved the world, that He gave his only-begotten Son, that whosoever believed in Him might not perish, but have everlasting life." The atonement of Christ answered the purpose, moreover, of purifying his people; that He might sanctify the people by his own blood, He suffered without the camp: He loved his church, and gave Himself for it, we know, that He might present it to Himself, not having spot or wrinkle or any such thing. The cross also has been the great battering-ram for breaking down the middle wall or partition between Jew and Gentile. It is by the one blood that we are made one. "Now therefore we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Caste is abolished, and invidious distinctions are set aside. There is no longer in Christ Jesus barbarian, Scythian, bond or free, circumcised or uncircumcised, but Christ is all in all. That same atoning sacrifice also broke down the wall which separated both Jew and Gentile from God—"that He might reconcile both unto God, in one body on the cross, having slain the enmity thereby." The alienation prevailed till the reconciliation was effected by the precious blood of Jesus. We remain enemies in our minds by wicked works, until we see the great love wherewith He loved us, and then to love melts our heart and makes us friends of God.

Time would fail me did I attempt to enter into anything like an enumeration of the blessed purposes which the blood of Christ serveth before God and among men. Try, if you can, to calculate the inestimable value of the air you breathe, how every plant feeds upon it, or upon some portion of it—how every creature, whether in the loftiest mountains, or in the deepest mines, must have a portion of it, or else can no longer subsist; think of the force with which it operates upon the world in wind and tempest. Need I do more than suggest to you the infinite number of ways in which the air becomes valuable, not merely as an accessory to our comfort, but as a necessity of our life? Yet how infinitely more precious is the blood of Jesus Christ, which in every way and in every place becomes efficacious, beyond the temporary sustenance, to the everlasting salvation of all believers! That water which sustains the life of leviathan, and of an infinite multitude of fishes, is your drink and mine. It makes glad the meads, it fertilizes every field, and gives to the husbandman his harvest; but, while it does this, it has other uses which we cannot here stay to dilate upon. See how it bears to-day upon its bosom the commerce of the world, and becomes the highway of nations. When you shall have called over all the excellencies of the water, with which God has girdled the globe, you shall then have but opened a parable thoroughly inadequate to represent the immeasurable benefits which come to us through Christ, and the innumerable forms which these benefits assume. We know that it has an operation in the highest heaven; certainly it has saved us from the deepest hell. Do you see that cross on which Jesus

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No. 77, NEW SERIES.

died? What is it more than a simple piece of transverse wood? I see it in vision. I see it growing till its top reaches the most excellent glory, lifting up the elect to the very throne of the Most High. I see its base sinking deep as our helpless miseries could plunge us in hopeless ruin, going down till it reaches even the depths of the vengeance of God; I see its arms spread till all whom God hath chosen are sheltered beneath its wing, and all mankind receive some favours which had never come to them if it had not been that there the Saviour of sinners offered the one availing sacrifice for sin. As when Elias saw a little cloud the size of a man's hand, and marked in that the sign of abundance of rain, so when I see the cross of Calvary—it is as a little cloud, but faith beholds it spread all over heaven, and then drop down in mighty showers of mercy to fructify the earth and bless the children of men. If you would count the drops that fall from that cloud, you must grasp "infinity" in your comprehension.

According to our text, it appears that one main purpose of the sacrifice of Christ was the manifestation of the righteousness of God. The apostle twice over assures us that this was the case, "Whom God hath set forth to be a propitiation to declare his righteousness." And as if this were not enough—"to declare, *I say*, at this time his righteousness." What a grand thought! The death of Jesus Christ is a resplendent manifestation of divine righteousness. When we have mused upon that, we will proceed to notice that divine righteousness—the moral government of the Almighty—is by the death of Christ cleared of two difficulties to which reference is made. Then we shall close by noting the lessons which this great doctrine teaches.

I. I have nothing new to say this evening—I were ashamed of myself if I had. This is the old doctrine, this is the soul-saving truth. It is blessedly simple—we thank God it is, therefore the wayfaring man, though a fool, shall not err therein. It is plain to him that understandeth, and if the Lord giveth us understanding in this thing, we certainly have here the beginning, and we shall soon have in it the end of wisdom. Jesus' death then manifested divine justice in the very highest degree. The expulsion of our first parents from the garden of Eden did manifest the justice of God, but not fully. They were only expelled from Paradise, but their lives were spared. In strict justice they should have died. "In the day that thou eatest thereof thou shalt surely die." Though that curse was not confined to natural death, it certainly included it. Had justice there been fully vindicated, the human race had been utterly destroyed. The expulsion of the sinner does not so fully set forth God's righteousness as does the expiation of the Saviour. The justice of God was exhibited in dreadful forms when the deluge came and swept the race of man from the earth. Yet why was yonder ark freighted with the chosen eight? Were they not sinners? If justice be come out in its full strength, why does it permit so many as eight to escape? The number may be few, but the principle is infringed. In strict, severe justice, apart from the atonement, not even Noah could have escaped, and certainly not his unrighteous son Ham. The eight, as they are floating yonder, indicate the exercise of some other prerogative than that of absolute and naked justice. Then comes the destruction of Sodom and Gomorrah. See them with the other cities of the plain licked up by tongues of fire; behold the light smoke as it ascends and clouds the heavens! But here was only divine justice upon one atrocious sin—a sin which will for ever bear the name of the place in which it came to its worst height. It was not the declaration of God's justice against sin as sin, so much as against sin in a certain form when its virus of evil had been most banefully developed. Hark to the shriek that goes up from the midst of the Red Sea, when the waters that stood upright as a heap, suddenly descend at once, and lock in their death-wooling arms the multitudes of Egyptian chivalry! Do you not see here the justice of God? You do; but you do not see it so completely, because a multitude

of sinners in front have escaped by this very destruction. I grant you that here a most blessed type of our Lord Jesus Christ is conspicuous, but there is not a complete declaration of divine justice, for had divine justice smitten all sinners on that occasion, Israel had been drowned as well as Egypt. There rather the pride of Pharaoh was subdued than the sin of Egypt. That judgment fell only upon the chief of Egypt: the chief of all her strength was smitten there; but judgment must come upon the little as well as upon the great, when it cometh from the hand of the Most High in its absolute force. Of all the other judgments which we find mentioned in holy Scripture, it is enough to say that they were manifestations of divine justice, but they were not such manifestations of it as we have in Christ. If I might use such a metaphor, divine vengeance slept, and all those judgments were but its startings in its sleep. God had not yet laid bare his terrible right arm; judgment was then his strange work; He did not come with both his hands to the tremendous work of punishment as He did afterwards, when his only-begotten Son stood before Him, the just in the place of the unjust, and the guiltless with the guilt of man upon his shoulders.

The death of Christ did more clearly set forth the righteousness of God than all these put together. In some respects even hell itself cannot so exhaust the vindication of infinite justice. Do you demur to this last assertion? You may well do so, till I explain my meaning. It needs a whole eternity to set forth in hell all the justice of God in the punishment of sin. To manifest to those who suffer, being impenitent, all the vengeance of incensed Deity, demands an ageless age of years, countless and interminable. Behold the Lamb of God! In Christ you have set forth at once all the fullness of the vengeance of God against the sins of men. See the cup of trembling drained to its utmost dregs. See the Baptism fulfilled. He sunk beneath the swelling waves of vindictive wrath; but Ho! He rises again. He has finished the endurance, and paid the debt that none could reckon. There is more of the vindication of justice on the tree than can be seen at any one time, or at any one point, in the lowest depths of hell.

The death of Christ gloriously set forth divine justice, because it taught manifestly this truth, that sin can never go without punishment. It is a law of God's moral universe that sin must be punished. He has made that as necessary as the law of gravitation. The law of gravitation He may suspend, the law of justice never. He will by no means spare the guilty. "The soul that sinneth—it shall die." "Cursed is every one that continueth not in all things that are written in the Book of the law to do them." As the Lord had appointed the salvation of his people, even this, the dearest desire of his soul, does not lead Him to tamper with his inviolable law. No, a substitute shall be provided, who shall to the utmost farthing pay what'er his people owe. Upon his head the fire-cloud shall discharge itself, and into his bosom shall be emptied out the coals of fire. No pardon without punishment! If the question be asked, "Why not?" it were enough to say that so long as God rules the universe He rules it in wisdom, and his wisdom knows that it would be unsafe if sin were at any time permitted to be blotted out, apart from satisfaction received. Christ, therefore, must Himself give a satisfaction for sin, that this rule may be declared, and written upon the fore-front of the skies. God will not pardon sin by overlooking it. There must be redemption before there can be remission.

This was shown also very clearly in *what* the Saviour had to endure. A part of the penalty of sin is shame. The wicked will rise to everlasting contempt. Rebellion against God is the most contemptible thing that angels ever heard of. The devil will be recognized at last as the worst of fools, and become the object of intense mockery. But see our Saviour! When He takes the sinner's place—"He is despised and rejected of men." His own disciples, as it were, hid their faces from Him; "He was despised and we esteemed Him not." He

is the song of the drunkard; reproach has broken his heart. They that sit in the gate speak against Him; they spit in his face, they bow the knee and hail Him with mock homage; they put Him to the doom of a slave; they give Him the pre-eminent place of shame as centre of the three. Never was shame more shameful than in the experience of our Lord. Here God seemed to declare once for all how shameful in his sight sin was. When sin lay but by imputation upon his own dear Son, his Son must be an object of scorn to the universe.

Transcendent was his sorrow as well as shame. We cannot divine his meaning when He said, "My soul is exceeding sorrowful, even unto death." Your sympathies can never interpret those pangs of heart which forced the blood to stream from every pore.

"View Him prostrate in the garden,
On the ground the Saviour lies;
On the bloody tree behold Him,
Mark his glorious sacrifice."

His physical sufferings alone are enough to make us faint, if we would but think of them aright. As for his soul's sufferings, which were the soul of his sufferings, here were enough to melt our hearts away in grief that we should cause Him thus to die. When the Lord thus emptied out all his quivers, and shot every arrow against the heart of his dear Son—when all his waves and his billows went over Him—when deep called unto deep, and there was the noise of God's water-spouts, and Christ was made to sink in deep mire where there was no standing—then God declared most loudly what an intolerable evil sin was, how supremely just He is, and how jealous of his justice.

In the Saviour's sufferings, shame and sorrow were deepened, both of them, by divine desertion. "My God, My God! why hast Thou forsaken Me?" has the grief of ages in it. Here you have tremendous pangs distilled and given to Christ in quintessence. "*Eloi, Eloi, lama Sabachthani*" is a more desperate cry than came from lost souls. Every word of it was emphatic, every syllable needs to be pronounced with the awful force of one that is in the pangs of death, and in the pangs of hell, for truly the Saviour could say, "The sorrows of death compassed me, and the pains of hell gat hold upon me, I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech Thee, deliver my soul." No answer came: God had forsaken Him. His enemies persecuted and took Him—there was none to deliver Him. Herein, in the leaving of his own Son, his only begotten, his ever obedient Son, God showed his intense righteousness and hatred of sin.

Nor was He spared the last pinch. One would think He might have been spared that—He died. Here shame, and sorrow, and desertion reached the culminating point—the Saviour dies. The holy soul is parted from the pure and blessed body; He suffers the very pangs of death; He yields up the ghost. Though immortal, he dies. Brightness of the Father's glory, He slumbers in the tomb! See Him, believer, as the disciples take Him down, drawing out the nails, one by one, so tenderly! See Him, as they lay Him in the sheet which the holy women had prepared, and wrap Him up in the spices which Nicodemus in his love, and Joseph of Arimathea in his bounty, had brought! See the Saviour, as they put Him in the tomb, and go away sorrowing, for the stone is laid, and the seal is set upon Him! See Him, I say. See Him—whom angels worship—God over all, blessed for ever, sleeping thus a captive in the grave! Does not Jehovah here reveal how He hateth sin? He spared not his own Son. The Christ must die when sin and expiation come into contact, even though that contact be but by imputation.

To one more point I must call your attention. The excellency of the person who suffered all this is the great platform upon which God displays his righteousness. He who suffered this was the Just One;—of spotless nature;—a King;

the King of the Jews. He was the Messiah, the Shiloh, whom God had fore-ordained to be the Mediator of the covenant. Nay more. He was the Son of the highest, being begotten of the Holy Ghost, and born of the Virgin Mary. Mounting higher still, He was Himself very God of very God. It is a great mystery, one which, however, we receive with reverence.

"The head which once was crowned with thorns
Is crowned with glory now."

The hand that was stretched out to the nail is the very hand that wields the sceptre of universal empire; the heart that was pierced is the very heart which will beat on throughout eternity in love to his people; yet more, the very Being who thus became capable of suffering was He who built the heavens, and scattered the stars like dust along the sky; that bespake the light, and said, "Light be," and sent forth the Spirit to brood over chaos, and brought order out of its confusion. "Without Him was not anything made that was made." He is the express image of his Father's glory and person; in Him dwelleth all the fulness of the Godhead bodily. I merely talk; this theme demands an angel's tongue to sing. Sing to Him, spirits before the throne, in your rapturous song—sing to Him, in wonder that He should ever leave your happy choirs, forsake the throne of his eternal glory, to become a man! Sing of Him when He stripped Himself of his azure mantle, and did hang it on the sky, and took away his golden rings, and hung them up like stars, and laid aside the vestments of his glorious reign, and came to dwell in humble garments of clay—Oh, mysterious love!—He came to suffer, bleed, and die! Oh, mystery of righteousness, that such an one as this should have to bleed, should have to smart, even to the uttermost, and be obedient, even unto death, the death of the cross! Never, then, did righteousness receive such vindication, as when God, the mighty Maker, having assumed flesh, in that flesh died for man's, the creature's, sin.

II. This great manifestation of divine righteousness in the person of Christ, as I understand the text, intelligibly clears God's moral government of two great difficulties. When Christ became a propitiation, He declared God's righteousness for the remission of sin. We are pardoned through the forbearance of God. For thousands of years men lived and sinned, and yet were justified—rebelled, and yet were forgiven—wandered, but were restored. I say, for thousands of years poor fallible men claimed complete righteousness, and entered into the rewards which belong exclusively to those who were justified before God. There they go, streaming up to heaven, a long bright line of patriarchs, and prophets, and warriors for the holy cause, and kings, and priests, and saintly men and women, who believed in God, and this was imputed to them for righteousness. Now here we are in a difficulty. A just God is saving all these sinners, and taking them to heaven, without any sort of vindication of his justice. But Christ comes in, and declares the righteousness of God for the remission of sins that are past, through the forbearance of God, and all the difficulties of the antediluvian, and patriarchal, and Mosaic times are cleared up at once.

"Jesus, the Lord, appears at length,
And makes his Father's glory known."

And now the whole riddle is solved, and we see at once that gate, made of one pearl, by which these elect souls have entered into life.

Another difficulty, with which you and I are far more concerned, is how God can be just, and yet the justifier. The Apostle says that this was cleared up—"To declare, I say at this time, his righteousness, that He might be just, and the justifier of him which believeth in Jesus." This is the great problem which the world has been trying to solve. I know of no religion, except Unitarianism—which is not a religion, but a philosophy—which ever pretends to

do without a sacrifice. It is remarkable that no religion can be popular except that which deals with a sacrifice for sin; and where this is left out in any man's ministry, you very soon find there are more spiders than hearers, and very soon the place, which might have been crowded under an evangelical ministry, grows empty. It is a happy circumstance that it is so, but it is a very significant one. If a man were to open a shop for the sale of bread, and were to sell nothing but stones, it is very probable that he would have but few customers. The baker's shop is the last that is shut up in the parish. When all other trades die out, his will live, for men must have bread; and so, if every other good thing should pass away, the gospel, because it meets the wants of common humanity, is quite certain to survive them all. Dr. Patten, the other Sabbath morning, said to me after service, "I am often asked why so many people come to the Tabernacle, and, my dear friend," he said, "I cannot give any answer; can you?—except this one, that you do try to preach that which the soul wants, the essential and vital point of how men are saved and justified before God through Jesus Christ; and so," said he, "if you keep to that old theme, there is no fear but what there will be enough hungry souls to come and feed upon that bread." And so I think it is. This I know, if a man would have a subject that will never grow stale, and never wear out, let him preach Christ crucified. You need not go to philosophies, nor turn over the books in your libraries, to find out some novelty; the old story is more novel than the new. There is nothing so new as Christ. We may say of Him, "Thou hast the dew of thy youth;" for Christ Jesus and his sacrifice exactly meet the common wants of our humanity. Well, there is a sacrifice provided, and that sacrifice, dear friends, I say, answers the question which God has put into every man's mind, "How can I be saved, and yet God be just?" Man has the conviction, though he may not express it, that God is just. Every sinner knows that sin must be punished. He may trifle with that knowledge, but he cannot destroy it; and he never can get any peace of mind when his conscience is really awakened, till he learns this great truth—God punishes Christ instead of you. Christ has so honoured the law of God, that without God's being unjust, or being thought to be so, He can forgive you. There has been such a satisfaction offered to God's violated purity, that He can be discovered to be infinitely pure, nay, severely just, and yet, at the same time, infinitely gracious and merciful. Oh, soul! hast thou ever caught a glimpse of this matter? My heart remembers when I first understood that. Though those words, "Look unto me, and be ye saved, all the ends of the earth," were the channel of my comfort, yet the ground of it was this—I did see that Christ suffered for me, that Christ stood a substitute for believers, and that precious doctrine of substitution was the window of light to my dark soul. Hear, ye sinners, hear ye! God demands of you two things—first, that you should keep his law. You cannot do this; you have broken it. If you never sinned again, yet you have put yourselves out of court. On Sinai's mount there is no safety for you. Even Moses said, "I do exceedingly fear and quake." Sinai is altogether on a smoke. But God demands more than this. He demands punishment for the sins that are past, as well as a perfect obedience for years to come. And can you bear this? Can you bear the flames of hell and the terrors of his vengeance? Your heart quails at the thought. Well, as Christ has come into the world, He has provided for both. He knows your want. Christ has kept the law of God for you; Christ has suffered the penalty of that law too. You have two answers to the Most High; and when conscience says, "Thou must be punished—thou art guilty," thou canst say, "Nay, not I; Christ was punished for my sins. God will never punish two for one offence—first the substitute, and then the sinner for whom He was a substitute." And when conscience says, "Ah! but thou canst not bring in a perfect righteousness," thou canst answer, "Yes, but I can, for Christ has wrought out and brought in a

perfect righteousness, and He gives this to me, according to his own name and title, 'JEOVAH-TSIDKENU,' the Lord our Righteousness." Oh, that we might have grace, dear friends, to understand that all that God wants of us is in Christ! You think there is something to do to save yourself; Christ has saved all that will be saved—saved them already, virtually; and you shall be saved actually when, by humble faith, you receive the salvation which Christ has wrought out. Oh, to add to Christ anything of your own would be to tack on your own filthy rags to his gold and silver-threaded garments, to bring your filth to eke out the golden payment which He lays down at God's throne. Do not this, sinner. God is content with Christ; be thou content with Him. And as thou seest how God is just, see also how thou mayest be happy and at peace.

III. And now I conclude by just drawing a practical lesson. Let us see what an evil thing sin is, and how God hates it. Christian, do you hate it too. Loathe it; never endure it. If I had to pass the place where some dear friend of mine was murdered, I should dread the very spot; but if there lived on earth the man who had stabbed my dearest friend to the heart, methinks I could never bear him affection, but I should feel moved to stir the myrmidons of justice to pursue him. Now, your sins have murdered your Saviour. Revenge here is holy. In other places it must be very doubtful, but here it is sacred. Seize your sins. Where are they? Seize yourselves, and you have them. If you feel any anger against the murderer of Christ, turn to your looking-glass and see his face. There stands the man who slew his friend; there stands he who killed his friend, who died to save him, yea in the very act and suffering of murder that friend gave Himself up to bleed for the good of his murderers. Shall I spare the sins, then, that nailed my Saviour to the tree? Oh, Christian, how you ought to hate the very thought of sin? We are very severe upon the sins of others sometimes; how much more ought we to be severe upon our own! Truly a man's foes are they of his own household. The very thought of sin, the word of sin, the very garments spotted with the flesh, should be hated by the Christian. The Lord give us to feel more and more of this. We shall only get it, however, by living more where the groans of Calvary can meet our ears, and the sight of the Saviour's wounds can melt our hearts.

Let us see our sad condition if we are not delivered from sin. If Christ became the object of his Father's wrath when sin was only imputed to Him, how is He angry with the wicked every day, whose own sins lie upon themselves! There can be no more dreadful thought to a sinner than this, if we will look at it in that light—that God spared not his own Son. Surely if the Judge smites his own Son so severely, He will not spare you, his enemy. Ah! you that have no Saviour, and have never looked to Christ to take away your sins, what will you do when you have to stand before the bar of God? Christ can scarce bear it. He needed to be omnipotent to endure the stroke of the Father's sword; but what will you do when the dreadful voice cries, Awake, oh Sword, against my foe; against the man that despised my son, and trampled in his blood. The wrath of the Lamb is the worst thing a sinner can ever feel. The wrath of the Lamb! Think of that! When love turns to anger, it is cruel as the grave. To despise incarnate love is to entail upon yourself infinite misery. They who perish without the knowledge of Christ, perish happily compared with you. It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you if you despised Christ.

My hearers, I have tried as best I can to-night to preach Christ to you, and lift him up as Moses lifted up the serpent in the wilderness; but some of you will not look. I fear you will never look, but die in your sins. It was but the other day I heard of one of your number who, after listening to this voice, suddenly went into eternity in a moment; and the like is happening to very many. Ye shall not be able to say at the last that ye never heard of Christ, or that I

covered Him up amidst a multitude of gaudy periods and high-sounding words. Christ Jesus we would set forth in all the naked beauty of his mysterious sacrifice. Look to Him, souls. If we have never been able to move your heart before, may God come to move it now! Look to Him! Is salvation such a thing to be trifled with, that you can live without it? Are the joys of being reconciled to God such trifles that ye will not have them? If ye had to die like dogs, it were worth while to prove the happiness of being reconciled to God in this life. But, oh! remember the world to come! You shall soon pass through the gates of the grave; the death-sweat will settle on your brows; the night of death shall seal your eyes. What will you do in those few solemn moments, when the last sands are trickling from the hour-glass, without a Saviour? Say not that these are things not to be talked of because they are too distant. Men and women, they will come to you. To-morrow, ere next Sabbath-bells shall toll, you may be hurried to the land where the sound of the church-going bell is never heard. May God lead you to lay hold of Christ now; for if not, there remains for you nothing but the fearful looking for of judgment and of fiery indignation. The trumpet sounds, the dead awake. Jesus sits upon the great white throne; the heavens are opened; the angels come to gather God's harvest, and it is gathered into the garner. But now they come to reap the vintage, and with their sickles they cut down cluster after cluster of the wild vines of sin. Oh! if you are there you must be gathered with the rest, cast into the winepress of the wrath of God; and, oh! how tremendous will that be, when He that trod the winepress once for His people shall come to tread the winepress of his wrath for the last time! How dreadful when, to use the prophetic words of the Revelation, the blood flows forth even unto the horses' bridles! Oh! tremendous vengeance of an incensed God, whose mercy has been despised and whose grace has been put away!

We are not in the habit of using such strong words; we rather love to plead the love of Jesus Christ to souls; but strong words must be used, or slumbering souls will never else awake. Why will you perish? Do you choose your own destruction? Wherefore do ye choose it? Come, let a brother lead ye back. Here, in these seats, cover up your eyes, and let the silent confession go up to heaven. Look to Jesus crucified; fly to those dear wounds of his. A substitute for sinners! there He hangs and bleeds.

"There's life in a look at the Crucified One,
There is life at this moment for thee,"

if thou believest. God give thee to believe, for Jesus Christ's sake. Amen.

"THE HALF WAS NOT TOLD ME."

(1 Kings x. 7.)

Suggested by one of Dr. Hawker's Morning Portions.

Such were the words of ancient Sheba's queen,
When she had heard the king of Israel's fame,
And all his wisdom and his state had seen;
But as we read the story we exclaim—
"A greater far than Solomon is here."
Jesus Himself doth to our minds appear.

O seeking soul, dost thou for Jesus sigh?
Go, talk with Him of what is in thine heart;
All thy desires King Jesus can supply,
And of his boundless wealth He will impart;

And thou wilt own, when clasped in his embrace,
"Half was not told me of thy love and grace."

"Half was not told me of thy wisdom, Lord,
Thou answerest all the questions I can raise;
Nor did I know the joy it would afford
Upon thy beauties ever new to gaze.
Blessed be God the Father, I would sing,
Who in his love hath made thee Israel's king."

Oft times these words are on the pilgrim's tongue,

While passing on to yonder blissful clime;
And will they not be sweetly, loudly sung,

With wonder and with ecstasy sublime,
When he shall enter glory, saved by grace,
And view his best beloved face to face?

THEODORA.

Essays and Papers on Religious Subjects.

WHAT! CHRIST LIKE A THIEF!

BY REV. B. W. CARR.

“Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.”—Matthew xxiv. 42—44.

THIS is one of the most startling parables that was ever uttered by our Lord. The whole order of truth is inverted by the figures of speech employed, that it may more vividly set forth the disorganized state of the world at the coming of the Son of Man; and more clearly represent the violence with which He will administer retribution. The sinner, or the faithless nation, or the apostate church, is called, “the goodman of the house.” The Lord Jesus Christ is likened to a thief. And the just judgments of God are called a snare (Luke xxi. 35). When we compare the three evangelists, we get an insight into the occasion of the strange metaphor. The rightful property of the master is entrusted to his servants; those servants appropriate it to themselves. The master uses force, dexterity, and surprise to wrest it from their hands. We may divide our meditations into three parts: First—the warning. Secondly—the caution. Thirdly—the precept.

I.—The Warning.

The coming of our Lord Jesus Christ is compared to that of a thief in the night. At first we are disposed to shrink from a comparison so disparaging to the dignity of his adorable person; but when we remember that the symbol was uttered by his own lips, we shall be prepared to expect some remarkable aptness. The peculiarity of the phrase ought to arouse us; and we may be quite certain that it is in relationship to ourselves, and not because of any evil design in him that his presence can possibly become to us unwelcome, alarming, and disastrous as that of an invader who forcibly breaks in upon us in the unguarded hours of our peaceful repose. Although such an inference may be fairly deduced from the Lord's own discourse, it is certainly stated with absolute precision

in one of the epistles of Paul. With a slight variation in the use of the same metaphor, applying it to the day of the Lord, rather than to the Lord himself, the Apostle says: “Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. But ye, brethren, are not in darkness, that that day should overtake you as a thief.” (1 Thess. v. 2, 4.) Thoughtfully ponder this. The atmosphere of night surrounds those who live in ignorance. The dispensation under which we live is emphatically that of night, in comparison with the dispensation which is to be introduced at the day of the Lord. The absence of that greater light which rules the day is the characteristic of night. You all know the practical difference between the one and the other. In the day time our houses are lighted from without; in the night season all the light must shine from within. We have no occasion to burn lamps in our dwellings, when the sun shines in the firmament. So profuse and so penetrating are his beams that we must use positive efforts, build walls, or hang up curtains if we want to make any place dark. On the contrary, we must have lights shining in our houses by night, if we have any work to do, or any watch to keep. Such is precisely our case who, while our lot is cast in an age of darkness, are nevertheless called “children of the day.” We have to keep our lamps burning. The light that shows how the will of God is being done on earth as it is in heaven; how prophecy is being fulfilled; how the times and seasons are transpiring; this light does not stream spontaneously into our hearts. To enjoy such revelation we must diligently trim the lamp which God has given us to burn within when all without is gloomy and monotonous. For the most part we can count the hours pretty accurately, so long as the sun is traversing the circuit of the heavens; at least we can distinguish between morning and evening. But when we wake up during the hours of slumber, the darkness of one hour is so much like the darkness of another hour that we may go to the window and look out without knowing whether it is the first or the last watch. The remedy for this is a light in the room, and a watch by your side, regularly wound up, or in olden times

it was the voice of the watchman, who went round about the city and at stated intervals cried the name of Yahua, and told "what of the night" likewise. Some of you perhaps can recollect the old watchman's cry: "Half past twelve o'clock—five twenty morning." So spiritually, were God openly working in the world, and making known his revelations; we could see the progress of events; but now that the sun of one day has set, and the sunrise of another day, the day of the Lord, has not yet transpired, we need the lamp to be constantly burning; the oracles of God, which are designed to shine as a light in a dark place, constantly before us, and the watchmen upon the walls of Jerusalem within hearing, or else we are in danger of being taken by surprise.

The figure of night being thus interpreted, we come to notice that of the thief.

The plans of the housebreaker are all laid before hand, and yet suddenly concealed. So the coming of the Lord and the day of his appearing are fixed with infinite wisdom, but kept secret with a profound reserve. There is always mystery in divine revelation. However clear its discoveries, an awful background warns us to tremble in the presence of the Most High God. The manifestation of forgiveness for all manner of sin, though it enchants us with the vision of mercy, which like a rainbow encircles the throne, has nevertheless a cloud, dark and portentous, accompanying it, that tells of a kind of blasphemy which shall never be forgiven. When the name of Jesus is spelt out in fairest lines, and his vesture dipped in blood inscribed, "The Word of God," He has still a name written that no man knoweth but He Himself (Rev. xix. 12, etc.). What marvel then that when signs and portents of the Advent are revealed to, there should be a veil drawn which no creature can penetrate; and the day and hour should baffle the intelligence of the angels of God? That mystery wears a pleasing or repulsive aspect, according to the preparedness of those to whom the Master comes. You know, dear friends, that I think most of the ingenuity expended upon the illustration of biblical metaphor is worse than useless; it diverts the mind from the true sense. Very commonly you will find that the symbols of Scripture are merely hieroglyphic writing; they are intended to give us plain instruction and not to excite any wild flights of imagination. Turn to Rev. iii. 3, and you will read, "If

therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Compare this with Rev. iii. 20, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Do you not see the contrast? When Christ comes to us as a friend, he knocks at the door of our hearts, announces Himself, and enters as the welcome guest. On the other hand, when He suddenly rouses the careless, without any notice, He takes them at a disadvantage; He breaks through all ordinary rules by his intrusion; and forcing an entrance from without instead of waiting for the door to be opened from within, He disturbs the peace of the householder. A yet more graphic picture is suggested by Rev. xvi. 15, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." How we revolt from this part of the figure? To come upon us naked. If a police officer come by night to arrest a man, he waits till the prisoner has dressed himself. Not so the thief. He uses the defencelessness of the victim to increase his terror, and deprive him of the means of help. Thus violence of the most appalling kind is portrayed to us. But there remains to notice the most important consideration in the figure. Violence is but a subsidiary part of the operations of the thief. The main purpose is to possess himself of those treasures that you call your own. "The earth is the Lord's, and the fulness thereof. The Father hath committed all things unto the Son." All power in heaven and earth belongs to our Lord Jesus Christ; but power has been usurped by the adversaries till he wrests it from their hands (Psalm ii.) All wealth whatsoever belongs to God, "The silver is mine and the gold is mine, saith the Lord of Hosts" (Haggai ii. 8). "Every beast of the forest is mine, and the cattle upon a thousand hills" (Psalm l. 10). But the chief property, the peculiar treasure which the Lord hath in this world is his people. And He comes to redeem them with power, who are held unjustly. Even so of old did He redeem Israel out of the land of Egypt. Pharaoh had no right to them. Thus saith the Lord, "Let my people go free." Part of the Lord's treasure is held captive by death, and kept in the prison house of the grave. Therefore,

he saith, "Behold, O my people, I will open your graves, and cause you to come up out of your graves," Ezek. xxxvii. 12. Part of his treasure he will find in captivity to the man of sin. "Therefore he will redeem their soul from deceit and violence: and precious shall their blood be in his sight," Ps. lxxii. 14. This gives pungency and force to the illustration as a thief in the night. If you turn to Joel ii. 9, you will read, "They shall enter in at the windows like a thief." At his first advent, Christ came into our world by the door, for he did not abhor the virgin's womb, but at his second advent he shall come down the skies, and the clouds shall be parted, surprising the world by making his entrance aloft that he may take possession, and break up the house of the wicked.

II.—The Caution.

It is remarkable that the Evangelist Luke, while omitting the parable, gives us the most lucid account of its application. Luke xxi. 34, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Now, friends, the grosser vices are here referred to as symbolical of such a disposition as is utterly uncongenial with a proper attention to the things that belong to our peace. The three kinds of immorality, against which we are warned, are capable of epitomizing the main follies of the children of men, and they have sometimes been so construed. By surfeiting, you may understand that nausea which disqualifies you through the indiscretions of yesterday, for any present duty. By drunkenness you have the folly of the day present forcibly brought to your mind, and by the cares of this life you may well understand such an indiscreet anxiety concerning the morrow, as absorbs the heart and unfits it for the graver concerns of eternity. A thousand voices warn us that "to-day" bounds not our prospects; and the morals, therefore, that are suggested by the interests of "to-day" are not equivalent to the formation of our character. Why should Christ unveil to us hopes and fears that are far beyond the boundary of our present vision, unless they were to furnish us with motives, and fill us with aspirations? The form of expression, "lest your hearts be overcharged," indi-

cates the nature of the sin to be such as leads to oblivion of the known responsibility we have. The first caution then is lest the heart at any time become disheartened. This is an immediate effect of surfeiting, you have no heart for anything. Indolence, drowsiness, negligence are painful symptoms of a disordered mind. We have all a natural aptness to sink into this moral torpidity. The more we indulge it, the more it grows upon us. In the world, the routine of business suits the many far better than any stirring enterprise. Few men tax their brains in any diversions. That reading suits the million, which makes the least demand upon their intellectual efforts. Novels are preferred to history. So too, in religion, conformity to popular usage is far more common than a vigorous spirit of inquiry. Those sermons are most attractive, which glide over the surface of truisms and platitudes. An earnest demand upon the heart and life as a surrender and a sacrifice is repulsive. How fitly does "surfeiting" describe the state of mind thus unoccupied or pre-occupied, and therefore neither fitly prepared to watch or to pray. The caution against drunkenness aims at a more palpable sin. It describes a propensity which unfits any man to see clearly, to walk uprightly, or to judge dispassionately. Beware of pernicious stimulants. "Be not drunk with wine, wherein is excess, but be ye filled with the Spirit." Picture to yourselves a party assembled for festivity, and as the evening wears away and the night grows deeper and more sable, the liveliness of the guests increases, their vivacity rises to a mercurial height. Can there be a greater deception? The exuberance of spirits is really a disqualification for every kind of duty. The metaphor of drunkenness may not inadequately apply to those professors of religion whom the Lord shall find at his coming absorbed in schemes and plans, which call out a fictitious energy, exhausting their real strength, while apparently stirring up their boisterous mirth. Our Evangelist (Matthew) points to another sin. "He shall begin to smite his fellow-servants, and to eat and drink with the drunken." Every reference to the advent of Christ, leads us to look not only for a ripeness of God's purpose, but also for a ripeness of iniquity. Excess and dissipation are followed up with brawling and riot; therefore the Master returns in hot haste to quell the disorder, and to execute

summary punishment. Such the solemn cautions Christ uttered on the eve of his passion.

III.—The Precept.

"Watch therefore. Therefore be ye also ready."

A personal preparation for the coming of our Saviour is to be regarded as a matter of imminent motive with us all. You may be deceived as to the signs; but you are not to be negligent of the event that looms before us. "Watch and pray." The peculiar stringency of this admonition is due to its being enforced, not by that which is revealed, but by that which is not revealed; not to what we know, but to what we do not know. Watchfulness is the habit of keeping the eye constantly alive to events; prayer is the habit of keeping the heart constantly lifted up to God. This behoves us as disciples; and it is thus we diligently enquire into the will of God. You will observe, in the third verse of this chapter, that the disciples came to him privately, and asked more particular information respecting the themes of his public teaching. This spirit of enquiry our Lord never rebuked; on the other hand, he fostered it. And then taking into account the conditions under which we are admonished to watch and pray, the intent becomes palpable that things we are not permitted to know beforehand will be gradually unfolded to us as the events are about to transpire. Imagine an expedition formed for the purpose of exploring some part of the globe little known to Europeans. When Captain Grant and Captain Speke went out to seek information as to the source of the Nile, you might easily conceive that they would have an outline map with them, to be filled up as they penetrated the country. Is not this the position in which we are placed with a broad chart in our hands, and minuter details left for the day and hour to reveal; or rather for the Lord to reveal them to us as we go forward and traverse the domain of mystery. Not less does it become us as wise and faithful servants, in the interest of the household of faith to give them meat in due season. In the economy of social life, the bread-eaters are many, the bread-getters are few. You are familiar enough with the fact that the income of any one man has to support those who are dependant upon him. And this furnishes a main incentive to our diligence. In spiritual things it is much the same. Wherever

God raises up a wise and faithful servant, there will be those, in more or less numbers, who flock round his board, discern the signs of the times by his watchful observations, and receive many blessings in answer to his intelligent prayers. But, dearly beloved, the chief motive defies analysis. The holy instinct of loving hearts prompts that ardent expectancy with which "hope" anticipates the appearing of the Lord. Are you afraid that when Jesus comes He will surprise you as a thief, and take away from you the treasures which you set store by? Nay, is it not your strong desire, your mournful complaint, the sigh of hearts often sickening, that He will fulfil His word, and return to gather you to Himself?

Newcastle-on-Tyne.

"SIN, LAW, PENALTY, AND REDEMPTION."

BY THE REV. JOHN STOCK.

"THINE OWN wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord of Hosts" (Jer. ii. 19); "The end of those things is death" (Rom. vi. 21); "The wages of sin is death" (Rom. vi. 23); "The wicked is snared in the work of his own hands" (Psalm ix. 6); "But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said, Three-score and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died" (Judges i. 6, 7); "Behold it is written before me: I will not keep silence, but will recompense, even recompense into their bosom, your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom" (Isaiah lxxv. 6, 7); "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin" (Ezekiel xviii. 30); "Wherefore turn yourselves, and live ye" (Ezek. xviii. 32); "The blood of Jesus Christ his Son, cleanseth us from all sin" (1 John i. 7).

These verses set before us the entire system of the divine government. We propose to take a survey of the effects of sin, and the method of their removal, or in other words, of *Sin, Law, Penalty, and Redemption*. Our observations will be thrown into the form of a series of propositions.

I.—*There is a tendency in sin to inflict its own punishment.* This is the doctrine of Jer. ii. 19. Wickedness corrects him who commits it; it *reproves* its perpetrator. It is *intrinsically an evil and bitter thing*. The wise man says, "As righteousness leadeth to life; so he that pursueth evil pursueth it to his own death" (Prov. xi. 19).

In the nature of things it is thus. The universe is so constituted that it cannot be otherwise.

ALL wrong doing is sure to be productive of suffering. This is true of every form of evil, whether it be an abuse of the body or of the soul.

As to abuses of the body, we see their injuriousness illustrated in the delirium tremens of the drunkard, and the atrophy and rottenness of the profligate. Fast living means rapid decay.

As to abuses of the soul, the results are not so palpable, but they are none the less *real*. Take, for example, Infidelity. This stunts the soul, and darkens the whole horizon of being. Every form of wrong doing, even in this life, tends to *death*.

This natural law applies to individual men. Every human being is held in its relentless grasp. Let no one think to evade its operation. "As a man soweth, so shall he also reap."

And it applies to *nations*. Nations that take a huge system of wrong doing into their body politic, are sure to be injured by such deadly poison. Notice as an illustration, Slavery. Slavery has been the bane and the curse of every nation, whether ancient or modern, that has adopted it. That hellish system violates every divine law and every human right. It converts men and women into goods and chattels. It virtually abrogates the ties of marriage and parentage. It is a Pandemonium of lawless lust and oppression. Neither men nor women slaves can call their bodies or their souls their own; absolutely and entirely they are the property of another. The system sets at nought all the rights of *labour*, and utterly disorganizes the

whole framework of society. Compulsory labour and free labour are invincibly incongruous, and cannot long co-exist. One of the two will perish by the other's hands.

In the terrible war now desolating the United States of America, we see a thorough fulfilment of this organic law. The poison of slavery has been working for many years, and now the symptoms have come to a crisis, the whole land mourns, and the entire nation is clothed in sackcloth.

Nor have we escaped some portion of the punishment, because this nation is deeply implicated in the guilt of American slavery. Let us never forget that slavery is not so much an American as a British institution. Oh! it is sad to remember that this curse was forced upon the American colonists, against their indignant remonstrances, by the Home Government in England. The odious distinction of having first interested England in the slave trade, belongs, I am sorry to say, to one of the heroes who scattered the Spanish Armada on our shores—Sir John Hawkins—in 1562. Queen Elizabeth herself shared in the profits and crimes of this abominable traffic. In 1620, a Dutch man-of-war entered James River, in Virginia, and landed twenty negroes for sale. This was the first attempt at the introduction of slavery. "The system was subsequently fastened upon the rising institutions of America, not by the consent of the corporation, nor the desire of the emigrants; but as it was introduced by the mercantile avarice of a foreign nation, so it was subsequently riveted by the policy of England, without regard to the interest or the wishes of the colony." Slavery, then, was a sad inheritance bequeathed by us to Washington and his compatriots, when they triumphed in their just war of independence.

Righteously have we shared, in some measure, in the sufferings of the process of America's purification from this pollution. Our commercial pride has been rebuked by the terrible paralysis which has fallen upon our cotton manufacture.

Let us remember the guilt of our fathers in this matter of American slavery; let us not forget that the slave trade has only been abolished in our own land since A.D. 1807, and slavery since 1838. Let us not pass by America in her sorrow and her blood, in the spirit of self-righteousness, but let us pour into her wounds the oil of a generous

and cordial sympathy. If her own wickedness is now correcting her, let us remember that that wickedness was fastened upon her by the hands of our own country; and forget not that with *nations* as well as with *individuals*, there is a tendency in sin to inflict its own punishment.

11. *The law of God reveals the certain punishment of the transgression.* "By the law is the knowledge of sin," and the sentence of that law is, "the wages of sin are death."

This law was originally written on man's heart and soul by the finger of the great Creator. The fall defaced it, but conscience shows that it is not entirely obliterated. "When the Gentiles, who have not the (revealed) law, do by nature the things contained in the law, these having not the law are a law unto themselves; who show the work of the law written in their hearts, their conscience also bearing them witness, and their thoughts the meanwhile accusing or else excusing one another" (Rom. ii. 14, 15).

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in (to) them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened" (Rom. i. 18—21.)

This law was republished in its integrity on Mount Sinai. It simply announced obligations as old as the existence of man. The natural connection between sin and punishment was thus afresh divinely revealed. The wrath of God against sin was declared. The testimony of experience and conscience was confirmed.

The laws of all nations, and the penal sanctions with which those laws were enforced, contained the practical acknowledgment of the blameworthiness of sin, by universal conscience. The sacrifices and other propitiatory rites of every people were prompted by an indistinctive desire to escape the deserved wrath of heaven.

All laws must be enforced by penal

sanctions. Without its appropriate penalties law loses its very nature, and becomes mere *advice*. Punishment, in case of disobedience, is inseparable from the idea of law. The worm that dieth not, and the fire that is not quenched, are the appointed and just penalty of sin. Law demands and provides for the correction of evil doers. Let no impenitent transgressor then hope to escape the doom due to his wrong doing.

III. *A Retributive Providence is at work to enforce the punishment of evil doers.* The law needs an administrator. There must be the magistrate and government to enforce it. God is the administrator of his own laws. He is the supreme magistrate of the universe.

Natural laws, by which pain and suffering follow wrong doing, are but the orderly working of his retributive providence.

Moreover, He so overrules the course of human affairs as often to make men the instruments of correction to each other.

Look at the case of Adoni-bezek, the account of whom we have already read. The punishment inflicted upon this petty king was a righteous retribution for his cruelty to those seventy victims, who daily gathered their meat under his table.

The revealed moral laws of God are enforced by the same power — viz., the authority of God. In fact, the Eternal Jehovah is concealed in ineffable glory behind all law, to assert its dignity, and to avenge every insult offered to its claims.

We see this retributive providence illustrated in Scripture narrative. Jacob lied to his poor dim-sighted father, and by imposture obtained the blessing, and all his life nearly he had to suffer by the deception of others: first of Laban, and then of his own children.

The hand of God seemed never to depart from David and his house, after the king's shameful fall in the matter of Uriah and Bathsheba.

And in the history of peoples the same principle prevails. America has been treacherous to the rights of the coloured race for many years; and in her exodus from bondage to the slave power, she must pass through the Red Sea of rebellion and civil war. God is *permitting* the angry passions of men to avenge the wrongs of the African race.

The hour of redemption draws nigh. Slavery is now constitutionally and virtually

dead, and when that accursed system is destroyed, the envy of Judah and Ephraim shall cease; North and South shall again join in the fraternal embrace, and the union shall be restored, greater and more glorious than ever, because without a bondman beneath its flag! Let all the nations know then, that a retributive providence is silently, but constantly and infallibly at work in this world. "Behold it is written before me; I will not keep silence, but will recompense, even recompense into their bosom, your iniquities, and the iniquities of your fathers together, saith the Lord, who have burned incense upon the mountains, and blasphemed me upon the hills; therefore will I measure their former work into their bosom" (Isaiah lxxv. 6, 7.)

IV. *The operations of this Providence are incomplete in this world.* Strictly speaking, this is not so much a state of retribution as of probation. Providence is at work consentaneously with man's trial. But if now, providence in all cases immediately and effectually checked the wrong doer, there would be no real probation. The wicked are thus sometimes allowed for a while to triumph, that their depravity may be exposed to universal execration; while virtue is permitted to be oppressed, that its moral glory may be rendered all the more attractive, as some flowers only emit their sweetest perfume by being crushed. The end is not yet. The period of probation will close at death; but retribution, in its final and perfect form, will then only commence. Be not surprised, brethren, at the occasional triumphing of the wicked. Wonder not that evil is so slow in dying. Be not startled from your faith, if slavery in the South should put forth desperate energy before giving up the ghost. Remember, retribution only commences here. Forget not, that there is a God in the heavens; and shall not the judge of all the earth do right?

V. *Divine Retribution shall be perfected in the life to come.* The triumphing of the wicked is but short, their retribution and overthrow will be for ever. We must all appear before the judgment-seat of Christ, that everyone may receive according to his deeds. Then everything will be made plain in the divine administration. The enemies of our Saviour, and the oppressors of their fellow-men, will be punished in exact proportion to their guilt; while all the servants of God shall be admitted to man-

sions of eternal glory and bliss. Then the judgments of an ungodly world shall be reversed. That which was honoured and caressed by the sycophantic crowd shall be greeted with scorn and hissing; and that which was cast out as evil shall be honoured as divine. Then the oppressor whom the world applauded for his success, shall be held up to the execration of the universe; while the poor pious slave who poured out his groans and tears at the feet of Jesus, shall be transfigured as an angel of light; and the despised, but Christian Abolitionist, whom a brutal mob tarred and feathered, and then beat to death, shall be worn on the head of the Incarnate One, as one of the priceless jewels of his crown. "They shall be mine, saith the Lord, in that day when I make up my jewels." They will be the very diadem of Immanuel.

VI. *Faith in the blood of Christ does not destroy the natural consequences of sin in this life.* "The blood of Jesus Christ, God's son, cleanseth us from all sin" (1 John i. 7). The voice of God saith "Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin" (Ezek. xviii. 30). In some respects, however, the material consequences of sin cannot be undone in this life. A man who has utterly broken down his constitution by riot and debauchery, will not regain his physical strength by repentance and faith. As to his bodily power, he is ruined beyond recovery in this life. Another who has wasted his substance with riotous living, and has brought himself to penury and rags, will not regain his squandered wealth by repenting and believing. He may have to die a poor man. The principle is endlessly illustrated in every day history. Many of the physical effects of sin are irrevocable in this state of being. Many a transgressor has to go with "broken bones" even after his conversion, from the effects of his previous follies. It is not God's will that all the material consequences of transgression should be abrogated in this life upon repentance. Some of them remain, and even descend from father to son, without any possible remedy. The man must die, must lay down the flesh to escape all the consequences of his wrong doing. Some of the evil effects of sin must remain in this life as a warning and a deterrent.

Should a Christian be tempted to sin,

God would not work a miracle to prevent the natural consequences from taking effect in his case. The worst sins committed in this world, are those perpetrated by good people, and the holy God will never render sin harmless, especially in its worst type. He who transgresses, be he saint or sinner, must suffer for his wrong doing.

These remarks are in many respects true, as applied to nations. Jehovah has so ordered it that people shall inevitably suffer for their sins, even if they repent of them. In the election of 1860, America took the first grand step in the direction of repentance on the slavery question; but she has had to pass, and is still passing through the agony and terrors of a fierce civil war, and has been brought to the brink of a national sepulchre, in the process of purification. She has had to pass through a "baptism for the dead," that she may rise to a newness of life. And still her repentance proceeds. The loyal slave states have nearly all passed, or are about to pass, *emancipation constitutions*, and the Federal congress and senate have, by much more than the requisite majority of two thirds, declared slavery abolished throughout all the states. But the terrible effects of this fierce struggle will be felt for generations to come. Let me then beg your earnest prayers for our brethren across the Atlantic who are engaged in this death struggle with the slave power. Oh! help them in their mighty work, by your generous sympathies and your daily supplications. Do not reproach them with the tardiness of their repentance, but rejoice that they are repenting *now*. The angels of heaven, in rejoicing over returning sinners, do not refuse their songs of joy when a hoary-headed culprit, stooping with the weight of years first bows at the shrine of mercy. Why should you refuse to rejoice at the present repentance of the North, because it did not repent before? The father of the prodigal son did not turn the penitent profligate out of doors because his necessities drove him home. Oh! rejoice, and again I say, rejoice, that at last America is coming right throughout the entire North on this question. And let your souls thrill with pity at the terrible sacrifices by which emancipation is being achieved!

VII. *Faith in the blood of Christ does deliver in this life from all the moral consequences of sin.* In this sense the blood of Jesus Christ cleanseth from all sin, even

now. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. God forgives us for Christ's sake. We are justified by his blood; justified from condemnation. Every believer is accepted in, *i.e.*, for the sake of the beloved one. He is complete in Christ, being perfected for ever by his one offering. He is justified from all things, *i.e.*, from every charge of guilt. Being justified by faith he has peace with God, through our Lord Jesus Christ, by whom also he receives the atonement. He passes from death unto life, and shall never come into condemnation; because "God hath made his son who knew no sin to be sin for us, that we might be made the righteousness of God in Him." "Blessed is the man unto whom God imputeth righteousness without works. Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

This justification from all the legal consequences of sin extends to the vilest transgressions. The cleansing is from *all* sins, the foulest and the blackest. It is immediate and complete. "Believe on the Lord Jesus Christ, and thou shalt be saved," thy sins shall all be blotted out; Jehovah will cast them into the depths of an eternal oblivion; they shall be remembered against thee no more for ever. And the very *scars*, which former transgressions may have left upon thy nature, shall only remind thee of the unutterable love which saved thee from going down into the pit of perdition.

Come then, fellow sinners, at once to Jesus, and receive this precious boon. Oh, come and be justified from all things from which ye could not be justified by the law of Moses. Justification is of Christ, because his obedience and sacrifice perfectly glorified the holy law which our sin had dishonoured. He has rendered greater glory to the law than it had received of dishonour and shame from us; and therefore, through the substitutionary work of Christ, God is just, and the justifier of him who believeth in Jesus. Behold I set before you an open door. Oh, enter by it and be saved.

VIII. *Faith in the blood of Christ will convert the sufferings of this life into means of grace.* It is God's will that good men should suffer. We must through much tribulation enter the kingdom. Many are

the afflictions of the righteous. But all human suffering is, more or less, directly the result of sin. "For by one man, sin entered into the world, and so death passed upon all men, inasmuch as all have sinned."

But faith in the Saviour converts the very sorrows of the present state into sources of good. "No affliction for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruits of righteousness in those who are exercised thereby." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Sanctified sorrow fits us for the inheritance of heaven. Tears which fall into the fountain of atoning blood are hallowed. Christ has suffered sorrow that He might convert it into a blessing for us. Burdens are often errands to the throne of grace. The thorns of the wilderness in our feet make us long for the Canaan of rest. Faith in Christ transfigures the whole of human life, and renders it radiant with light. It makes all things ours because we are Christ's, and Christ is God's.

Death, even, is ours, death, the dire penalty of sin, becomes to the believer the door into heaven, the vestibule of the temple of glory, the twilight of the eternal day. Christ has hallowed death and the grave, by enduring one and slumbering in the other. The blood of Christ draws the sting of death, for the sting of death is sin, and the blood of Jesus Christ, his Son, cleanseth us from all sin. Sin gone, the sting of death is gone; and thus, the very penalty of sin introduces us into the full glory of a perfected salvation. The climax of the curse begins the consummation of the blessing; and the agonies and throes of dissolution are but the birth-pangs of a being who is passing into the life eternal. Oh! miracle of grace that makes death but the commencement of our highest and noblest form of life.

IX. *Faith in Christ will be followed by ultimate deliverance from all the temporal and material consequences of sin.* The very scars that sin has made upon the moral nature are to be removed by the blood of Jesus. The body of sin and death is to be laid down. Indwelling depravity is to be cleansed away. The evil influences of former habits of sin are to disappear. The work of the Holy Ghost is to be consummated. The slimy traces of the old serpent across the soul are to be utterly and for

ever obliterated. The spirits of just men are to be made perfect. They are to stand *without fault* before the throne. They will never need to shed the tear of penitence, for they will have no sin for which to repent. They will have wept their last penitential tear.

And the blood of Christ will eventually deliver from all sorrow and tribulation of every kind. That blood is the key which unlocks the pearly gates of heaven to all believers. Across that bright world no tempest can blow, no curse can breathe. Of the inhabitants it is said, God shall wipe away every tear from off all faces. How effectually will tears cease when the hand of omnipotence shall wipe them away, and dry up the fountain from which they flow! The glorified come out of great tribulation, and wash their robes and make them white in the blood of the Lamb. They bid an eternal farewell to all sorrow when they pass the threshold of glory. Death will no longer be before them, but behind them. It will not be a battle to fight, but a victory won and won *for ever*, for there shall be to them "no more death."

And all the natural effects of sin upon the *body* will be effaced. This is the doctrine of that beautiful fifteenth chapter of first Corinthians. The resurrection body will be expurgated of every brand of sin. All the germs of disease which produce in this life those fearful woes that flesh is heir to, will be destroyed. All the bitter consequences of sin to our physical well-being will disappear, our resurrection bodies will be without an ache or a pain. They will never know decay, but will be the subjects of eternal youth. Age shall never write its furrows on their celestial brows. They will be strangers to fatigue, and will not rest day nor night in their Master's loved employ. Death and the grave will be literally "swallowed up" in the splendour and completeness of that last victory. Every natural, every legal, and every providential consequence of transgression will eternally disappear. The curse will be repealed throughout and it shall be as though there had been no sin, and no death. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Then will the full efficacy of the blood spilt upon Mount Calvary be demonstrated, then, and not

till then, shall we understand the wide scope and profound significance of the saying, "The blood of Jesus Christ, God's Son, cleanseth us from all sin." Oh! come then to this blood, I charge you, that ye may be healed!

Devonport.

SUN SPARKLES ON THE SEA OF THOUGHT, OR AIDS TO MEDITATION.

BY W. POOLE BALFERN.

WE have read somewhere of a painting of a head, the eyes of which, viewed from any point, ever appeared as though fixed upon the beholder; and the aim and ambition of every spiritual artist, or preacher should be so to present truth, that each hearer may feel, that in all its varied forms of adaptation and presentation, it is looking at *him*—searching *him*, and has something to say to arrest and interest him.

Phidias was charged with impiety for inscribing his name upon the shield of Minerva. In all that belongs to God, though we may be employed, *self* must never appear.

Napier, the hero of Scinde, expired under the colours of the 22nd Regiment, for his son-in-law seized those glorious relics from the corner of his chamber, and fastened them to the head of his bed just before he expired. Surely this was bad taste, and a sad mockery of a dying man. This act could add nothing to the fame of the expiring warrior, while his weakness in the hands of death might well have inspired wiser and better thoughts. Could the hero himself have spoken, it is possible that in such an hour he would have requested that these tattered symbols of war and bloodshed might be removed from his gaze, for however pleasant the sight of such things in life and health, they are viewed with very different feelings in death. With the soldier of the Cross, however, it is not so—the banner of the Cross, beneath which he fights, stimulates him in life and cheers him in death. Upon its glorious folds inscribed with the love, the death, and victory of Christ, he can look with undiminished joy even in the hour of dissolution; for while it ever reminds him of the many conflicts in which he has been engaged, and of hard-fought fields, where he has often given and received many wounds, yet it never awakens

any memory of regret, and his spirit ever rejoices while he remembers that the cause for which he fought was a righteous one, and infallibly connected with a crowning triumph over every foe, and the full possession and enjoyment of the promised land of rest and peace.

"Paint me as I am," said Oliver Cromwell, while sitting for his portrait to Young Lily. "If you leave out the scars and wrinkles, I will not pay you a shilling." These words indicate great strength and reality of character in the old Puritan warrior; and each soldier of the Cross should emulate their spirit ever striving just simply to appear before men as he appears before God.

We are told that to the head of the Apostles, the master Leonardo gave so much beauty and majesty, that he was constrained to leave the countenance of Christ unfinished; he was convinced that he could not hope to find on earth all that perfection of beauty and artistic grace which appeared to him needful fittingly to represent Divinity incarnate. Some such feelings too, must ever live in the heart of those who would fain, through the medium of frail words and imperfect utterances, portray his beauty to the children of men who is the fairest of the fair. When crushed down, however, by a sense of weakness and incompetency, how cheering it is to remember that there is *One* ever present, with all the true servants of God, who is infinitely more interested in the manifestation of Christ's glory than we can ever be, and whose ability being equal to his knowledge and love will so work in us that the very infirmities, which his children deplore, shall be but as the dark lines which shall give increased grace and beauty to his face, into whose lips grace was poured.

Holbein loves to paint with the light coming in upon his work from above. He says light from above puts objects in their proper light, and shows them in their just proportions; a light from beneath reverses all the natural shadows. In his love for light which comes from *above*, the spiritual artist certainly emulates this great painter. Full well does such an one know that, if he is to see truth in its revealed and just proportions, light from the Spirit of God must stream downwards from heaven, and pass through his intellect to his heart; and that if such light does not thus visit him, though

truth may be seen, her fair proportions will be so hidden that, in his attempts to portray her, she will appear but as the courtesan of error, whose flashing eyes and wanton looks can only beguile men towards the maze of ignorance, darkness, and death. Light from *beneath*—ah, it is that we deem to be *light* from beneath which we have to fear. It is when error presents herself in the fair clothing of truth that we are exposed to the greatest danger. Let us beware; the only way by which we can escape from the truth-distorting influence of *light* which comes from beneath is prayerfully to seek for that grace which shall keep our hearts *open* to the light which ever streams forth from *above*.

The victories which the English gained at Crecy, Poitiers, and Agincourt, were traced to the fact that the British troops, though few in numbers, were for the most part *free men*, while their enemies were slaves and serfs. Poor, half-naked, and ill-fed, one knight or man-at-arms was considered as equal to twenty of them. Such characters never fight well. And quite sure we are, that whatever men may profess, and however brave they may be in word, if they are but badly clothed and poorly fed spiritually, they will be sure to turn back in the day of battle. He who would fight for others in and by the truth, so as to free them from the dominion of the world, flesh, and the devil, must himself be a *free man*. Such are all the soldiers of the Cross—they are sons, and not slaves; and those who have achieved the greatest spiritual victories are those who have been clothed in the righteousness of Christ, who have had truth for their shield and buckler, and whose spirits have been perpetually refreshed and revived by the living waters of a full and free salvation, ever flowing through the precious gospel of the grace of God.

At the battle of Crecy a party of cross-bowmen, being fatigued, hesitated to go forward when ordered. As they were serfs, the Count of Alencon cried out, "Kill the lazy scoundrels," and a number of the men-at-arms rushed in among them. The Great Captain of Salvation never treats any of his soldiers thus. When, through doubt, or weariness, or fear, He beholds them hesitate, He speaks kind words to them; yea, even comes forth to put Himself at their head, to share with them their struggles and their wounds; and hence their

very weakness is often the parent of their greatest strength, and their partial defeat but the prelude to their most complete triumph.

Hammersmith.

CHRISTIAN DILIGENCE ENCOURAGED.

BY THE REV. J. TEALL.

"Be diligent that ye may be found of Him in peace, without spot, and blameless."—2 Pet. iii. 14.

OUR profession of godliness pre-supposes and implies consecration to the work of our glorified Redeemer. Every name by which in sacred truth the Christian is called, and every character that he there sustains, seems to intimate a service life-long, as expected from those who are really his. Let us read a name or two by which these parties are known and distinguished. "Servants"—"Ye serve the Lord Christ." "Labourers"—"For we are labourers together with God." "Soldiers"—"Endure hardness as a good soldier of Jesus Christ." "Builders"—"Let every man take heed how he buildeth." "Husbandmen"—"Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour." Now all these figures bespeak diligence, constant activity, unceasing devotedness. Yes! There is no needs-be for standing all the day idle, because, as the labourer must not loiter, as the builder must not let pass the summer day, and as the racer dares not slacken his running, or he may lose his reward, so we, Christian readers of the MESSENGER, have need of diligence, if we would do our duty and, at last, "lay hold on eternal life." Some of us have more opportunities for usefulness than others. One brother has a larger field to cultivate than another may have, yet all have enough to do to call into exercise every energy, and to employ every hour that we may have at command. The object of this paper, however, is not so much to show the needs-be for Christian diligence in general, as it is to lay before my friends the positive necessity of attention to present duty, and not allowing the claims of to-day to be deferred as a part of the work of to-morrow. Now for a recent fact in my own history, illustrative of this sentiment. Yonder, on an eminence overlooking all around, stands the Royal-Marine Hospital, a noble structure built for the express

purpose of affording relief and, if possible, cure, to the suffering members of that division of the British army. By the kind permission of the authorities I visit, if I choose so to do, the inmates of those wards, and interesting would be accounts that I could supply of interviews with the sufferers, and of conversations with the sickly and dying. Let my reader, however, take an imaginative walk with me in No. 8 ward, whither I go in consequence of a message sent to me to say a Marine lies ill there, and would be glad to see me. Well, here we are by the bed-side. I know that countenance, pallid and wan though it be. I have seen that man somewhere certainly. Yes, I have, for when well, he attended the sanctuary, and he is "a brother beloved." Hear his testimony, "I never knew what solid happiness was till I knew Jesus Christ as my Saviour, and I delight to hear of his name." Ah! That will do. A right glorious assertion is that! And as the medical man reports favourably of the invalid, we hope and pray that a long life may be vouchsafed to him, and be consecrated to another Monarch far more dignified than even Victoria herself—He who is "King of kings, and Lord of lords." I now speak to the attendant. "Well, nurse, have you anything serious in the ward, just now?" Pointing with his finger to a little group of patients who are sitting around the fire, he says of one of them: "That is a bad case, sir, for that poor fellow will never recover." I take a chair by his side, I speak to him as to his state of body, and his condition of mind also. He tells me he is better, and adds, "I shall soon be down along with you again, sir. I delight in coming to see you, and to hear the glorious gospel of the blessed God." I commend them all to the care of a gracious Saviour, and repeat my visits as opportunity may offer.

It is Monday evening, and I haste away to the house of prayer, to mingle with beloved brethren, who shall address the throne of the heavenly grace. My vestry is pre-occupied, for there sits a pious female whose husband has come from the hospital, and, addressing me, she says: "Poor W—— is much worse, sir, and will not continue long." I reply, "If nothing happen to prevent, I will see him to-morrow." Ah! to-morrow came, and with it a pressing request for my services at the cemetery in another direction, and my visit to the sickly soldier must be deferred till *another*

to-morrow. That day came, and, true to my intention, I went to the hospital. There sat my friend, who at first sent for me, nicely recovering; but I asked, "Nurse, where is poor W——?" "He is gone, sir; he died peacefully last night at 12 o'clock, and was very anxious to see you."

Imagine, dear reader, if you can, the effect that this announcement produced upon my spirit. Oh! how deeply did I regret not having gone, even after the hours allowed for visitation had passed, so that I might, just in the last extremity, have administered spiritual consolation, and heard the final closing expression of confidence and hope. I gazed upon that empty couch, not conscious of having neglected any duty particularly, but deciding upon two things—first, that I would not, for the sake of mere routine, allow another such an opportunity to escape unimproved; and then, that I would make this event appeal to all who, from month to month, read the pages of this magazine, for increased diligence in the work to which they may be called. Brethren, everything bespeaks the necessity of this diligence. Everything so certain, and everything so uncertain; certain as it is that every object of our spiritual solicitude must exchange a state of probation for a state of punishment or blessedness; and yet, so uncertain as to the time when such exchange will take place. So certain that every soul must, either in this life have an interest in the "great salvation," or perish eternally; and yet, so uncertain as to what agency our God shall condescend to employ in accomplishing this most important of all purposes; for, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." So certain that we as "stewards of the manifold grace of God," have received in trust the talents committed to our charge, and yet so uncertain as to the time when our Lord shall return to reckon with his servants, and to demand the surrender of this stewardship—for come He will—

"Watch, 'tis your Lord's command;
And while we speak He's near;
Mark the first signal of his hand,
And ready all appear."

So, too, everything associated with our present spiritual satisfaction, as well as our future peace and confidence in Jesus, appears to be connected with this Christian diligence. Surely, just this is what the Apostle Peter means, when he exhorts to

the cultivation of this diligence in order that we may be "found of Him in peace." Does this expression refer to the present or the future? I think to *both*. There is a present peace necessarily belonging to a right, and constant, and proper discharge of the duties of each passing day, antecedent to the "peace" that shall and must be ours, in the day of his appearing. The labourer who, every day from early dawn till dewy eve, applies all his energies to the work he has to do, and thus secures the interests of his employer, returns to his homely cottage every night, to meet the smiles of wife and children, possessing peace. Yes! he waits not for this boon until the master, on Saturday evening, shall requite his toil, and repay his industry. *He has peace now.* And so has the Christian labourer. Paul knew something of this, hence, hearken! He writes to the Ephesians, and, after exhorting them to the cultivation of certain graces, he adds: "and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Yes, my friend—

"The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets."

But mark, my brother! all this, blessed though it may be, only leads on to something inconceivably sublime in the future. If diligent, we shall, indeed, "be found of Him in peace." Yes, He shall come. His saints have a right to expect Him, for they can trust his word, and the promise of his coming is his own; "I will come again, and receive you unto myself; that where I am, there ye may be also." Oh, my soul! To be found of Him in peace! and so found *then!* We ask, what will that include? And well we may ask, but we dare not attempt to give an answer. Present diligence, however, will be sure to discover it all by and by. "Even so, come Lord Jesus, come quickly."

"Answer thine own bride and spirit,
Hasten, Lord, the general doom;
The new heaven and earth t' inherit,
Take thy pining exiles home:
All creation
Travails, groans, and bids Thee come."

One thought more and we will close, and that thought is this: present Christian diligence shall be acknowledged, although now, apparently, unsuccessful. Ah! many a labourer imagines that he toils for nought

and that no lasting effects follow his continuous exertions. Ask the pastors of our churches. In many cases, with these, the hands hang down, the feeble knees require to be strengthened, while the faltering voice sobs out, "I have laboured in vain, I have spent my strength for nought and in vain." Ask our devoted Sunday-school teachers. How little do these frequently witness of the success of their exertions? How wayward the will of the child? How listless and inattentive are the scholars? How does Sabbath follow Sabbath, and yet no seeming advantage attends the effort and the prayer? Cheer up, my brother. Thy Master's commendation is to depend upon thy diligence, more than upon thy success. Yes! "Be diligent," and thou shalt be found of Him "blameless." Thou art responsible for duty, but not for issues. Thou mayest labour long and hard, and all may seem to be useless; still we say, labour on. Let not thy spirit flag. Let not thy mind become disconsolate. "Your labour is not in vain in the Lord." "We labour that we may be accepted of him." "Results may follow where, at present, they are the least expected, and, at all events, "The day shall declare it." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

"And so we would not always live in this dark world of pain;
But this shall be our prayer, that we may just so long remain
As 'twill take to fit us to belong to that immortal band,
Living in perfect holiness in that celestial land;
And when our mission is fulfilled, may some kind seraph come,
And bears us on his kindly wings to that oft-looked-for home."

Woolwich.

OBITUARY OF THE REV. JONAS FOSTER, FARSLEY.

THE subject of this brief memoir was born near Bradford, Yorkshire, January 31, 1793. In the eighteenth year of his age he was brought to a knowledge of the truth as it is in Jesus. In 1813 he joined the Independent church, Horton Lane, Bradford, then under the pastorate of the venerable Thomas Taylor. In diligently studying the New Testament, he saw reason to question the scripturalness of infant sprinkling. He read much, and on June

15, 1820, joined the Baptist church, Westgate, Bradford. He was called to the work of the ministry in the following month, and immediately after was admitted a student at Horton College, where he was favoured with the tuition of Drs. Steadman and Godwin. While pursuing a course of studies there his services in supplying vacant churches were much in request, and were blessed of God. The Baptist church, Farsley, which had been without a pastor for nearly three years, gave him a cordial and unanimous call to the pastorate in 1823. The church then numbered sixteen members, the major part of whom were far advanced in life, and belonged to the "poor of this world." The chapel was small and inconvenient, and the pastor-elect was given to understand that if the pews were let and paid for, he would realize as salary forty pounds per annum! a sum which far exceeded what had previously been realized.

Mr. Foster, nothing daunted, accepted the invitation of the church, and entered upon his course of zealous and very successful labours there, in February 1824. He prosecuted his duties with indefatigable industry, and much prayer. For many years he preached three times on the Lord's Day, and once or twice during the week in adjacent hamlets. His labours were greatly blessed, and in a few years he found himself surrounded by a band of earnest labourers, some of whom co-operated with him in preaching the gospel in neighbouring places, and others in making the Sunday school more efficient, and in various ways extending the kingdom of Christ. In 1835, chiefly through his zealous exertions, a neat school-room was built in Rodley. In 1836, the chapel built in 1777 by a few who were members of the Baptist church, Bradford, was much enlarged. This enlargement was soon found inadequate, in consequence of the great increase made in the congregation and in the number of Sunday scholars. In 1844 the church had more than 220 members, the Sunday schools were very prosperous. Encouraged by their zealous pastor, the church proceeded to effect a second enlargement and school accommodation for more than 150 children. At the re-opening services, held in November 1844, the entire amount of debt of both the enlargement and school was cleared off. These enlargements and erections cost more than £2,000, and to

effect the liquidation, Mr. Foster travelled and laboured much throughout Yorkshire and parts of Lancashire.

Encouraged principally by Thos. Aked, Esq., and Peter Hainsworth, Esq., he, in 1850, aided very much in the erection of a Baptist chapel at Pudsey, and by hard begging he soon reduced the remaining debt to a very small amount.

While engaged in these multiplied labours, his diary bears amplest proofs that he lived in daily and intimate communion with God. He was a devout man, a good soldier of Jesus Christ; often in his pulpit labours has he had "joy unspeakable and full of glory." From the brief sketch given above, it will be seen he was in labours more abundant, and he sought by every possible means to secure the salvation of souls.

In April, 1858, he withdrew from the sphere he had for thirty-four years filled with so much success. Connected with this event, deeply interesting services were held—services which did credit alike to pastor and people. Since then he has frequently occupied the pulpit where he had spent so many happy seasons. Within three weeks of his death he preached for the last time. On the Thursday night following he attended a prayer-meeting. On reaching home he shivered very much, and found he had caught a severe cold. For three or four days he did not appear much worse, but was confined to his bed only eight days, during which time he enjoyed uninterrupted peace and the light of God's countenance. The glorious gospel he had so long delighted to preach, was all his salvation and all his desire. Peacefully he lived and died. A very few minutes before he finished his honoured career, he said, "I am passing through deep waters. But all is peace within, I have not a fear." And then "he fell asleep," January 25, 1865.

On Monday the 30th, devout men carried him to his burial. The Rev. J. P. Chown, of Bradford, and the Rev. Peter Scott, of Brearley, addressed the congregation in the chapel, and gave graphic delineations of the character of their venerated departed brother. On Sunday, the 12th of February, the Rev. H. Dowson, of Bradford, delivered a funeral discourse to a crowded congregation, from Acts xiii. 25, "And as John fulfilled his course."

Poetry.

HE TALKED WITH US BY THE WAY.

It was a long and stormy night, the way was rough and steep,
 And many turned aside to pray, and some to wail or weep,
 Our feet were very weary, and our hearts were sad and sore,
 Each waiting for the happy day, with the toilsome journey o'er;
 There came a stranger by our side, who talked amid the night,
 Until we all forgot our grief, and hastened toward the light.

We sprang across the slippery ways, a cheerful buoyant throng,
 We marched with eager restless steps, and sang the pilgrims' song;
 Until we to the cross roads came, and halted there in fear;
 The way is strange, our eyes are dim, the guide-posts disappear;
 But the Saviour walked with us, we listened to his word,
 And followed, saying wonderingly, "It is, it is the Lord."

Again we journeyed, heavily and silently this time,
 For one had fallen by the way—had fallen mid his prime,
 But the Master came and walked with us, and told us of a home
 Where death and sickness enter not, and sorrow may not come,
 And as his words fell one by one our bitter tears were dried,
 For sadness cannot linger with the Saviour by our side.

And when we to the waters come, we need not be dismayed,
 His voice will sound amid the gloom, "Tis I, be not afraid."
 We may not always know our Friend, but He will surely speak,
 His voice shall guide and aid the strong, and gently lead the weak.
 So pass we to the home above, where face to face, our Lord
 Will smile upon us, and again shall speak some gracious word.

MARLAN FARRINGHAM.

Denominational Annual Meetings and Sermons.

At the time of going to press we obtained the following information regarding our Denominational Meetings:—

FOREIGN MISSIONARY SOCIETY.—Prayer-meeting, Thursday morning, April 20, Rev. H. Downson, of Bradford, to preside; Sunday, 23, sermons at the various metropolitan chapels; annual members'-meeting, mission-house, Tuesday, April 25, at ten o'clock; annual sermons on Wednesday 26—morning, at Bloomsbury Chapel, by Rev. G. Gould, of Norwich, evening, at Surrey Chapel, by Rev. W. Arthur, Secretary of Wesleyan Missionary Society; annual meeting at Exeter Hall, on Thursday morning, 27, Sir S. M. Peto, Bart., will preside.

BAPTIST IRISH SOCIETY.—Annual sermon, Metropolitan Tabernacle, by C. H. Spurgeon, Thursday, April 20.

BAPTIST IRISH AND HOME MISSIONS.—Annual united meeting will be held at Bloomsbury Chapel, Tuesday evening, April 25, Joseph Tritton, Esq., to preside.

BIBLE TRANSLATION SOCIETY.—Annual meeting, Friday, April 21, at Kingsgate-street Chapel, A. A. Croll, Esq., J.P., to preside.

BAPTIST TRACT SOCIETY.—Annual meeting at Exeter Hall, Thursday evening, April 27, Dr. Price, of Aberdare, in the chair.

BAPTIST BUILDING FUND.—The annual meeting will be held on Wednesday, 19th April, in the Library of the Mission House, 33, Moorgate-street. John C. Marshman, Esq., will take the chair at 7 o'clock p.m.

BAPTIST UNION.—The annual meeting of the Baptist Union will be held on Monday, April 24. There will be both morning and evening sessions, dinner and tea being provided in the interval. The Rev. Dr. Angus, President of Regent's-park College, has accepted the office of chairman of the Union for the coming year, and his address will form an important part of the morning's business. The chief subjects proposed for discussion are—"Union amongst Baptists by the agency of Associations," and "The Extension of the Gospel in Villages—its Difficulties and Obstructions." The morning meeting will be held as usual in the library of the Mission House; and for the subsequent engagements of the day, the Rev. C. H. Spurgeon has kindly granted the use of the spacious rooms in the Metropolitan Tabernacle.

Denominational Intelligence.

MINISTERIAL CHANGES.

PLAISTOW, UNION CHAPEL.—Rev. John Foster of Raleigh, has accepted the pastorate of this church.

LECHLADE, GLOUCESTERSHIRE.—Rev. W. Wheeler, of Minster, Whitby, has accepted the pastorate of this church.

LINCOLN, MINT LANE.—The Rev. W. K. Armstrong, of Berwick, has accepted the pastorate of this church.

THE Rev. T. Philips (late student at Pontypool College), having accepted the unanimous call to the pastorate of the church meeting at Bethel Chapel, Nantyege, recognition services were held on Sunday and Monday, Feb. 19 and 20, when sermons were preached by the Rev. T. Roberts, of Brynmaur, Rev. W. Roberts, of Blaina, and Rev. M. Philips, of Brynmaur; and on Monday morning, at ten, a sermon was preached by Dr. Thomas of Pontypool, at Salem Chapel, Blaina, at which place services were also held in the afternoon at half-past two, when Dr. Thomas also delivered the charge to the church as well as to the minister; and in the evening Mr. Roberts, of Pontypool College, and Rev. S. Williams, of Nantyege, preached.

THE beautiful model chapel in Stoke Road, Gosport, which has been erected at the entire expense of a gentleman resident in the neighbourhood, was opened on Thursday, Feb. 16th, by C. H. Spurgeon. In the afternoon, a tea and public meeting was held, the Rev. T. Tollerfield, of Ebenezer Chapel, Southsea, in the chair; and some very spirited and appropriate addresses were delivered by the Revs. C. F. Moss, and W. T. Matson, of Gosport; the Revs. E. G. Gange, and T. Vanstone, of Portsmouth; and Mr. Hackett, from the Metropolitan Tabernacle, London.

DOWLAIS, MORIAH CHAPEL.—Rev. J. Thomas, from Alwch, has accepted the pastorate of this church.

THE Rev. R. G. Moses, B.A., of Lymington, has accepted an invitation to the pastorate of the church at St. Clement's, Norwich.

MR. JAMES WILLIAMS, of the college, Haverfordwest, has accepted the unanimous invitation to the pastorate of the churches Hebron and Soar, Saundersfoot, Pembrokeshire.

MR. H. A. JAMES, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the church at Minchinhampton, Gloucestershire, to become its pastor.

THE Rev. T. R. Taylor has been ordained minister of the church at Rishworth. The chapel was quite crowded at the services. The Rev. S.

G. Green, President of Rawdon College, delivered the introductory discourse. The Rev. H. J. Betts, of Bradford, asked the usual questions. At the close of the afternoon's service, tea was provided in the school-room, where nearly 300 friends sat down.

CWNBACH, ABERDARE.—The Rev. W. Samuel of Rhuddlan, has accepted the pastorate.

CRANFIELD, BEDS., 2ND CHURCH.—The Rev. J. Mose, late of Birmingham, has accepted the pastorate of this church.

SALFORD, GREAT GEORGE STREET.—The Rev. Joseph Whitby, of East Dereham, has accepted the pastorate.

STANNINGLEY, LEEDS.—The Rev. H. Watts, of Golcar, has accepted the pastorate.

LANTWIT MAJOR.—D. T. Phillips, of Haverfordwest College, has accepted the pastorate of this church.

SAUNDERSFOOT AND LANTEAGUE.—J. Williams, of Haverfordwest College, has accepted the pastorate of these churches.

THE Rev. Wm. Green, of Chipping Norton, Oxon, has accepted a cordial and unanimous invitation to the pastorate of the church assembling in Ebenezer Chapel, Coseley, Staffordshire.

RESIGNATIONS.

EARLS BARTON, NORTHAMPTONSHIRE.—The Rev. T. Phillips has resigned the pastorate of the church in the above place.

CHARLESFIELD, SUFFOLK.—The Rev. J. Runnacles has resigned the pastorate on account of age and increasing infirmities.

MR. W. K. Dexter has resigned the pastorate of the Baptist church at Thurlough Beds.

RECOGNITION SERVICES.

On Saturday, Feb. 11th, a tea-meeting was held at Ebenezer Baptist Chapel, Briercliffe, Lancashire, in connection with the settlement of the Rev. W. Cheetham as minister. About 250 sat down to tea, after which a public meeting was held, presided over by the pastor. After a few remarks from the chairman, the meeting was addressed on appropriate subjects, by the Revs. R. Evans, of Burnley; W. G. Fifield, of Goodshaw; R. Botterill, of Colne; W. Osborne, of Nelson; and E. Cowell, of Marsden (Independent). The speeches were interspersed with pieces of music from the singers, and altogether an entertaining and profitable evening was spent.

A public tea-meeting was held, Feb. 13, at Tetbury in connection with the settlement of the Rev. John B. Brasted. The attendance was large and

gratifying. After tea a still larger gathering assembled in the chapel. The Rev. T. Page, independent minister, presided. After singing, Mr. Cuvil, the Scripture-reader, opened the meeting with prayer. Letters were read from the Revs. W. Collings, T. A. Wheeler, of Bristol, and J. R. Parker, regretting unavoidable absence. The chairman, in a kind and pointed address, welcomed Mr. Brasted to the town, and congratulated the church on its settlement. Mr. Pegler, the senior deacon, said, speaking for himself and the church, he believed Mr. Brasted was sent among them in direct answer to special prayer. The meeting was afterwards addressed by Mr. Mapson, the Rev. J. B. Brown, of Cirencester, and Mr. Brasted.

PRESENTATION SERVICE.

A social, pleasant tea-meeting was held on Thursday, Feb. 9th, at the Windsor Rooms, Brighton, of the church and congregation of the Rev. G. Isaac, who for nearly two years past have worshipped in the large upper room of the Town Hall. After tea a purse of £17 was presented to Mr. Isaac, as a token of Christian love and esteem. The meeting was addressed by several ministers and gentlemen.

The anniversary services in connection with the Presbyterian-Baptist Church, Greenwich, were held during the week ending Feb. 18th. Sermons were preached on the Sabbath by the Rev. B. Davies, the minister, and by the Rev. G. F. Newman. On Tuesday evening the members of the church and congregation sat down to a social tea; after which the ladies presented to Mrs. Davies a beautiful tea and coffee service as a token of their affectionate regard. At seven o'clock a service was held in the chapel, and a sermon preached by the Rev. H. D. Northrop. During the seven years' existence of the church, the worthy minister has had the pleasure of seeing, as the results of his labours, not only a large congregation collected, but four hundred persons enrolled as members.

LAYING FOUNDATION STONES.

On Wednesday, March 1st, the ceremony of laying the memorial-stone of a new Baptist chapel at Lake Road, Landport, was performed by Pastor C. H. Spurgeon. Many of the ministers of the town were present, and a large number of spectators. The proceedings were commenced by the Rev. G. Hastings, of Buckland, giving out a hymn, after which the Rev. J. Davis, of Portsea, read a portion of Scripture and offered prayer. The Rev. J. Hunt Cook, of Southsea, then addressed the meeting, after which the Rev. E. G. Gange, the pastor of the church, gave an account of the pecuniary affairs. Pastor Spurgeon then offered prayer for the divine blessing upon the undertaking, the pastor, and people, and gave a pleasing and

instructive address. He then performed the ceremony of laying the memorial-stone to commemorate God's goodness in the past, and as a testimony of their faith in Him for time to come. The ceremony was concluded with the benediction. The church worshipping here was formed in 1818, and first assembled in the old school-room, Lake Road, afterwards in Lake Road Chapel, which was built in 1822. In the evening Mr. Spurgeon preached at King Street Chapel (kindly lent for the occasion) on behalf of the building fund. The chapel, although the largest in the town, was densely crowded. The amount realized by the afternoon and evening services, including a donation of £50 from Mr. Spurgeon, was about £210.

SHARNBROOK, BEDFORDSHIRE, OLD BAPTIST CHAPEL.—On Good Friday, April 14th, the ceremony of laying foundation stones for the restoration and enlargement of our chapel, will take place, afternoon service to commence at two o'clock. Mr. Peet will deliver an address on the "History and Faith of the Church." Mr. J. Ward will lay the foundation stone, and his sisters, Mrs. Deacon and Miss Ward, the corner stone. Addresses will be delivered by Brethren Wyard, Robinson, and others. At night Mr. W. Bull, of Wellington, will preach. Tea refreshments will be provided. Our alterations will cost about £800. Subscriptions or donations will be thankfully received by Mr. J. Ward, Souldrop, or the pastor, A. Peet, Havelock Villa, Sharnbrook.

SERVICES TO BE HOLDEN.

VAUXHALL BAPTIST CHAPEL, CORNER OF MILLER'S-LANE, VAUXHALL-GARDENS.—A tea and public meeting will be held in the above place of worship, on Good Friday, April 14th. G. Hearson, pastor, will take the chair at half-past six o'clock, when addresses will be given by Messrs. R. Speed, McDougal, J. Warren, and R. A. Griffin, of the Pastors' College. Tea at five o'clock.

BAPTIST CHAPEL, PINNER.—Two sermons will (D.V.) be preached in the above place on Monday, April 24th, by the Rev. J. Bloomfield. Afternoon at half-past two, evening at six. Tea will be provided. Mr. Stokes, from Rev. C. H. Spurgeon's, is labouring here with acceptance.

SOHO CHAPEL SUNDAY SCHOOL, 406, OXFORD-STREET.—The anniversary services of this school will (D.V.) be held on Lord's-day, April 9. The sermon in the morning will be preached by Mr. Wyard; in the afternoon by Mr. Bloomfield; and in the evening by Mr. Attwood. On Tuesday following the old scholars and teachers' meeting will be held. Mr. Wyard will preside.

THE annual meeting of the Old Welsh Association will be held at Presteign, June 6 and 7.

CHELSEA NEW CHAPEL, LOWER SLOAN-STREET.—The following arrangements have been

made for the opening services:—Sunday, April 30, Rev. S. Martin and Rev. C. Vince to preach; May 2, C. H. Spurgeon; May 4, public meeting, Sir Morton Peto in the chair, speakers, Revs. W. Brock, John Offord, and J. A. Spurgeon; May 7, morning, Francis Tucker—evening, Frank White, pastor. Offerings to the building fund gratefully received by the pastor, 13, Hemus-terrace, S.W.

MISCELLANEOUS.

We learn from the Cape papers that the Baptists of Port Elizabeth are extending their borders, under the leadership of the Rev. J. C. Adams. The enlargement of the chapel having been resolved upon at a cost of between £600 and £700, the members at once gave £212, and a subsequent £70. It is believed that, with the help of friends in Graham's Town, Natal, and Nitenage, the improved chapel will be entered upon free of debt. Mr. Geard, Mr. W. Jones, Mr. Chilton, as well as Mr. Adams, took part in the meeting at which the project was resolved upon.

UNION OF TWO CHURCHES.—A tea and public meeting was held on Tuesday, Feb. 29, in Arthur-street Chapel, Gray's-Inn-road, to commemorate the union of the Baptist church lately meeting in Shaftesbury Hall, Aldersgate-street, with the church in the above place. The church at Shaftesbury Hall was formed about three years since, consisting of a few members of the Metropolitan Tabernacle resident in the neighbourhood, by the Rev. C. H. Spurgeon. The churches thus united have given a unanimous invitation to Mr. Osborne, of Mr. Spurgeon's College, to become the co-pastor with the Rev. Dr. Wills, who has been laid aside by severe indisposition for several months.

ALPERTON, SUDBURY, MIDDLESEX.—On Tuesday, Feb. 28, an interesting meeting was held in the above chapel, Rev. W. A. Blake presiding, for the purpose of removing a debt of £38, which had for many years remained on the chapel. Mr. Sneezum, one of the friends, kindly offered to present a cheque for the £18, if the other £20 was raised. We are happy to state this was accomplished, and the building thus freed from liability. Addresses were delivered by Messrs. Baker, Salmon, Jones, and others.

Bow.—On Feb. 21, a meeting was held to commemorate the close of the first year of the pastorate of J. H. Blake. Addresses were given by Revs. W. A. Blake, W. Harrison, P. Dickerson, B. Preece, and W. Brown, Esq. From a statement made at the meeting, it appeared that 64 persons have been added to the church during the year. Nearly £500 have been promised towards building a new chapel to seat 1000, and a school to hold 800, exclusive of class-rooms; and one friend has promised a tenth of the entire cost as soon as the

amount was raised. The present chapel and schools are both quite full, and there is every prospect of great usefulness.

A bazaar will be held on May the 1st, in connection with the new Baptist chapel and schools at Bow. Rev. C. H. Spurgeon has kindly consented to preside at the opening. Any contributions in cash or goods will be thankfully received by Mrs. Blake, Park-place, Grove-road, Bow, or Mrs. Smellie, 11, Francis-terrace, Victoria-park.

The annual meeting of the Metropolitan Tabernacle College was held on Wednesday, March 8, under the presidency of Angus Croll, Esq. Mr. Spurgeon stated that the number of students is 93. During the past year 30 churches had been supplied with pastors, making 62 of the students in all so appointed. The several professors made gratifying reports, and warm-hearted speeches followed. Afterwards about 300 ladies and gentlemen partook of a sumptuous supper, provided gratuitously by Mr. T. R. Phillips.

PADIHAM, LANCASHIRE.—The founders of the Baptist cause in this town were invited by the church to conduct the public services on Lord's-day, Feb. 26. The morning devotions were begun by Mr. George Holding. Mr. John Knowles, of Accrington, preached from Heb. iv. 16. In the afternoon there was a special meeting of the members and communicants. The Rev. R. Brown presided. Letters of apology for absence were read from George Foster, Esq., J.P. of Sadden (the proprietor of the chapel), the Rev. J. Paterson, of Sadden, the Rev. J. Hargreaves, the Rev. F. Britcliffe, and the Rev. J. P. Griffiths. A succinct history of the church was given, showing that a Sunday school was commenced in October, 1840, in a private room in the Croft. The effort was successful, and George Foster, Esq., generously erected the chapel at his own expense. It was opened in 1846. Since then, there have been four pastors—viz., the Revs. W. Fisher, J. H. Wood, G. Ashmead, and R. Brown. The present pastorate commenced on June 1, 1867. The church now numbers 130 members, with a Sunday school of 300 scholars and 40 teachers. After the historical statement, the President welcomed the visitors, and they each addressed the assembly in the following order—Messrs. Holding, Taylor, Hacking, Knowles, and Mr. J. Bennett. Prayer was offered by Messrs. Hacking and Bennett, after which the pastor administered the Lord's Supper. In the evening Mr. Bennett conducted the worship and preached from Heb. vi. 19.

DEBENBOUGH BAPTIST CHURCH.—It has pleased God to favour us with a gracious revival of his work. Our people have been stirred up to pray, and have met for prayer every evening since Christmas last. We have received twenty-eight additions in the course of eight months, all new converts save five; and we rejoice in the prospect

of having to receive several more shortly. To God be all the praise! The Independents and Wesleyans in Desborough have recently begun to hold special prayer-meetings.

On Wednesday, March 15, a tea and public meeting was held in connection with the Evangelists' Association, Metropolitan Tabernacle, London—C. H. Spurgeon, pastor, in the chair. The honorary secretaries, W. J. Orsman and E. Stringer, reported the progress of the work of the Open-Air and Cottage-Preachers, the Loan Tract Distributors, and the Bible Society. It appears that, exclusive of the rooms, etc., supplied by the college students, there are 24 preaching stations regularly supplied by young men engaged in secular calling, that 40 are preaching in the open air, in fine weather; that 80 are engaged in lending C. H. Spurgeon's sermons, as loan tracts; and that since the formation of the Bible Society in January last, no less than 1100 copies of Holy Writ have been sold. Powerful and interesting addresses were given by Mr. W. E. Shipton, of the Young Men's Christian Association; Rev. G. Rogers; Joseph Payne, Esq., Deputy Assistant Judge; R. C. Morgan, Editor of "The Revival;" Gawin Kirkham, of the Open-Air Mission; and A. Fergusson, one of the college tutors. The speeches were interspersed by several choruses from the Messiah, by the Tabernacle Choral Class.

BAPTISMS.

ABERDARE, Calvary, March 5.—Two, by Dr. Price.

BURNLEY, Lancashire, during the month of Feb., Twenty-two have been baptized by Mr. J. Alcorn.

CINDERFORD, Gloucestershire, March 5.—Six, by Mr. P. Prees.

COTTENHAM, Cambs., Feb. 23.—Eleven, by J. C. Wells. A large number were present to witness the celebration of the ordinance. Mr. Pung preached to an attentive audience.

DERBY, Agard Street, Feb. 12.—Five, by Mr. J. Baxandall. One a member of the Independents.

DESBOROUGH, Northamptonshire, March 5.—Fourteen, by Mr. T. Hayden. One of the above was sixty, and another seventy-four years of age.

ELLINGTON, Hants, March 12.—Six, by Mr. F. Ashby.

GLASGOW, North Frederiok-street, Feb. 24.—One, who had been a missionary in connection with the Free Church of Scotland for nearly six years; 26, Four; by T. W. Medhurst, pastor.

HORSFORTH, Yorkshire, March 5.—Four, by Mr. John Harper.

LONDON, Evangelists' Tabernacle, Hartshorn-court, Golden-lane, Jan. 29.—Three, by Mr. W. J. Orsman.

—— Metropolitan Tabernacle, Newington, Feb. 2.—Twenty; 9, Twelve; March 2, Thirteen; 16, Sixteen; by C. H. Spurgeon.

—— Hackney, Mare-street Chapel, March 2.

——Six, by Mr. J. Russell, for the pastor, Mr. D. Katerns.

LONDON, Henrietta-street Chapel, Brunswick Square, March 16.—Six, by Mr. C. Starling, of C. H. Spurgeon's College. Our Correspondent informs us this is the first baptism in three years.

—— Bow, Jan. 29.—Eight, by J. H. Blake.

—— Orchard-street, Portman-square, March 9.—Three, by T. D. Marshall.

—— Shouldham-street, Feb. 26.—Four, by W. A. Blake.

LUTON, Beds., Wellington-street, March 1.—Six, by H. Ashbery.

MOSIAW, Radnorshire, March 12.—One, from our Sabbath School, by Mr. T. T. Phillips.

NARBETHA, Pembrokehire, Jan. 1.—Eight; 29, Seven; Feb. 26, Two; by Mr. J. Williams, B.A. Three of the above number were from the Established Church.

PADHAM, Lancashire, Feb. 26.—Five, by Mr. Brown.

PAINSCASTLE, Radnorshire, March 5.—One, by Mr. T. T. Phillips.

PILGWENLLY, Newport, Mon., March 1.—Two, by Mr. Evan Thomas.

PONTESBURY, Jan. 8.—Five; March 5, Four; by Mr. Joseph Smith, pastor.

PRESTEIGN, Radnorshire, March 5.—Three, by Mr. W. H. Payne.

RUSHDEN, Northamptonshire, Old Meeting, Dec. 24, One; Feb. 26, Three; by R. E. Bradfield, pastor. God is blessing us here. Several are proposed for membership, and others are inquiring for Jesus—the way to heaven.

STAFFORD, March 17.—Three; Feb. 22, One; March 12, Two; by W. H. Cornish.

SHARNBROOK, Beds., Bethlehem Chapel.—One, by J. Harrison, late of Ecton. Mr. Harrison is at liberty to supply any destitute church.—Address, 13, Vernon-street, Northampton.

STEEP-LANE, Yorkshire, March 1.—Seven, by Mr. Haigh. One of the number from the Wesleyans, another from the Independents.

STOTFOLD, Beds., March 5.—Two, by D. Mace, of C. H. Spurgeon's College.

SWANSEA, Glamorgan, March 1.—Four, by the pastor, Mr. G. P. Evans.

TENBY, South Parade Chapel, March 5.—Four, by S. Burdett, M.A., of Haverfordwest. We being without a pastor, these, with ten others, were received into church fellowship in the evening of the same day. Truly the Spirit hath again visited us.

TREDEGARVILLE, Cardiff, Nov. 23.—Two; one an aged man of seventy-six years of age; Dec. 25, One; Jan. 29, Four; Feb. 26, Six; by Rev. A. Tilly.

WINSLOW, Bucks, at the Tabernacle, Feb. 22.—Three, by Mr. Robert Sole.

WOOLWICH, Queen-street, March 7.—Two, by Mr. Teall.

NOTICE TO CORRESPONDENTS.

WE wish our friends to understand that we do not publish anonymous communications; nor can we, as a rule, undertake to return rejected manuscripts.

SPIRITUAL TRANSFORMATIONS.*

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

"Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."—Isaiah lv. 13.

FOR many centuries the Holy Land has been covered with thorns and briars. Travellers tell us it is so exceeding barren, that, except upon the dreary desert of Sahara, you cannot find a more absolute sterility than in many parts of Judea and Israel. But the land will not remain for ever thus unproductive. Even now, in spots where it can be cultivated, it flows with milk and honey, and the day is coming when the chosen people shall return to their own land, which God has given to them and to their fathers by a covenant of song, and when again they shall begin to irrigate the hills and to plant the vales, and to cultivate the vineyards, and to scatter the seed broadcast into the well-ploughed furrows. The Holy Land will again blossom. "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree." When this is done, the whole world will ring with the fame thereof. They will say, "Is this Zion whom no man sought after? Is this the land which was called desolate? Is this the city whose name was FORSAKEN?" Then she shall be "beautiful for situation, the joy of the whole earth," and then shall the whole land flow with fertility, "and then it shall be to the Lord for a name, for an everlasting sign, which shall not be cut off."

But the spiritual meaning of our text, to which we draw more immediate attention to-night, is just this—God by his grace is able to work transformations, moral transformations. Men, comparable to thorns and briars, are, by the sovereign grace of God, changed and renewed, so that they may then be compared to fir trees and to myrtle. This wonderful transformation is to the glory of God, and is to Him an everlasting sign that shall not be cut off. Let us talk a little with one another concerning these transformations, how they are wrought, and contemplate their happy result: they become to the Lord "for a name, an everlasting sign, that is not cut off."

I. Transformations then. It appears from our text that there are some men who may fitly be compared to thorns and briars. The similitude may be applied to their original. Here we must all take our share. The thorn is the child of the curse; the briar is the offspring of the fall. There were no thorns and briars to cause the sweat to flow from Adam's face until after he had sinned. Then was it said, "Thorns also and thistles shall it bring forth unto thee, and thou shalt till the ground from whence thou was taken." And we, too, are the offspring of the curse. What says David? "Behold, I was born in sin, and shapen in iniquity: in sin did my mother conceive me." We are born under sin; we are subject to it from our very earliest moments, and we go astray not merely by imitation of bad example, but from force of a corrupt nature. It may be there are some here this evening who feel that they are under the curse. You cannot look back upon your original without discovering this. It may be, my friends, your parents taught you to sin; you cannot remember to have been instructed in the way of God. It may be that this very moment you can recollect some of the earliest training that you received, and you remember that it was such as might fit you for the service of Satan, but could not lead you to the cross of Christ. You feel that you were under the curse, and just now you have met with such afflictions, and your own heart is so heavy, that if I were to write any one down as a child

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No. 78, NEW SERIES.

of the curse, you would boldly say, "Put my name in the list. Indeed, I am of a traitor born, and I feel in my blood the taint of his sin." There is comfort for us, although this is true of us. We are thorns, but He can transform us into myrtles. Jehovah knows how to remove the curse of the first Adam by the blessing of the second Adam; He can tear up by the roots everything that is vile and sinful, and accursed, and can plant in the stead thereof everything that is lovely and of good repute, and we shall inherit his blessing. Be of good comfort; though thou be under the curse just now, yet the Lord Jesus, who was made a curse for us, is able yet to pronounce thee effectually blessed. Again, the thorn is the true image of the sinner because it is of no sort of service. I suppose almost everything has its use, but I do not know that there has been discovered any use for the thorn and for the briar. So has it been with many of us, and it is so with some of you to-night. What have you done for God? Twenty years, young man, have brought you to maturity, but what quit-rent has the Mighty One received from you? Perhaps forty years have ripened your manhood, but hitherto what songs of praise have gone up to heaven from you? What acceptable fruits have you laid upon God's altar? You are his vineyard: what ripe grapes have ever come to Him? He has digged about you, protected you by the wall of Providence, and watched over you with tender care. How is it that when He looks for grapes, you bring forth wild grapes; and when He expects to have some return for the talent which He has committed to your care, how is it you wrapped it in a napkin, and have hidden your Lord's money? You have been useless: not exactly so to your fellow-men; your children have received your care; you have been, perhaps, some help to your neighbour and to your friends; but as far as God is concerned, the natural man is perfectly useless; he brings no harvest to the great owner of the ground. Did I say just now you were forty years old? What if there should be in this place some unconverted person of sixty, seventy, eighty! and all these years in vain the light of heaven has shone for you; in vain has the divine long-suffering said, "Spare him yet another year;" in vain the preaching of God's word to you, and all the ordinances of his house: you are still bare, leafless, fruitless. As you have lived, you have only lived unto yourself, and you have in nowise glorified your Creator and your Preserver. You are a thorn and a briar. Yet be of good comfort. If thou hast a heart to better things, God can make thee into the fir tree and the myrtle, that yield their genial shade, and gladden the gardens of the Lord. He can yet transform your uselessness into true service, and take you from amongst the idlers in the market to go and work actively and with success in his vineyard. The thorn, too (we have only commenced upon this point), wastes the genial influences which, falling upon good wheat, would have produced a harvest. The rain fell to-day, but fell upon thorns and briars as well as upon the green blades of the wheat. The dews will weep, and they will fall upon the thickly-tangled thistles and matted briar quite as copiously as upon the cottager's well-weeded garden; and when the sun shines out with cheering ray, he will have rays quite as genial for the thistles and for the briars as for the fruit trees and for the barley and the wheat. So it is with you unconverted men and women. You have received God's daily favours in as great abundance as the righteous. Nay, perhaps you have had more: you have been sitting clothed in fine linen like Dives, while God's own saints have been rotting at your gates like Lazarus. You have not pined for lack of the outward influences of the means of grace. Some of you are sermon hearers; you are constantly within God's gates; your Bibles are not unknown to you; you frequent the place where the proclamation of mercy is freely made; and yet all this has been wasted on you. Are you not nigh unto cursing?—visited by daily favour, rebuked by conscience, aroused at times by the natural motion of your own heart, awakened by God's Spirit, awed under his Word, and yet, for all this,

aliens to the commonwealth of Israel. Yet despair not! If your souls seek after better things, God is able to transform these wasteful thorns, these briars that bear no fruit, into fig trees, that shower their luscious fruit. It was a foolish saying of a certain preacher that the tares would never become wheat. What business had he to strain Christ's parable? This I know—the briar can become a myrtle, and the thistle can become a fir tree by divine grace. Did the man mean to deny conversion? did he mean to say that Almighty grace could not turn the lion into a lamb, the raven into a dove? If so, he uttered a direct blasphemy, for there is no miracle of grace which God cannot perform. He can take the black lumps of ebony and make them alabaster; He can cast the tree of the cross into Mara's bitter waters and make them sweet as the water of the Well of Bethlehem for which David thirsted. He can take the poison out of the asp, and the sting out of the cockatrice, and make them serviceable to God and man. The camel can go through the needle's eye. Know of a surety that nothing is too hard for the Lord. God can accomplish whatever He will.

To continue our remarks upon the thorn, and its transformation to the fir tree. Is not the thorn a hurtful thing? It rends and tears the passers-by. Sometimes if I would pursue my path straight across to yonder point, I must break through a hedge of briars. And how often has the Christian been tormented and torn by the thorns of the ungodly! Let the age of martyrs tell how God's saints have had their flesh rent from their bones by these thorns and briars; and let a weeping mother tell how her son has broken her heart and turned her hair prematurely grey; and let a sorrowing wife tell how an ungodly husband has sent her to her chamber with briny tears streaming from her eyes; and let us all tell how sometimes our ungodly relatives have made our hearts beat high with dread anxiety for them. Lot cannot live in Sodom without being vexed, and David cannot sojourn in Mesech without crying, "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar." But remember, however much you have persecuted God's saints, however hardly you may have dealt with the followers of Christ, the Lord is able to transform you into one of them. Paul little thought it when he was riding to Damascus. There were his precious documents all safe. "I will harry them," he seemed to say; "I will drag them to the whipping post; I will drag them out in the synagogue, and compel them to blaspheme." Little dost thou know, Paul, that thou shalt bend the knee to that Jesus of Nazareth whom thou hatest. A light shines about him brighter than the mid-day sun; he falls from his horse; he hears a voice which says, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks." Then meekly he says, "Who art thou, Lord?" and the answer comes, "I am Jesus whom thou persecutest." Oh, sinner, perhaps you do not know that you are *persecuting Jesus*. You think that it is only your child, or your wife, or your mother; but in the members you persecute the head. Saul of Tarsus is led by the hand to Damascus; and after Ananias had prayed for him, who more bold than he? The preacher upon Mars' Hill, the witness before Nero, the aged man of God sitting in the dungeon, the child of God sitting with his head upon the block—this is the man who persecuted the saints of God, but is now full of zeal above all others for the spread of the knowledge of Christ. The thorn is turned into a fir tree, and the briar into a myrtle tree.

Nor have I yet exhausted the figure. The thorn sows its own seed, and when the winds get up they bear upon their wings the thistle-down, and the seed is dropped here and there and everywhere. You cannot keep thistles to themselves. If you grow them in your own garden, they will be in your neighbour's garden before long; and if your neighbour keeps them, it will be difficult for you to keep them out of your plot. And here is the worst point about an unconverted man. Thou hast been doing mischief; thy children grow up in thine own image

thy servants imitate their master. As a trader, you assist to make other traders, if not palpably dishonest, yet scandalously lax. Your language pollutes the air; or if you keep that tolerably right, your sentiments are not without their influence upon your fellow-men. You live not unto yourselves. If you were to seek a hermit's life, your very absence from society would have its influence. If thou be a leper, I may shut thee up and make thee cover thy lip, and cast ashes on thine head, and cry, "Unclean! unclean!" but with thy spiritual leprosy I cannot so seclude thee. Thou wilt taint the air wherever thou goest; it is not possible for thee to do otherwise than to spread pollution round about thee. Oh, thorn, seed-sowing thorn, may God change thee! Do I address some infidel to-night who has been very earnest in the propagation of his views? How would my heart leap if the Lord would make thee just as earnest in uplifting the cross upon which thou hast trampled! And He can do it! Pray God that He may. Do I speak to-night to one who has been furiously set against the things of God? Brethren, some of you that are the worst of sinners make the best of saints; and if the Lord shall please to touch you, you shall be just as hot for Him as you were against Him. "He that has much forgiven shall love much." No one could break a precious alabaster box of ointment but Mary, the woman who was a sinner. John Bunyan used to say he believed there would be a great age of saints in the next generation, for his own generation was noted for its great sinners; and he did hope that as these great sinners grew up, God would transform them into great saints. We could mention many names of men who have been, as it were, the devil's sergeants, but who, when God has once transformed them into his own soldiers, have made most blessed recruiting sergeants for the kingdom of Christ. Look at John Newton and John Bunyan, and men of that stamp, and see what sovereign grace can do in such cases.

And yet once more. I cannot help remarking that it was the thorn and the briar that composed the crown that pierced the Saviour's temples; and oh! it is our sins, our cruel sins, that have been his chief tormentors. Every soul that lives without Christ after having heard of Him, is piercing Christ's temples. When you think that He is unwilling to forgive you, it wounds Him more than anything else—that ungenerous thought that He is unwilling to forgive. And when you speak ill of his name, when you slander his people and despise his saints, what do you do but plait together another crown of thorns to put upon his head? Yet thou, thou that hast pierced the Saviour's brow, thou canst yet become a myrtle to crown that brow with victory. The Saviour having fought for thee and won thee, having bought thee with his heart's blood, He will put thee as a chaplet about his brow, "and it shall be to the Lord for a name, for an everlasting sign, which shall not be cut off." The meaning of the whole is that God does by the power of the gospel transform his enemies into his friends; He turns men from darkness to light, from the power of Satan to the kingdom of Christ, from being possessed with devils to become full of the Holy Spirit, from being a den of dragons, full of sin, to be temples where every grace shall shine to reflect the glory of the Most High. Some of you can bear witness to this as a matter of experience; others of you contemplate it with strong desire. Your prayer shall be,

"O, sovereign grace, my heart renew!
Let me be led in triumph too,
A willing captive to my Lord,
To sound the trumpet of his word."

II. How this transformation is wrought in men, but by the secret and mysterious agency of God the Holy Spirit. Surely, dear friends, it can never be wrought in us by the power of man. Let us tremble if our religion rests upon any man, for it were a poor unstable foundation. Truly I learn each day

more and more my utter inability to do good to my fellow-men apart from the Lord Jesus. There come cases sometimes that perfectly stagger me. I try, for instance, to comfort a broken heart; seek, but in vain, all sorts of metaphors to make the truth clear; quote the promises, bow the knee in prayer, and yet after all the poor troubled spirit has to go away unbelieving still, for only God can give it faith. And there are other cases where we know of men who have lived in sin, and God has been pleased to put his afflicting hand upon them, and we do not know what to say to them. They profess repentance, but we fear it is remorse; they talk of faith in Christ, but we are afraid it is a delusion. We would convince them of sin if we could; we remind them of the past, and they give an assent to every sentence we utter against them, but yet they feel not the sting of their own ways. Oh, it is hard to deal with sinners! It wants a sharper tool than man can keep in his tool-basket. Only God Himself can come and break hearts, and, when they are broken, only the same hand that broke can bind them up. It is the Holy Spirit, then, who is everywhere in the midst of his church, who comes forth and brings Himself into direct contact with a human spirit, and straightway a change is effected. I cannot tell you with what part of man the Holy Spirit begins; but this I tell you, He changes the whole man. The judgment no longer sets darkness for light and light for darkness; the will is no longer obstinately set against God, but bows its neck to the yoke of Christ; the affections are no longer set upon sinful pleasure, but they are set upon Christ. It is true that corruption still remaineth in the heart, but a new heart and a right spirit are given. There is put into the quickened soul a living seed, which cannot sin, because it is born of God—a living seed which liveth and abideth for ever. "I don't know," says one, "whether the world is a new world, or whether I am a new creature, but it is one of the two, for 'old things have passed away, and all things have become new.'" When Christ descends into the human heart to reign, He seems to take this motto, "Behold, I make all things new." There is "a new heaven and a new earth, wherein dwelleth righteousness," within that poor sinner's heart. It is a complete change. You will observe it is not the thorn somewhat trimmed and pruned; it is not the briar made to grow upon a wall, and trained into order: that is reformation. But it is the thorn turned into a fir-tree: this is a perfect re-creation, a making anew of the man. And this must happen to every one of us by the power and energy of the Divine Spirit, or else in the garden of the Lord we shall never bloom, nor ought we to join with the church of God on earth.

But, while I have said it is the Spirit who works this change, you are inquiring by what means He does it. If you will kindly refer to the chapter we have read, you will observe that the Lord Jesus has to do with it. "Behold, I have given Him for a witness to the people, a leader and commander to the people." That occurs before the text. We must know Christ before we can ever be changed. Some people think they are to change themselves, and then come to Christ. Oh, no! Come to Jesus just as you are! It is his to change you, and not yours. You are not to work a miracle, and then come to show the miracle to Christ; but come to Christ to have the miracle wrought. It is Christ's work to begin with the sinner as the sinner, even as the good Samaritan did with the man who fell among thieves. He did not wait for him to be cured before he helped him, but he lifted him upon his beast and then carried him to the inn, pouring oil and wine into his wounds. Christ is able to save to the uttermost all who come unto God by Him.

But still the chapter seems to teach another lesson. You say, "I know it is through Christ. The Holy Spirit brings Christ home to the heart and conscience, but how am I to get at Christ?" The chapter tells you. It says that God's word "does not return unto Him void." The way by which Christ is discovered and

found out by a sinner, is his being preached to him. "Hear, and thy soul liveth." That is the gospel. The way by which Christ comes into the soul is through Ear-gate. "Satan tries to stop up Ear-gate by mud," says John Bunyan; but, oh! it is a glorious thing when God clears away the mud of prejudice, so that men are willing to hear. There was an old man, a member of this church, who used to preach every Sunday in Billingsgate, and many persons tried to controvert with him; but he was an old soldier in more senses than one, and his answer was, when anybody tried to dispute or enter into an argument with him, "'Hear, and your soul shall live;' I have not come to controvert; but 'Hear, and your soul shall live.'" A plain answer, sure enough. Now, you know that simple trust in Christ is all He asks you, and even that He giveth. 'Tis the work of his own Spirit. Hear this, then, ye thorns and briars, before God sets Himself in battle array against you—before his fires shall devour you. Hear the gentle notes of a Father's heart as He speaks in gospel invitations to you. Come, come and welcome! "Buy wine and milk, without money and without price." "Ho, every one that thirsteth, come ye to the waters." May you be brought here! May God's grace bring you to lay hold on Christ!

Well, this is how the transformation is wrought—by the Spirit, through faith in Christ. "Faith cometh by hearing, and hearing by the word of God."

III. And then to close. What is the result of this? To whose honour shall so beneficial a change redound? It is "to the Lord for a name." As soon as that sinner gets converted, it makes a buzz and a noise in the workshop where he used to go. "What, has that wretch become a saint?" He used to curse. "Behold, he prayeth!" He could drink with the drunkard, but now he walks in the fear of God "in all temperance and sobriety." He could not be trusted, but now temptation cannot turn him from his integrity. The name of Christ at one time brought the blood into his cheeks, but now

"Sweeter sounds than music knows
Charm him in the Saviour's name."

I say there is a buzz about the workshop. The men say to one another, "What is this? how came this about?" and, though they hate the change, yet they gaze at it and admire it. They cannot understand it. They are like the magicians of Egypt; they cannot do these things with their enchantments, and therefore they are compelled to say, "This is the finger of God." If God converts some ordinary sinners, He does not get half so much glory out of them as He does out of these extraordinary ones. The man who was known in a whole parish, whose name was foul in the court where he lived, who had acquired a reputation for evil in the whole district—when this thorn becomes a fir-tree, then everyone wonders. If I had in my garden a great briar which had once torn my hand, and one day when I walked down I saw, instead of that briar, a fir-tree growing, and a genial shade under its boughs, why how astonished I should be! I should naturally ask, "Who hath done this? who could have transformed this briar to a fir-tree?" And so, when a sinner is converted, the finger of God is recognized and God is glorified. Even the ungodly are compelled to honour the name of the Most High when other ungodly ones are saved. And then as to the church: the church is at first rather shy and cannot believe it; they hear that he who once persecuted the brethren now professes the name of their Master; and at last they get good evidence of it; and oh, what hallowed glee there is amongst the sons of God! There is a church-meeting, and he comes forward to confess his faith; they know how foully he has erred, and they rejoice to see him brought back again. There may be one "elder brother" who is angry and will not come in, but for the most part the household is very glad when such a case occurs; and chief in joy among you all, when such a scene occurs, is the one who has preached the gospel to you. Oh, the joy of my soul when some of you were brought to Christ! I remember the

cheering nights I had, and how I went to my house rejoicing and triumphant in my God because of some of you. You were once foul, "but you are washed, but you are sanctified, but you are cleansed;" and truly there would be more joy if others were brought in. Some of the best of the members of this church are those who were brands plucked out of the burning. May we have more such sinners saved by blood. Nor is this all. There was an angel present when the deed was done. They are always present in the assemblies of the saints; hence it is that the women have their heads covered—because of the angels. If no one else could see it, yet the angels, who bare their heads when they bow, would have us come before God in decency and in order. And so this angel heard us weep: a stream of light ascends to the regions of the blessed; straightway the bliss spreads throughout the celestial fields, and, as the news is propagated, "A prodigal has returned, another heir of glory is born," they take their harps and tune their strings anew; they bow with greater reverence; they sing with loftier joy; they shout with more glorious praise, "Unto Him that loved the souls of men, and washed them in his richest blood, to Him be glory and honour, and power, and dominion, for ever and ever;" and thus the songs of heaven are swollen, made more deep, more mighty with tumultuous joy by sinners saved on earth. Yes, they tell it in heaven that the thorn-brake has become a grove of firs, that the briar has become a myrtle; and, what shall I dare to say?—even the Divine Trinity break forth in joy. Their joy cannot be increased, for "God over all" is "blessed for ever;" but still it is written, "He shall rest in his love; He shall rejoice over them with singing." Yea, is it not said that, when the prodigal was yet a great way off, his father saw him? Can it be that among the servants and friends there was joy, and none in the father's heart? Impossible! The Eternal God, Jehovah Himself, views with delight the chosen of his heart; Jesus sees the purchase of his blood; the Spirit sees the result of his own power; and so up to the very throne of God the impulse of a sinner saved is felt. She came from the brothel; he came from the prison; and yet even heaven thrills with the news. She had defiled herself with sin; he had polluted others with his crimes; and yet angels tune their harps to Jehovah's praise because of him. Was that prophetic when that woman broke the alabaster box and filled the house with the perfume? Was that prophetic of what every penitent sinner does when his broken heart fills heaven and earth with sweet perfume of joy because he is saved? And when she washed the Saviour's feet and wiped them with the hairs of her head, was that prophetic too? Did that show how Jesus gets his greatest honour, his purest love, his fairest worship, and his sweetest solace from sinners saved by blood? Methinks it was so. May He get such from us! Truly Jesus died for me, and at the foot of his cross weeping I stand now to tell of his true love to sinners; and oh! poor sinner, Christ is able to save thee. "Whosoever cometh to Him, He will in no wise cast out." Oh, that thou wouldst come! Oh, may sovereign grace compel thee to come in! Mayest thou be brought to-night by the cords of love! I sat this afternoon to look at one with a withered countenance and a sunken cheek, marked out for death, once a member of this church, but foully fallen and far gone astray; and I remember two or three of his age, once also professors, who, strange to say, went also away from God as he did. When I talked to him about the Lord and his infinite compassion, I could but have in my mind's eye the prodigal who wasted his substance with harlots and riotous living, and yet his father did not spurn him, did not even rebuke him; but he

"— was to his Father's bosom pressed,
Once again a child confessed,
From his house no more to roam."

And I thought I would say to you to-night,

"Come and welcome, sinner, come."

Oh do not think that God is harsh : think not Christ untender. There is no breast so soft as his, no heart so deeply full of sympathy. He cries over the very worst of you, "How can I give thee up? How can I set thee as Admah? how can I make thee as Zeboim? My heart is turned within me; my repentings are kindled together. I cannot destroy you, for I am God, and not man." Oh, shall my Saviour plead with you in vain? Shall the tears of Jesus fall to the ground? Shall the love of God have no attracting influence? Shall not mercy, as it rings its silver bell, attract you to the feast of love? Will you die?—oh! wherefore will you die? Is sin so sweet that you will suffer for it for ever? Are the trifles of this world so important in your estimation that you will lose heaven and eternal life? I pray you "seek the Lord while He may be found: call ye upon Him while He is near," and think not that He will reject you, for "He will abundantly pardon." Oh, may He do this to-night!

"But feeble my compassion proves—
And can but weep where most it loves;
Yet fain my pity would reclaim,
And snatch the fire-brand from the flame."

O Lord, do Thou do it! for Thou canst. Come forth, O Jesus; mount thy chariot now! Hell shakes at thy majesty; heaven adores thy presence; earth cannot resist Thee; gates of brass fly open, and bars of iron are snapped. Come, Conqueror, now, and ride through the streets of this city, and through the hearts of all of us, and they shall be Thine, "and it shall be to the Lord for a name, for an everlasting sign which shall not be cut off." May God command his blessing on you, for Jesus' sake! Amen.

Essays and Papers on Religious Subjects.

THE SPIRITUAL QUALIFICATIONS NECESSARY FOR CHURCH MEMBERSHIP.

[The Substance of an Address delivered at the Monthly Meeting of Ministers at the Metropolitan Tabernacle, Friday, April 7, 1865.]

BY THE REV. J. TRALL, OF WOOLWICH.

SUCH, beloved fathers and brethren, is the subject to which, by the unanimous voice of our last meeting, your attention is to be now directed. Not one word need to be uttered expressive of our deep conviction of the vast importance of this matter. To any and every pious mind Church membership must be an interesting theme, but to men like ourselves, whom our God has "counted faithful, putting us into the ministry," the qualifications necessary for Church membership is a subject of special importance, and one which we *must* not and *dare* not overlook. "The Church of Christ—what is it?" This is a query frequently pressed upon our notice, and the answers supplied to this inquiry have been in many instances

vague enough, and, were it not for the serious nature of the subject under review, we might add, amusing enough; but, alas! too often sadly deficient as to the settlement of the grave question of debate. You, dear brethren, need not to be reminded of serious errors as at present extant as to what the Church of Christ really is, for, notwithstanding that the times in which we live are said to be distinguished by the light that might and ought to explain this matter, over and above all the times in the past gone by, yet even now such queries sometimes reach us from certain quarters as would provoke the quaint reply of the late excellent Samuel Medley, of Liverpool, who, when asked whether his place of worship was a church, chapel, or meeting, answered—

"Why, my good sir, 'tis very true,
'Tis chapel, church, and meeting too,
And in it things both old and new."

In the midst of these conflicting opinions, however, as to what the Church of Christ really is, we think that we have

arrived at the true solution of this difficulty, the only proper settlement of this question. Yes, dear sirs, that precious old volume, so precious to us all—but, I may add, *especially and increasingly* precious to those of us who over a somewhat lengthened period have studied its inspired contents—that book from which we draw not only our *consolation*, but, gentlemen, our creed also, tells us, in language that ought not to be misunderstood, what the Church of Christ is. In saying this, we lay claim to no supernatural endowments above our fellow-men. We do not profess to be worthy of regard as “men above that which is written.” No. Rather, by seeking from Him “in whom is no darkness at all” that light which He waits to communicate, we have been brought to see, and now we calmly yet fearlessly avow, that the Church of Christ is *not* what some parties would have us believe it to be.

Is, then, *our* reply to this inquiry demanded? “We say, by the Church of Christ we understand something very different from a mere building, however imposing the ceremony of its consecration, and however magnificent its furniture. It is indeed ‘a temple,’ but not composed of material elements, but of ‘lively stones,’ ‘buidled together for an habitation of God through the Spirit.’” Nor do we understand by a Christian Church a nation Christianized by Act of Parliament; such a Church, for instance, as is the ecclesiastical establishment of this land. The ‘Church of England,’ as the hierarchy of this country is called, is, as its common designation indicates, established by law, and essentially connected with the State. *That* is a national Church, framed and regulated by Acts of Parliament, including as its members all baptized in their infancy, whether they serve God, or whether they serve Him not; and the Sovereign, for the time being, of whatever character, is its acknowledged head. Now, while we readily admit that within the pale of this Church may be found many of the true children of God, yet, taken as a whole, and viewed as the creature of the State, we cannot concede to it the right of being designated a Christian Church. No; it is a political organization, created, supported, and controlled by the State; and we say, fearless of all contradiction, to a Church thus constituted, we have neither parallel nor war-

rant in the New Testament.”* Probably we may be told, This is a mere assertion, not amounting to proof; and the question may be pressed upon us, What *is* the Church of Christ? Many answers might be furnished from the writings of uninspired men, but we content ourselves with one from the pen of a brother whom we all “esteem very highly in love for his work’s sake,” and to mention whose name is only to extol the grace of God in him.

The Hon. and Rev. Baptist Noel says:—“By the word ‘Church’ I do not mean a building, nor the clergy, nor the adherents to the National Establishment, nor the aggregate of the congregations adhering to any particular ecclesiastical discipline, nor the whole number of the baptized throughout the world; but either a congregation of professed disciples of Jesus Christ in any place, or the whole company of his true disciples throughout the world.”

So far Mr. Noel. And now, gentlemen, I speak on my own behalf, as well as on yours, and I say we all of us right gladly accept such testimony. Such is the Church of Christ. Yes; and were we to appeal to the Word of God, we should find it therein so represented. Either it is “the Church of God, which He hath purchased with his own blood,” “the general assembly and church of the first-born, which are written in heaven,” or else it is any particular society of Christians, united in the fellowship of the gospel, whether they be few or many. Hence the Apostle Paul recognized the associated believers at Corinth, Ephesus, Philippi, and Thessalonica as distinct churches of Christ, and these, in his estimation, were Christian churches. Now, these churches are composed of members. They cannot be “a brotherhood,” “a household of faith,” “one family,” without them; and yet they are thus represented. “The Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.”

“One family, we dwell in Him;
One church, above, beneath:
Though now divided by the stream—
The narrow stream of death.”

The members of these churches are distinguished by the possession of certain spiritual qualifications, and they cannot be members without them. Many of these might undoubtedly be mentioned, but in this paper we shall confine ourselves to

* Edwards.

three, which we regard as the most valuable and necessary. First of all, then, brethren, we think we have a right to demand, from all such as seek fellowship with those churches, an acknowledgment of and adherence to the great principles of inspired and evangelical revelation. We mean by this a firm belief of the great verities of the gospel. True, it may be said, this will scarcely come within the category of "spiritual qualifications"; that it is more the exercise of the judgment than of the heart, having more to do with the *theory* of religion than with the spirit and the affections. Is such an objection forthcoming? We respectfully reply, there can be no spiritual qualification apart from this; no building will stand long without a firm foundation. No, sirs; it may appear to the unobservant passer-by as right enough, or, at any rate, for a time it may be regarded as safe and weather-proof; but, ah! that sinkage yonder, and that dividing wall in another part, will tell the tale of a grand deficiency somewhere; and *that* deficiency is just **THE** deficiency, for it is a bad foundation. We say that this is but too faithful a representation of that member of our Church who is not prepared, with heart and hand, to subscribe to the great fact declared by the Apostle: "Our Saviour Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel." Let there be no mistake here. We do not plead for a learned, and elaborate, and critical knowledge of the holy Scriptures. No; this, among the masses, we have no right to expect. It is the privilege of the favoured few, and we are thankful that in our churches we have some such brethren, while we beseech the Author of all Wisdom to increase them a thousandfold. We like, however, to see the poor man who, conscious of the darkness of the night, and unable to tell the number of the stars, the course of that planet, or the periodical return of yon comet now in the heavens resplendent and beautiful, grasps firm hold of his lantern, and *keeps* hold. Slip he may. That projection there, across his path, may cause him to stumble and totter, aye, and even to fall; but, aided by the light in his lantern, he regains his standing, and ultimately finds his way to his cottage-home. I like to see that captain who, in the midst of the storm, finding his vessel tossed and driven, and evidently in danger, keeps his eye upon his chart, and

knows that he can do so with confidence and safety. Harkened to the man at the wheel, as, respectfully, he addresses him, saying, "Rocks ahead, sir; be careful." But he replies, "All right, every one of them is laid down upon my map; be steady, obey orders, and we shall reach the haven." Yes; and I like to see that poor man who, unable to tell me where human agency ends and Divine agency begins—unable to draw a fine line between present perfect justification and progressive sanctification—is yet "ready always to give an answer to every man that asketh him a reason of the hope that is in him, with meekness and fear." And, gentlemen, we have a *right* to expect this qualification in Church members. Paul told the Ephesians that he expected to see it in them. "Be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. But speaking, or maintaining—as 'altheuontes' may be rendered—maintaining the truth in love, may grow up into Him in all things, which is the head, even Christ." What mean, dear sirs, those long, dark lines, so frequently drawn by the pastor's pen through certain names in our church books? We answer, they tell a tale of laxity of principle. Yes; the parties referred to were not "rooted and built up in Him, and 'stablished in the faith." For a season they looked prosperous enough, and they were objects of our fondest hopes and brightest expectations; but "having no depth of earth," no soundness of evangelical principle, "they withered away." This surely is no matter of surprise now, neither will it ever be such, for our Great Master Himself inseparably associates this acquaintance with inspired revelation with the saving knowledge of Him. Hear the Divine behest: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Brethren, we say ourselves, and we ask all who seek our fellowship to say with us—

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

A second spiritual qualification for Church membership, which we regard as of vital and supreme importance, is an entire dependence, an exclusive reliance upon Jesus Christ for salvation. "Plain lan-

guage," remarks one. "Simple truth," rejoins another. Yes; and upon this point our language cannot be *too* plain, our truth cannot be *too* simple. No; for whatever may have become of the "captain of the host of the King of Syria, who was a great man and honourable, a great deliverer of his country, and a mighty man in valour, but who, alas! was a leper." At all events, all the spiritual Naamans have not yet given up the ghost. Camel-loads of presents are forthcoming yet; payment for salvation is still offered. Men seem prone to suspend from some cobweb of their own spinning the everlasting destiny of an immortal spirit. True, the offerings vary, according to the so-called theological belief of the parties concerned. Hence one inquirer will bring his camel-load of morality, and rely upon obtaining salvation in return for that. Tell him he is deceived, that his offering is an abomination, and he answers, "Well, I don't know. I neither curse, nor lie, nor steal, and no tradesman can show me his ledger with the balance of my account on the wrong side. If I am not spiritually right, I think that thousands will find themselves spiritually wrong." Another comes, and his camel bends beneath a ponderous load of baptismal regeneration; why, it is a marvel that it does not break its back. Surely this man *must* be right; why, he was christened. Some drops of water fell upon his chubby face, and he was made regenerate; he became then and there "a child of God, and an inheritor of the kingdom of heaven." You say, "Nonsense." Ah! yes, and I say "Nonsense"; but mark this, it is not "nonsense" to *Him*. "It must be true, for the parson said so; and parsons never tell fibs." True, he did not understand it, but then his godfathers and godmothers did, and they, kind souls! took his youthful sins upon their shoulders; what need has he to care? Then, too, to make certainty doubly certain, he was *confirmed*. "Why, my Lord Bishop came and put his hand on my head; and, oh! it was so solemn, and yet so comforting, to hear him say, 'Almighty and ever-living God, who hast vouchsafed to regenerate these thy servants, by water and the Holy Ghost, and hast given unto them forgiveness of all their sins, Strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter.' I am sure that *my* title to heaven is right enough."

Another comes, and pitches across your path a camel-load of the Divine decrees, saying, "There, blunder your way through those, if you know how. Don't trouble me about spiritual qualifications for Church membership; God will have his own, and, if I am among the rest, He will have me."

Brethren, all these are *not* the qualifications for fellowship that *we* demand. We like morality as a fruit, but not as a tree. We are firm believers in the eternal purposes of our loving God; but we say to all who ask our counsel and advice in this momentous matter, You must believe the great truth that Peter pressed home upon the attention of the "rulers, and elders, and scribes," "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Men sometimes feel a difficulty here, not being able to understand what this simple reliance really is. One such instance, that came under my own notice, shall be given in illustration.

Recently I was asked to visit an attendant upon my ministry who was said to be under deep spiritual anxiety, and I went. The man was sorely distressed, and said to me:—"Mr. C——, the city missionary has been to see me, and he says, all that is necessary is, that I should believe; but, sir," he added; "I have sent for you to ask you *what* I must believe, for, at present, I do not understand this believing." I replied, "Now, my friend, you are a marine, suppose that the next time you go to sea, by an unfortunate swing of your vessel, you should get thrown overboard. There is nothing upon which you can lay hold that will save you from drowning, and all hope seems to be gone. Your comrades on deck throw down a long, strong rope close by your side, taking care themselves to make secure the other end. And now they shout out: 'Lay hold of this rope, and hold it fast, and we can and will save you.' Well, you lay hold, and twist it round your wrist, so as to keep hold, and although it seems a long way up, and you fear you cannot hold long enough, yet you do hold, and presently, they lean over the bulwarks, get a hand under each arm, and haul you in, saved. Now, my brother," I added, "just what that rope was to you in that moment of danger—all your hope, and your only dependence—just that Christ must become to you now spiritually; upon Him you must rely. Believe that He died to

save you; that He now lives to bestow upon you all the blessed advantages of his atonement and intercession, and you are saved; but mind this, He will be, in your salvation, everything, or He is nothing. Hold fast to Him, and you shall get safe to land." My friend answered: "I see it, sir, I see it, and, God helping me, on Him shall be placed my entire reliance." Sirs, we regard this reliance as a spiritual qualification for church membership.

"Thou, O Christ! art all I want."

"This is all my salvation, and all my desire." We say thus, yes; and the friends seeking our fellowship must say it also—

"A guilty, weak, and helpless worm,
On thy kind arms I fall,
Be thou my strength and righteousness,
My Jesus and my all."

And now, let me close by saying, in a very few words. We think that the *third* spiritual qualification for church membership should be, *heart consecration to the service of Christ as our Master*. Yes! for we imagine that our Jesus has a claim upon the time, the influence, the talent, the property, and the person of every member of his church. "They shall say, the Lord is my God," but "He shall say it is my people;" "Ye are my witnesses, saith the Lord: and my servant whom I have chosen." Ah! brethren, may not the weakness of our churches arise from our overlooking this fact? How many are there, who would be offended if we questioned their piety, but who think that all the comforts of religion are for them, while all the work and duties thereto belonging are for some one else. Yes; in their pew, on the Lord's-day morning, they look out for the "provision of God's house," and all the sweets must be given to them; but alas! if they are "fat," they are not "flourishing." Obesity they may have, but we fear, in many the symptoms are dropsical, rather than good sound nerve and sinew for labour and attack. Hence, if good Deacon Smith invite an evening party, these sweetmeat Christians may find time to give him the favour of their presence, but that poor, old, bed-ridden sister, Widow Brown, down Rope-walk Alley, yonder, may weep and pine, and pray alone. Brethren, is it so? Then we say again: this is not a spiritual qualification for church membership. No, rather, of Christians we say, "in the words which the Holy Ghost teacheth," "For none of us

liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's."

Let us, then, ask every applicant for church membership this question—"Brother, if you join us, what part of the field will you cultivate? With what portion of the army will you throw in your sympathy and assistance? In what department of Christian labour shall we hereafter see you? Be it thus with us, beloved, and may the God of all grace fill the churches with men possessing these qualifications, and then, not only will each member at last receive the commendation of the Master, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord," but even now, such showers of blessings will fall upon the Church, as shall astonish even Zion herself, as she gratefully presents the inquiry, "Behold, I was left alone; these, where had they been?" "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

CONTENTMENT.

BY REV. CORNELIUS ELVEN.

WHAT a necklace of pearls we might string from the ocean of truth, all radiant with the beauties of contentment, as a fitting ornament for the "meek and quiet spirit, which is in the sight of God of great price." Here are some specimens: "I have learned in whatsoever state I am therewith content" (Phillip iv. 11); "Godliness, with contentment, is great gain, and having food and raiment let us be therewith content" (1 Tim. v. 6—8); "Let your conversation be without covetousness, and be content with such things as ye have." The son of David compares discontent to the horse-leech, which hath two daughters, crying, "give, give," which two daughters may be named covetousness and ambition; the type of the former we have in the rich man in the parable, who, not content with his well-filled barns, proposed to pull them down and build greater; and of the latter in the conqueror, who having subdued the whole world is said to have wept, because there was not another world to conquer; so having no railroad or aerial conveyance to take his army either to Mercury or Venus, must needs die of chagrin and discontent.

But our design is rather to regard that phase of the subject which pertains to Christians.

First, then, if we are to "be content with such things as we have," ought we not to be content with *Divine Revelation*? that is, why should we desire to be "wise above what is written?" "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children" (Deut. xxix. 29). It is worthy of our observation, moreover, that our Lord never gratified the curious and the speculative. Thus, when "one said unto Him, Lord, are there few that be saved?" He only replied by a practical injunction, "Strive to enter in at the straight gate," etc. And on another occasion, when Peter inquired concerning John, "Lord, what shall this man do?" Jesus saith unto him, "What is that to thee, follow thou Me."

Let us learn from this to keep to the steps and floor of the temple, and not to aspire to the lofty pinnacles, on which Satan once placed our Lord; for although He was safe there, the prince of this world finding nothing in Him—no ambition to excite, no pride to inflate—it is not so with us, the dizzy heights of vain speculation might hurl us from the pinnacle to the breaking of our bones.

Be content, therefore, with the *revealed fact of the fall*, without unavailing attempts to explain the origin of moral evil. The profoundest thinkers here have been in endless mazes lost, while the time and thought thus uselessly expended, had been much better employed in dispensing the revealed remedy which is contained in the gospel of Christ.

We say the same of the insoluble problem of *Divine sovereignty and human responsibility*; instead of vainly seeking to reconcile them with our imperfect reason, be content to receive them both from the lips of infinite wisdom, "No man cometh unto me, except the Father which sent me draw him" (John vi. 44). There is Divine sovereignty! and again, "Ye will not come unto me that ye might have life" (John v. 40). There is human responsibility! Receive them both, and wait the clearer light of eternity to reconcile them.

We venture also to submit, that we should be content to wait the accomplishment of *unfulfilled prophecy*. Many, we fear, have their "minds corrupted from the

simplicity there is in Christ," in opening the "seals," explaining the "trumpets," and analyzing the "vials," of the Apocalypse, especially in dogmatizing as to the *time* of the second advent. These, and many kindred topics, might be enumerated, by which we fear many are taken from the plains in which they might walk safely and usefully, and placed on the pinnacles which expose them to loss and peril. Not satisfied with the lower rounds of the ladder which reach the earth, they aspire to the top of it, which at present is lost in the effulgence of heaven.

The more common form, however, of discontent, is that which induces a *mur-muring at the dispensation of Divine Providence*. This phase of discontent is not limited to any condition or social position in life. The servant envies his master, and very often the master envies the comparative freedom from anxiety of the servant. Even the rich envy the richer neighbour; the commoner envies the peer, and the prince envies the monarch; and if we inquire at the very top of the social ladder, we shall be told that "Uneasy lies the head that wears a crown." The grace of God, we believe, is the only remedy for this moral ailment, for it is, "Godliness, with contentment that is great gain." This only will inspire the wish of Agur, "Give me neither poverty nor riches, but feed me with food convenient for me." A prayer, Bunyan says, "which is scarce the prayer of one in ten thousand, and has lain by till it is almost rusty." Yet this contentment, as a grace of the Holy Spirit, is attainable, and is mostly found among the poor and afflicted of the household of faith. In our pastoral visits among such, how often we have been reminded of the saying of a good divine: "If men knew what felicity dwells in the cottage of a godly man, how sound he sleeps, how quiet his rest, how composed his mind, and how joyful his heart, they would never desire the unsatisfying luxuries of the rich, nor the vanity of the ambitious." Rather would they sing with the shepherd's boy:—

"I am content with what I have,
Little be it, or much,
And Lord, contentment still I crave,
Because thou savest such."

It should be sufficient to induce this frame of mind for the child of God to reflect that infinite wisdom and infinite love chose his inheritance for him; and therefore, however difficult it may be to receive

such a truth, however hard the saying may seem, the condition of the believer, at any moment, is just that which is, for *him*, the best in the universe,—to doubt it, is to impugn the wisdom and love that ordained it to be among “the all-things which work together for good to those who love God, and are the called according to his purpose.”

We once observed a nurseryman setting various plants in his garden, and when placing some on the sunny side, we thought how conducive this pleasant site must be to their growth and fertility, but when we saw him planting others under the north wall, where little or no sun could ever cheer them, we asked, “Why put them there?” and the reply was, “Because these are a kind of plant that grow and thrive best in the shade and where the cold north winds blow.” Then moralizing thereon, we thought, so it is as with “the plants of our heavenly Father’s right hand planting.” He knows that some grow best in the shade of adversity, and when visited by the chilling winds of affliction. Witness the ancient Israelites, who “the more they were afflicted the more they grew.” The true church of God has never been nursed in the lap of worldly ease, nor cultured for heaven in the sunshine of earthly prosperity, but “through much tribulation the saints of the Most High have entered the kingdom.” Do not, therefore, dear reader, cherish a repining spirit, but seek to be content with such things as ye have. When the people in the wilderness were contented with God’s daily portion of the manna, it was sweet, but when they would be gathering more, it bred worms and stank. Seek, therefore, above all things to get into the ark of contentment, and then, like Noah, you may sit and sing, for as the waters increase, they will but bear up the ark to Mount Zion above, where storms and floods and tempests will be for ever unknown. Be assured of this, your every trial is most accurately weighed and measured in the everlasting covenant, which is “ordered in all things and sure.”

Such considerations have induced sweet contentment in the minds of God’s suffering servants in every age, of which we have not only abundant testimony in the sacred volume, but through all the subsequent ages of suffering and martyrdom, the “chosen, called, and faithful” have been enabled to “rejoice in tribulation.”

One of the ejected ministers in 1662, Mr. Browning, writes thus, from Northampton jail:—“I must now stay my pen to dry my eyes, because of the overflowing of God’s love upon my soul, for now I see if I had not somewhat of trouble to keep me down, I could not bear the weight of God’s loving kindness.”

Mr. Fairfax, writing also from the jail in Bury St. Edmunds, Suffolk, says, “Although I be a prisoner, shut up close now for twenty-seven weeks together, yet God has graciously provided for me—for if ever I had inward peace and contentment, with a good hope through grace, ‘I have it here.’ My adversaries intended, like Joseph’s brethren, my hurt, but my God hath made it turn to my good, and hath set me beyond the reach of earth or hell to hurt me.”

Good Richard Baxter, when banished also from his home and dearest friends, sang like a nightingale:—

“My Lord hath taught me now to want
A place wherein to put my head,
Yet since He’s mine I’ll be content
To beg or lack my daily bread.

“Heaven is my roof, and earth my floor,
Yet let me but my Jesus see,
In Him-I have a boundless store,
For He is all in all to me.”

Now, as a parting word, however paradoxical it may seem, we wish you a *discontented mind*! How, say you? Well, we will explain ourselves.

Let no Christian be contented with his present *attainments*. Paul was not, for though he had reached many staves of the ladder higher than we have, yet he said, “Not as though I had already attained,” etc. Another apostle exhorts us to “grow in grace,” and the motto on our banner must therefore still be *Excelsior*!

Be not content with your *usefulness*. And where is the right-minded Christian, be he parent, teacher, or minister, that is? Oh! how little have we done for Him who died for us? Never let us slack our hands nor restrain our prayers in Christian service, but rather be determined to die in our harness, in obedience to Him who, having sent us into his vineyard to labour and not to loiter, hath commanded us, saying, “Occupy till I come.”

Be not content with your *conformity to Christ*. This, you know, is the great end, the culminating point of your election, your redemption, and your calling. “Set the Lord, therefore, always before you,” as your exemplar, and never be content with your

present imperfect resemblance; let the ardent expectation of the Psalmist cheer you, while, like him, you exclaim, "Then shall I be satisfied when I awake with thy likeness."

Bury St. Edmunds.

SUN SPARKLES ON THE SEA OF THOUGHT, OR AIDS TO MEDITATION.

BY W. POOLE BALFERN.

The religion of Christ is not a mere impersonal intangible system of ethics.

Christ did not come to offer the people a sabre which strikes in silence, like Mahomet.

Christianity is life, but it is influential by virtue of facts, whose worth is their significance.

Man in his best moods is a serious being, and requires serious things to satisfy his heart.

But a little light brings life.

No cloud can be too dark to reflect the rainbow of promise.

Slight convictions make slight conversions.

The best eye to see truth is faith; the best heart to obey it, love.

It has been well said, that habits are formed out of single acts, as a cable out of single threads.

He who despiseth little things shall fall by little and little.

God teaches us by facts as well as by words. All life, indeed, to the spiritual mind, is but an active comment upon eternal truth, and God is constantly filling in the great outlines of prophecy with the brush of passing events.

There is honey in every cup of affliction which God puts into the hand of the Christian, but we generally have to wait until we reach the bottom of his designs ere we taste it.

He who waits constantly upon the Lord—waits for Him and his coming—will never bring to such either surprise or shame.

Faith, when truly enlightened, does perceive much, but never more, than God has promised to give.

The true Christian does not look at the grave, but *through it*, to his Lord.

The tears of affliction are often necessary to wipe out the dust of the wilderness from our eyes, and to keep the eye of faith clear and bright.

The coming of Christ is a vast whole, running all through time, made up of an infinite number of vital and beautiful parts, though we too frequently limit our thoughts to the one which is to be its wonderful completion and its chief glory.

How beautiful does the spring appear, as she comes forth laughing and dancing towards us, with her fair robes, her hands full of fruits and flowers, fresh from the lap of winter, with her gloomy face and desolate attire: and how fair and beautiful will the Christian appear, when, in answer to the voice of his great Lord, he comes forth from the embrace of death, arrayed in the garments of salvation, and clothed with the vigour, bloom, and freshness of immortal truth.

Eternal life will be an immortal spring to the believer, because Christ ever lives.

GOD'S COMMAND TO THE CHRISTIAN WIFE.

BY T. W. MEDHURST,

Author of "Streams from Lebanon," "Days of Light in the Dark Valley," "A voice from Glasgow on Baptism and the Church of England," etc.

IN the February number of the MESSENGER (pp. 37—39), we considered the principle of love as bearing upon the Christian husband. We now purpose writing on the principle of submission as bearing upon the Christian wife. To yield unhesitating obedience to the doctrine of Christian submission, indicates a high tone of spirituality of mind. The more spiritually minded we are, the more importance shall

we attach to this doctrine. Scripture not only enjoins on us that we submit to higher powers and to constituted authorities, but also that believers should submit themselves one to each other for the Lord's sake. "Submitting yourselves one to another in the fear of God" (Eph. v. 21). "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others" (Phil. ii. 3, 4). Children are bound to submit themselves to their parents in the Lord. Servants are to submit themselves to their own masters for the Lord's sake. Wives are commanded by God to be in submission to their own husbands. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church: and He is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. v. 22—24). "Wives, submit yourselves unto your own husbands, as it is fit in the Lord" (Col. iii. 18). "Teach the young women . . . to be obedient to their own husbands, that the word of God be not blasphemed" (Tit. ii. 4, 5). Peter also supplies us with this exhortation, "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word (without preaching) be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. 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. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sara obeyed Abraham, calling him lord: whose daughters (Greek, *children*) ye are, as long as ye do well, and are not afraid with any amazement" (1 Pet. iii. 1—6).

From this iteration and re-iteration we are taught that the highest and most important form of Christian submission is that enjoined on wives to their own husbands—this is submission akin to that which exists between Christ and the Church.

JESUS IS THE HEAD OF THE CHURCH. This is a sublime mystery, only to be known as Jesus is fully known. Jesus is the vital Head of the Church. Legally and spiritually, believers have life only in Christ, and from Christ. This life is as secure as the life of Christ Himself; for our life is hid with Christ in God, and Christ is our life. Jesus is the governing Head of the Church. He, and He alone, has the sole guidance, direction, and control in the Church. The Church can make no laws for herself. None other can make laws for her. To do so would be high treason against Christ's headship. The Church is subject unto Jesus, her Head, Master, Lawgiver, and in every sense belongs alone to Him. Jesus is the protecting Head of the Church. Her power and strength are all in Him. She can never be destroyed, she can never apostatize, she shall never be vanquished, while Jesus lives to defend, protect, and strengthen her. Jesus is the saving Head of the Church. He is the Saviour of the several members, and of the whole body. He saves her from the penalty of sin, from the power of sin, and to all eternity. No mortal nor angelic pen can ever fully set forth the full glory of the Headship of Christ over the Church.

The submission of the Christian wife unto her own husband is submission after the pattern of that which is due from the Church to Christ. "The husband is the head" of his wife in a far lower sense, but in a sense as real, as Jesus is "the Head of the Church." He is answerable for her debts, her comfort, her support, her protection. He is bound to defend her with his life. His name becomes hers, and they, being joined together, become one flesh. The wife's honour is the honour of her husband. Her cares, her weaknesses, her sorrows, her joys are his. The interests of both are the interests of each. The basis of the wife's submission to her husband is twofold—affection and allegiance. As the Church owes allegiance to Christ, even so does the wife owe allegiance unto her own husband. She cannot shake off this allegiance. It belongs unto her husband by the law of God and by the law of man—by the divine and the human. This submission is the submission of dependence. As the Church must rely on Christ, even so must the wife rely on her own husband. The one is no more the duty of the Church than the other is the

duty of the wife. The same law enjoins both. As the Church lives *for* and *in* Christ, even so should the wife live for and in her husband. If we read the Scripture aright, the wife has no will apart from her husband. The wife owes to her husband her obedience; he has a right to it. As the late J. H. Evans says, "It is a legal right; nothing can deprive him of it, unless he deprives himself of it. It signifies not what his character is, what his conduct is, what his temper is; he has a right to her allegiance in all things unforbidden of God. This right is given to him not by the laws of his country merely, but it is given to him by God Himself." Christian wife, remember—and we would earnestly press this upon your serious consideration—the Lord God who hath laid your sins upon his Son Jesus, who hath punished Jesus as your Substitute, who hath raised Jesus up from the dead, who hath exalted Jesus at his own right hand, and who hath commanded the Church to worship Him, that Jehovah God commands you as a Christian wife to render submission to your own husband in everything.

This submission must be based upon love, if it be that true submission which alone is acceptable in the sight of God. It is not the submission of "the weaker vessel," not the submission of necessity, but the submission of affection. It will not prompt you to say, "I *must* submit because I cannot help myself," but to say, "I *will cheerfully* submit, because I love Christ and because I love my husband." This spirit is a right spirit. This submission is for Christ's sake.

The extent of this submission is very wide. It must be "in everything." Not only in things that are pleasant, but in things that are painful also; not only in private, but in public likewise; not only to the converted, but to the unconverted husband as well. The gospel of Jesus requires, the Word of God demands of the Christian wife that in all things she strive to please, show kindness unto, and render submission unto her own husband. This submission, however, has a limit. "Wives, submit yourselves unto your own husbands as it is fit in the Lord." "*In the Lord*"—there is the limitation. The wife is bound to go so far, but no further. She is to do nothing that God's Word forbids; but "in everything" besides she is required by God to yield up her own will to her

husband. No fear of personal consequences ought ever so to prevail with a Christian wife as to lead her either to come short of or to go beyond this limit. Submit for Christ's sake and for the Lord's glory, and you shall find the performance of this commanded duty to be both easy and pleasant. Sanctify your submission by earnest prayer in the secret retirement of your closets. Do this, and a large measure of prosperity shall rest upon your own soul, upon the soul of your husband, and upon your family; for in keeping God's commandments there is great reward.

Obedience, prompt and hearty, to the commands of God is the sure precursor of blessings. Those who honour God shall surely be honoured of God. Let us never forget that all earthly ties will soon be broken; soon the most endearing and the closest relationships will be dissolved. Soon the husband must be separated from his wife, and the wife from her husband. Let us rise then superior to and above all earthly bonds. Let us submit ourselves unto Jesus, that we may realize an eternal bond of sacred union. Be not content to be linked only with the human, but, by faith in Jesus, let us also link ourselves with the divine. Be bound, through our Lord and Saviour Jesus Christ, to God; then you will be bound to holiness, happiness, and life-eternal. Oh! unconverted reader, if your eye lights upon this page, we exhort you to repent of your sins toward God, and to believe on the Lord Jesus Christ, that you may be saved. Peace be to the brethren, and love with faith, from God our Father and from our Lord Jesus Christ, through the Holy Spirit. Grace be with all who love our Lord Jesus Christ in sincerity and truth, for such only have love which endures immortally. Amen.

Glasgow.

VALEDICTORY SERVICES AT SHOULDHAM-STREET CHAPEL.

ON Monday evening, March 13, a meeting of the Church worshipping at Bryanston Hall, Orchard-street W., was held at the above Chapel (which was kindly lent for the purpose), to take leave of a young missionary, Stephen Paul Barchet, who is going out from their midst to preach the glorious gospel of Christ in China. Rev. J. H. Taylor, a medical mis-

sionary, who has laboured for several years in Ningpo, and in connection with whose mission Mr. Barchet will work, first gave an account of the extent of the Chinese mission field. He stated that every third man on the face of the globe is a Chinaman; that the territory is so vast, and the population so dense, that if the people could be joined hand in hand, they would form a line long enough to reach from the earth to the moon. He said that the providence of God had now opened to the step of the missionary the whole of the empire, containing nearly four hundred millions of inhabitants. His prayer was that the hearts of Christians might be stirred up, and that many might be disposed to devote themselves and their means to the Lord's work in that land. He could not but rejoice that a small and uninfluential church of not more than 120 members, none of whom were rich, and the majority very poor, should have been led to say, "We will send out our brother, and we will sustain him when he is out with our prayers, and we will support him with our money." They were a poor church, but they were rich—rich in that they had determined to send their brother out—rich in having such a brother to send out; and he could not but hope, too, that the example of what that small newly-planted church was doing would lead many other churches, whose numbers were much larger, and whose wealth was much greater, to do a great deal more.

Mr. Barchet then gave a simple and touching account of his conversion and call to the work. A native of Germany, he came to England in 1861, desiring to escape the restraint of his father's roof, and to enjoy the world. At the house of a friend he met Mr. Hall, a deacon of the church of which he subsequently became a member, who lent him a copy of "The Lord's dealings with George Muller." At this time, Mr. Grinzler, a German curate, a very dear friend of Mr. Barchet's, came to London to preach during the time of the 1862 Exhibition. Mr. Barchet hastened to visit his dear friend, but found him lying dead; he had been suddenly carried off by typhus fever. Mr. Barchet returned home crushed with sorrow, and asking himself, "Where should I be if I died so?" he prayed, read the Scriptures, and also the account of the conversion of Mr. George Muller (of Bristol), in the book that had

been lent him, and argued thus with himself: "Mr. Muller was a wicked young man—Christ Jesus has pardoned him—he can pardon me—the blood that cleansed him can cleanse me." He afterwards attended the ministry of Mr. T. D. Marshall, at Bryanston Hall, and soon found assured rest in Christ, and was baptized. He panted now to serve, with all his powers, his loving and beloved Redeemer, and being introduced to Mr. Taylor, offered himself for the Lord's work in China.

Mr. Barchet, with evident emotion, expressed the pain he felt at leaving his beloved friends, but said he would gladly give up all if he might carry the gospel where Christ was not known or named.

Mr. T. D. Marshall, the pastor, after a few words on the need of missions, and the duty of Christians, said that he, himself, felt deeply the parting, for he had for Mr. Barchet the affection of a father, and the love of a brother. Since the day that Mr. Barchet had known the Saviour, he had not wrung from his pastor one tear, or caused him one sigh; and now that they had to take leave of him, they did it with much pain, and yet, if with pain, still with joy; the pastor and the church gladly gave him, as they would their most precious gift, to the Saviour's service. It was a source of much comfort that Mr. Barchet would have the great advantage of the care, guidance, and help of so experienced a servant of God as Mr. Taylor. Mr. Marshall then solemnly charged him to take heed to himself and to his doctrine, saying that it would give him less pain to know that he had been slain by the enemies of the gospel, than to learn that he had fallen into sin or error. He added that the Church in sending him forth, were animated by a conviction that God had qualified him for the work; having given him not only a heart to serve Christ, but many natural and spiritual gifts to be devoted to his service.* With mingled gladness and sorrow he bade him farewell in the name of the Church.

The deacons, Messrs. Hall and Challice, then most affectionately and earnestly commended the missionary to God in prayer.

* Mr. Barchet, though slightly built, is yet capable of great exertion, very energetic, and industrious; he has a most gentle and affectionate disposition, attracting the love of all who know him, and yet he is resolute and firm. Though quite young, he already writes five languages, and has made most satisfactory progress in medicine during the short period he has been studying at the London Hospital.

Mr. Berger, known to be a warm and liberal friend to missions, then rose, and said that what he had seen and heard at that meeting had filled his heart with joy, it had also overwhelmed him with shame and grief that he had not done more for the cause of God, and he determined, with the help of the Lord, to do ten times—yea, a hundred times—more for Christ's work than he had done.

Mr. Taylor wished to add that the Lord's hand had been most graciously put out to assist the work. A gentleman, a perfect stranger, had, through a friend, most kindly offered a free passage to China to Mr. Barchet and another missionary who is going out with him; he begged the friends' prayers that the Lord would abundantly bless their kind helper.

Thanks for the use of the chapel were tendered to Mr. Blake, who kindly replied, and the meeting terminated with singing and prayer.

Mr. Taylor, with several other missionaries, hopes to be enabled to proceed to Ningpo in a few months.

OBITUARY OF MR. WILLIAM BOWSER.

THE subject of this memoir was born the 2nd of October, 1780. His mother, whom he highly revered, was a member of the Baptist Church at Broadmead, Bristol; and he well remembered assisting her to distribute, through the pews of that ancient meeting-house, the handbills which announced the *first meeting* of the Baptist Missionary Society there. His profound veneration for his mother was expressed by him in the memorial that he wrote for her tomb, and in a stanza of Cowper's poems to his mother's portrait.

His father was an attached follower of the Rev. George Whitfield; and the son, when yet a boy, purchased out of his pocket-money the hymn-book compiled by that great and good man. This book became a companion of his life, and, after seventy years, it still exists, bearing many marks in his own writing to testify his entire sympathy with the spirit of many of the hymns. Numerous were those he had learnt, and often sung with heart and voice.

He served his apprenticeship to a turner in Bristol. When a young man, he became superintendent of some iron-rolling mills near Uxbridge. Afterwards he removed

to Wapping, in London, carrying on business as an iron-merchant; but adverse circumstances compelled him to relinquish the same at considerable loss to himself, but none to his creditors.

In the year 1811, he became manager of the iron-works of Messrs. Lamb and Co., in Parson's-street, St. George's East, London. In later years, the business that he had conducted with success came into the hands of himself and eldest son.

In politics, Mr. Bowser was a decided and consistent Liberal. In younger life he actively supported all the liberal measures of the day. He steadfastly resisted the payment of church-rates, and was a delegate to the conference at which the Anti-State Church Association (now the Liberation Society) was formed. His attachment to the principles of the society was frequently evinced.

In 1808, he married Ruth Bower, the third daughter of Mr. George Bower, of Birmingham, and, after nearly fifty-seven years of a happy married life, he leaves the wife of his youth to mourn their separation, but to anticipate a reunion in another and brighter world.

This union on earth was blessed with thirteen children, four of whom have been transplanted to the church above; the other nine are members of the Church of Christ on earth, and several of the grandchildren have also devoted themselves to the Lord.

The long hours in which Mr. Bowser was engaged in business, did not prevent his taking an active part in the affairs of the Sabbath school, then only just beginning their wonderful history. His love for young people, and the encouragements he frequently offered, drew the hearts of both teachers and children towards him in affectionate attachment.

He became a member of the Baptist Church in Prescott-street, London, in the year 1816, where he remained for thirty-eight years, taking a deep interest in all its concerns, and generously supporting all its operations. He was three times elected to the office of deacon, but, until the last occasion, he declined to serve—his sensitive feeling suggesting that some other member was more worthy than himself for that honourable office. On the last occasion, however, he was much pressed to accept the office, and did so, remaining there and faithfully discharging the duties thereof

through a very trying period in the history of that church, and only when duty called upon him to retire did he resign his office and remove his membership to the church in Little Alie-street, where, amidst friends he had known for many years, he spent the last ten years of his life, beloved by the pastor and the people.

He served for many years on the committee of the Baptist Irish Society; as a trustee of the Baptist fund for aiding poor ministers; on the committee of the Baptist Evangelical Society; and on the committee of the Baptist Building fund, in which he took a special interest, to the close of his long life, having first suggested, in the year 1843, the excellent plan of granting loans without interest, repayable by instalments, to assist in building chapels, and was gratified to see the plan subsequently adopted by other denominations of Christians.

During the last four winters of his life, his health kept him a prisoner in the house; but his vigorous intellect and well-stored mind supplied him with resources and occupation when left alone. Now, especially, was the Word of God his companion; and his well-worn Bible contains very many references and remarks in his own writing. His constant solicitude for his children remained to the last, and as their interests extended and diverged, still he followed them by his prayers and counsel.

In the year 1861 he made his last will. In the draft of it, in his own handwriting, after giving directions that he should be buried in the tomb where his mother lies, the following passages occur:—

“At one period, not far distant, the Lord in mercy had so blessed the labour of my hands, that I might have divided a larger amount between my dear children, but the Lord gave it to me, and He hath permitted it to be lost from me, and blessed be the name of the Lord.

“I have thus finished that which is often commenced with reluctance, and completed with a desire to forget, and to wish far distant that day, to which it so distinctly refers; for myself, I think it has been by the Lord's help that I have been able to do it with the calmness of spirit its importance demands—my principal feeling has been a constant desire to be found waiting all my appointed time, confident that when that solemn moment shall arrive, which is to give to this instrument its acti-

vity and force, all my hopes will be resting on the perfect work of my Redeemer. Washed from all sin-stains in the fountain of his blood, free from condemnation by his perfect and complete atonement, clothed in the spotless robe of his righteousness, He will come again at that moment, carry me safely over the swellings of Jordan, and then none shall be able to force my ‘unbound spirit into bonds again.’ But not unto me only shall this blessedness be given:

“There, there shall parents and all their children meet,
And find with Christ in heaven our joys complete.”

“Should it be thought any improvement of the death of one in all respects so unworthy and undeserving of notice would prove useful to those who may attend, then let the text be that on which my soul hath found its support all my pilgrimage—‘Jesus Christ, the same yesterday, and to-day, and for ever.’”

In his last days the gracious presence of his Saviour was abundantly manifested.

On the Sabbath evening before his death, he was surrounded by nearly all his family, and listened with inexpressible joy to the reading of God's word, and to several of his favourite hymns, from the old companion of his boyhood, Whitfield's collection, one verse of which seemed to express his almost realized anticipations:—

“And when to that bright world I rise,
And join the anthems in the skies
Above the rest *this note* shall swell,
My Jesus has done all things well.”

On the following day his pastor visited him, and reminded him that he was going to the mansions prepared for him. He replied, “Yes, bless the Lord, my Saviour has prepared a mansion for me, but how wonderful to think that by his grace He has prepared *me* for the mansion.”

More than once his prayer was, “Come, Lord Jesus; take thy poor servant home.” Then, again, he would say, “Lord, give me patience.” The last expression of his faith was, “The sure foundation of my hope is in my Saviour's blood.” His last words were, “Lord, release me,” and in a few minutes more he gathered himself up to die; opening his eyes, he looked upward, and raising his hands, as if he already beheld the glory, he departed this life to enter upon that which is eternal.

He died on Thursday, the 2nd of February, 1865, in the 85th year of his age.

Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

IN SCHOOL.

THIS life, of which we think so much, is one long school time. And we who are so proud of our position, who imagine ourselves great, and wise, and important, are really scholars after all. Many of us are on the lower forms still, and we cannot rise, with all our struggles, until the Master gives the word. We all know something of the school discipline. We have felt the rod, and know something of the dark corner. We have worked well and a prize has been given us, and the teacher's smile has gladdened our hearts.

"I have toiled hard for twenty years, and am no nearer the realization of my wishes now, than I was at the beginning."

"Oh, surely not. You have been working and saving so long, you must have been more successful than you are aware of."

"No. Last week, by one loss, the accumulation of years was lost. And as it has always been, for my children's sake I have been industrious, and careful, and hopeful, and yet to-day I am as far behind as ever."

"Well, brother," said the friend, "still my advice is, trust and be not afraid. Nothing is impossible to the Lord, and He who has heretofore sent trials, may turn them all into blessings. Try to trust Him, even when his dealings are hard to understand."

Mr. Smith did try, though his heart failed him, and his strength grew feeble, still he looked to the Master and strove to say, "Thy will be done." And although with his little ones around him, it became harder to say it, still his faith pierced the gloom, and he "rested on the fatherhood of his God."

Soon after the above conversation, Mr. Smith had a lawyer's letter, summoning him to London. "Ah," he thought, "what new trouble has befallen me now?"

You see he was like most of us, always looking out for troubles, instead of blessings. He was disappointed. One of his transactions had, contrary to all expectations, proved surprisingly successful. By

one act he had gained five times more than his twenty years of toil and anxiety had done. He came back from London a richer and at the same time a wiser, less self-confident man. He was at school, and this is the lesson the Master had taught him: "The lot is cast into the lap, but the whole disposing thereof is of the Lord."

* * * *

It seemed as if the church at Clayrick could not do without Miss Tyler. She had no strong family claims upon her, and she gave herself up to the work of the church kindly and tender as her womanliness could make her; she was yet fearless in her defence of truth, and strove to do what she believed to be right. The poor loved her. If she sometimes gave them a kindly rebuke, if she strove to lead them into good habits, she was polite to them in their own houses, she was pitiful at sight of their woe. She conducted a large Bible class of young women, whom she loved as her sisters, to whom she gave her best hours, for whom no expense was spared. She visited the sick, and many a poor creature lying in pain and weakness and wretchedness has blessed the tender touch of that healing hand.

From such a visit she came home one day, happy and grateful. She had received nothing but blessings wherever she went. The rough man had modulated his tone as he spoke to her; the young girl had grasped her hand, with tears in her eyes, and thanked her for rescuing her from ruin; and the sick woman had said, "I never close my eyes at night without praying, God bless dear Miss Tyler, and reward her."

A happy smile was on the lady's lips as she entered her house. It is so sweet to be loved, it is such joy to have been useful. An earnest "God bless you," from trembling lips and swimming eyes, is the very best memoir to be heard on earth.

But in the midst of her happy, grateful reflections, a faintness overcame her. She tried to shake it off, but its power was too strong. She was forced to succumb. Long weeks she lay upon the bed of sickness and

pain, learning to endure; and a very difficult lesson it was. She could act, but endurance is a far more difficult achievement.

The Master had taken her away from her fellows in the very prime and vigour of a useful active life, into the dark retirement of the sick-room, until she could say, "Though He slay me, yet will I trust in Him."

* * * *

A minister of Christ's gospel worked almost day and night to spread the glad tidings. No sermons were ever more carefully and prayerfully prepared than his. All the week long he worked at them; in his walks he was gathering thoughts; in his reading he was culling ideas from other minds to enrich his productions. Every circumstance that occurred around him he looked at and thought over, and pressed into service as illustration. He never left anyone out: there was a word for the servant as well as the employer; a hint for the old as well as the young; an encouragement to the seeker, a warning to the backslider, an injunction to the thoughtless. But all seemed in vain. Day by day he toiled and prayed, night by night he waited and wrought, and yet, year by year, no souls were added to the church by his instrumentality.

At length, one Sunday afternoon, a brother minister being ill, he was requested to conduct a service for servants. He hesitated, and declined. He had nothing ready; he dare not go unprepared; he could not preach to them upon topics unintelligible, and in words that they could not appreciate. But the application was pressing. Surely he, a minister of God, would not send thirty persons empty away, because he could find nothing to say to them of the love of Jesus.

So he was persuaded, and went. He spoke humbly, timidly, and yet earnestly, for once not in the least trusting to his own eloquence, or giving out his own ideas, but simply waiting upon the Lord, and giving out to the people the words which the Spirit dictated to him. But a mighty power was at work that afternoon. A solemnity altogether unwonted was on the congregation; the people listened with eager faces and startled hearts, as they had never listened before; and the preacher spoke, scarcely conscious of his own words, but terribly in earnest through it all.

In the week that followed, six persons

came to him, inquiring, "Sir, what must I do to be saved?" More had been awakened from that simple unusual service than all the year before. The Master taught him a lesson that afternoon, by old words with an entirely new meaning: "Paul may plant, and Apollon water, but God giveth, the increase."

* * * *

A mother watched, with tearful eyes, her children growing up into life. She was a God-fearing woman, and had prayed for them, and taught them, and talked to them as only such a mother can. The Bible stories had been told them in simple, earnest language, which they could understand, and their little lisping tongues had been made to utter some simple prayer when the shades of evening fell. Day by day, line upon line, and precept upon precept, here a little and there a little. This is what the mother had given, not trusting to herself, but always committing her way to the Lord, and praying for his blessing.

And now the children had grown to man's estate, but there was not one who was a comfort to his mother; in different directions they had sauntered away, but all into downward roads. Their education, her example, all religious instruction seemed to be lost; her sons and daughters turned their backs upon their mother and their mother's God, and resolutely set out upon lives of sin.

Other mothers spoke to her of their children with pride and pleasure. "John is saving money fast; Richard is in an excellent situation; Mary is very happy in her new home, with a husband who loves her truly. I often say, what a pleasure my children are."

But this poor sufferer never talked about hers, excepting to the Friend of the friendless, and to Him her cries were, "How long, O Lord, how long wilt thou not listen to the voice of thine handmaid?" At length a change came. These children were smitten by the hand of God, and the agonized mother hung over them, fearing that they would die in their sins, and be for ever separated. One by one they were smitten with a dire malady, which brought them to the very verge of the grave, and terrified their souls. The cold waters seemed to be touching their very feet, when one, the eldest, cried out to God to have mercy on him. The others heard it, and trembled, but the angel of healing came,

and touched them all, and they were made whole of whatsoever disease they had. They were given back to the mother healed, not only in body, but in soul. The Master had taught his child a lesson which it is always sweet to learn, "Blessed are they that mourn, for they shall be comforted."

One more scholar was poor James. He had scarcely food enough, and his home was four bare walls without a comfort in it, so far as men could see. He was not clever, he was no philosopher, but he was a Christian, and in his solitude he called on the Lord who is never deaf. Very long he waited before any joy came to him. He suffered, and was reviled and laughed at and despised. But at length the morning came even to him. He closed his eyes, and sank peacefully back upon his pillow. "Ah, now I see," said he, "Thou hast kept me poor and miserable and scorned here that I might the more enjoy the rest that remaineth."

Ah, brothers and sisters, the Master's lessons are many, and sometimes difficult to understand, for we are but children after all; but are they not precious when once we can comprehend them? And is He not a loving teacher? Over and over again some lessons have to be given before we will remember and profit by them, but He is partial and kind, and in all our disobedience and stupidity He will not leave us until He has trained us to be fit to sit down in the kingdom of the Father with exceeding joy. School life will soon be over, and then how we shall bound to our Father's feet, and all lessons put away, all tasks fulfilled, all discipline over, shall we not look back upon this life and say gratefully with the light of eternity upon our darkened minds, "Who teacheth like Him?"

MAY THOUGHTS.

THE return of summer is always gladdening. The winter has been long, and dark, and severe, and our hearts look eagerly forward to days of calm enjoyment by the rippling brooks, or the sighing sea; idle hours beneath the grand old forest-trees of our island home, listening to the

musical whispers of the sweet green leaves. Refreshing times are such as these, in which we may gather strength for coming troubles, from which we may go gladly and gaily forth to the duties which call us in stern voices we dare not disobey.

Many a glad heart will welcome this May as one of God's precious gifts; especially those who are privileged to attend the May meetings. What glad gatherings are they! What earnest speeches are made! What cheering news is circulated! How delightful the meeting of friend with friend; how like it must be (in its small measure) to those meeting above, where the host, that no man can number, are before the throne!

But most of the meetings in connection with our own denomination have already taken place in April. Those interested in Christ's kingdom have rejoiced in its extension, and offered their praiseful song for the triumphs already achieved. They have also found some discouragements to mourn over, some regrets to make, some reason to wish something were different. And certainly they have discovered, if they have attended these meetings in a right spirit, many subjects for renewed earnest prayer to the God in whose hands alone are success and victory.

But there is one thought connected with these May meetings which appeals to us all. What have we done during the past year to promote the interests of the societies which are dear to us? What do we intend to do during the coming twelve months? We must not forget that societies are made up of individuals. With God's blessing upon our efforts, it is for us to decide what good shall be done, what progress made, by the return of the May meetings.

May is the beginning of summer. Dear friends, may it be a happy summer to you all. Amid the wondrous beauty of the world, may you get a glimpse of that better and brighter home,

"Where everlasting spring abides,
And never-withering flowers."

A useful and therefore a happy summer to all readers of the BAPTIST MESSENGER.

Poetry.

CHRIST IS RISEN.

PART I.

CHRIST is risen—words of cheer !
 Blessed news the angels gave
 To the women filled with fear,
 Standing by his empty grave :
 "Come," the heavenly voices said,
 "See the place where He was laid."

Christ is risen—He appeared
 Afterwards to those He loved ;
 Tenderly their hearts He cheered,
 And their unbelief reproved ;
 Till at length they saw their Friend,
 In a cloud, to God ascend.

Christ is risen—this was shown
 By the Spirit shed abroad,
 When the fiery tongues came down
 On the followers of the Lord.
 All the Spirit's workings prove
 That the Saviour lives above.

Christ is risen—thus we see
 How his work is fully done ;
 From the grave God set Him free,
 He accepts his well-loved Son.
 Christ removed his people's sin ;
 Righteousness for them brought in.

Christ is risen to prepare
 For his saints a place on high ;
 "Many mansions," bright and fair,
 Wait for them beyond the sky ;

Every ransomed one shall come
 To his place in yonder home.

Wellingtonboro'.

THEODORA.

THE DARKEST HOUR.

JESUS comes the nearest in the darkest hour,
 Gathering the feeble from the strong one's power,
 Spreading wings of shelter where the danger lies,
 Bringing weary pilgrims to the restful skies.

In the hour that's darkest, sweetest whispers fall,
 When the troubled spirits for the Master call,
 Softly in the silence of the blackest night
 Come the words, more welcome than the rays of light.

Precious are the lessons of the darkest hour,
 While their teachings leaving, sin will have less
 power,
 Heaven will come the nearer for our wistful gaze,
 And those bright regions, where each song is praise.

Words of peace all precious cheer the sinking heart,
 When the night is longest, bid the night depart,
 Precious hours of sorrow fall upon our way,
 Like refreshing rain drops in the sultry day.

Let us not be fearful in the thickest night,
 'Twill not last for ever, soon will come the light,
 Soon shall cease the threat'nings of the clouds that
 lower,
 Soon shall break the morning o'er the darkest hour.

MARIANNE FARNINGHAM.

Reviews.

Dorothea Trudel, or the Prayer of Faith. London :
 Morgan and Chase, 38, Ludgate-hill.

THIS most interesting volume contains a number of remarkable cases where sick persons were healed in answer to special prayer. As the cases are well certified, it is worthy of the thoughtful reading of the whole Christian church.

Joe Willers, or the Call to Repentance. By ELIZA B. HUNTER. London : Morgan and Chase, 38, Ludgate-hill.

A CAPITAL book, especially for young people. It is replete with Christian truth and experience, and cannot fail to do good. It is worthy of being largely circulated.

The Works of the Rev. Alexander Carson, LL.D. Vol. XVI. London : Houlston and Wright ; Dublin : W. Carson.

DR. CARSON was unquestionably one of the greatest Christian philosophers of the age, and withal a man

of immense literary industry. As a polemic he had few equals, and his works ought to be found in the libraries of all the Baptist families in Christendom. This collected and admirably got up edition of his works, cannot fail to be acceptable, not only to those of his own denomination, but as a whole, and should be welcomed by all lovers of evangelical truth. To ministers and students they are invaluable.

The Cottage Preacher. By the Rev. H. WATTS. London : Elliott Stock.

PLAIN, evangelical discourses, bearing out the title, and likely to be useful.

Worse than Death. A Tale. By HARRIET POWER. London : B. W. Partridge.

ILLUSTRATING the evils and woes of intemperance, and showing the insidious and deadly influence of

drink and bad company, and bad customs. We hope the book will be widely circulated.

Baptist Union Papers. Read before the Baptist Union, at its autumnal session in Birmingham, October, 1864. London: H. J. Trezidder.

The meeting of the Union in Birmingham was obviously a great success. This, in some measure, was owing to the place where it was held, but in no small measure to the admirable arrangements made for conducting its business. The papers which were read gave both an object and a tone to its proceedings, and were received with marked fervour by the assembly who listened to them. Possessing permanent value, they were then collected and printed in a cheap and useful form, and deserve a place in every Baptist library, school, and family in the kingdom. We trust their translation will renew the deep interest the denomination takes in its essential principles and the subjects in kindred alliance. When such brethren as Mursell, Brock, Gould, Birrell, Chown, and Underwood

write, we cannot think but readers in satisfactory numbers will be supplied. We could not indorse all that was read, but as a whole it is a good contribution of Scriptural thought for the churches.

The Impending Woes of Europe. London: Elliott Stock.

A respectably written pamphlet on a Momentous Subject, for those exclusively who are the students of unfulfilled prophecy.

Christian Poems on Spring and other subjects. By TIMOTHY HARLEY, and published by Jarrold and Sons. Have our cordial recommendation.

The Sword and Trowel for February and March, is full of vigour and rich variety, and we trust will do good execution both in slaying error and building up the kingdom of truth.

Ragged School Union Magazine. Acceptable as usual.

Denominational Intelligence.

MINISTERIAL CHANGES.

GLASGOW, BATH-STREET.—Rev. T. A. Holyoak, from Bristol College, has accepted the pastorate of this church. The church has removed from the Scottish Exhibition Rooms to the Educational Hall, in the same street. This is a smaller and more comfortable building.

CONISTONE, LANCASHIRE.—The Rev. G. Howells, from Whitworth, Monmouth, has accepted the pastorate of this church.

WOLVHY, WARWICKSHIRE.—The Rev. Charles Payne, from Chilwell College, has accepted the pastorate of this church.

STOKE-ROAD, GOSFORD.—The Rev. C. H. Harcourt, from Messenden, has accepted the pastorate of this church.

SCARBORO' SECOND CHURCH.—The Rev. J. Lewitt, from Nottingham, has accepted the pastorate of this church.

WOOTTON, BEDS.—The Rev. J. Inglis, from the Metropolitan Tabernacle, has accepted the pastorate of this church.

FISHERGATE CHAPEL, PRESTON.—Rev. J. Odell, from Rathmines, Dublin, has accepted the pastorate of this church.

ASHTON-UNDER-LYNE.—The Rev. J. Hughes, from Pontypool College, has accepted the pastorate of this church.

ACORNINGTON, BLACKBURN-ROAD.—W. H. Wylie, late of Romsey, has accepted the oversight of this church.

PLYMOUTH, UNION-STREET, STONHOUSE.—J. Flory, late of Bethnal-green, has accepted the pastorate of this church.

ST. NEMOTS.—Rev. J. S. Wyard, late of Cottenham, has accepted an invitation from this church to labour there.

BEDWAS, MONMOUTH.—The Rev. W. P. Williams, from the North Wales Baptist College, was ordained pastor here on the 1st of March.

On Thursday, March 16th, services were held in connection with the settlement of the Rev. W. C. Ellis as pastor of the church, Chenies, Bucks. A large number of ministers and friends partook of tea in the schoolroom. The public meeting was under the presidency of J. J. Smith, Esq., of Watford, who, after a hymn had been sung, and prayer offered by the Rev. J. Lawton, of Berkhamstead, delivered a kind and appropriate address, declaring his attachment to Chenies, and the Church of Christ assembling there, and cordially welcomed the pastor to his new charge. The Rev. W. C. Ellis then presented some reasons for concluding that he had been led by Divine Providence to accept the unanimous invitation to the pastorate. Addresses of hearty welcome were then delivered by the Revs. J. Butcher, of Weston-Turville; R. Bayne, Rickmansworth; T. Peters, Watford; T. Preston and J. H. Snell, of Chesham; and G. Warne, of Sarratt; when the lateness of the hour prevented other brethren from addressing the meeting.

BOURN, LINCOLNSHIRE.—On Wednesday

March, the Rev. J. Greenwood, B.A., late of Chilver College, was ordained pastor of the church meeting in the above place. The charge was given to the minister by the Rev. W. Underwood, that to the church by the Rev. T. R. Stevenson. The following ministers took part: Revs. W. Orton, J. Shaw, T. Barrass, and G. Fowler.

RESIGNATIONS.

BAPTIST.—Mr. E. J. Silvertown has given notice of his resignation of the pastor's office in the church at Zion Chapel, Chatteris, Cambridge.

WILLINGHAM.—The Rev. J. Kerridge has given notice of his intention to resign the pastorate.

HIGH WYCOMBE.—The Rev. H. Stembridge has given notice of his intention to resign the pastorate.

TRINITY CHAPEL, BOROUGH.—The Rev. W. Hawkins has intimated his intention to resign the pastorate.

GRAVESEND.—The Rev. E. S. Price, B.A., has resigned the pastorate.

RECOGNITION SERVICES.

THE recognition of the Rev. W. Burton, as pastor of the Kingsgate Baptist Chapel, Holborn, was celebrated on Wednesday March 29th. A sermon suitable to the occasion was preached at three o'clock in the afternoon, by the Rev. C. H. Spurgeon. A tea-meeting was held in the Lecture-hall. At seven o'clock the service commenced, the Rev. C. H. Spurgeon in the chair, supported by several ministers and friends. Prayer was offered by William Warren, of the Tabernacle College. The meeting was addressed by the Rev. Mr. Oford, who delivered the charge to the church. Mr. Craswall, senior deacon, gave an interesting historical sketch, from which it appeared that the church had been in existence 150 years, and had numbered among its pastors the names of Dr. Gifford and Mr. Ivimey, the founder of the Baptist Irish Society. The Rev. W. Burton gave an account of his conversion and the leadings of Divine Providence in deciding him to accept the pastoral office. The charge to the minister was delivered by the Rev. James A. Spurgeon.

SUNDAY, the 2nd inst., being the anniversary of the settlement at Woodstock, Oxon, of the Rev. J. T. Hughes, late of the Metropolitan Tabernacle College, as pastor, two sermons were preached by the Rev. B. Arthur, of Coate; and on Tuesday a public recognition service took place in the chapel. The devotional exercises were conducted by Rev. B. Arthur. The principles of the Baptist denomination were ably set forth by Rev. W. Allen, of Oxford. The charge to the pastor was delivered by Rev. P. Ness, assistant pastor at the Metropolitan Tabernacle, and an address to the church was given by Rev. F. F. Medcalf, of Middleton Cheney. About a hundred persons partook of tea in the Town-hall, after which a public meeting

was held in the chapel, presided over by the pastor, when addresses were delivered by each of the ministers above named, and Rev. W. Irvine, of Shipton, and Davis, of Charlbury.

On Tuesday last week, services were held in Yates-street Chapel, Birmingham, in recognition of the pastorate of the Rev. T. W. Thomas. The afternoon service was opened with reading and prayer by the Rev. W. L. Giles. A confession of faith was then made by Mr. Thomas. The prayer for the young minister was offered by the Rev. G. B. Johnson; after which a most eloquent charge was delivered by the Rev. Charles Short, M.A., of Swansea. The service was concluded with prayer by the Rev. F. G. Marchant. In the evening, after reading and prayer by the Rev. J. P. Barnett, two admirable discourses were delivered on (1) "The Church in Relation to its Pastors," by the Rev. J. J. Brown; (2) "The Church in Relation to the World," by the Rev. C. Vince. These interesting services were brought to a close with prayer by the Rev. J. Richards.

ZION CHAPEL, WILDBRNESS-ROW, CLERKENWELL.—The following interesting services were held in connection with the formation of a Baptist Church at the above place. On Sunday, March 26, Mr. Woollacott preached a powerful discourse from Matt. xvi. 18. In the evening, Mr. Mose, of Cranfield, Beds., preached from Isaiah xlii. 11. In the afternoon, about thirty-five brethren and sisters met. Mr. Woollacott presided, and gave the right hand of fellowship to the friends comprising the church, five of whom had the previous Sabbath put on Christ by Baptism. Mr. E. Hewlett was unanimously elected pastor, Messrs. F. A. Newton and G. Eaton chosen officers of the church. May they be long spared for further usefulness. The following Lord's Day, Mr. Hewlett preached in the morning from Ezekiel xxxiv. 36; in the evening, from Psalm cxxxii. 15, at the close of which the friends commemorated the dying love of Christ in breaking of bread. The following Tuesday a tea and public meeting took place, to recognize Mr. E. Hewlett as their pastor. About 120 sat down to tea, and a large gathering of friends came in the evening, to hear addresses from the following gentlemen:—Messrs. Cousins, Stringer, Woollacott, Dearsly, and Norton. In the course of the evening some lines were read (composed by a sister) to welcome Mr. H. among them.

PRESENTATIONS.

The Rev. Henry Watts, now leaving the Baptist Church at Golcar, Huddersfield, for the Baptist Church at Stanningley, was, on Saturday, the 25th March, presented with a handsome gold watch, of the value of £21, also with a purse for Mrs. Watts, containing the balance of the subscriptions that had been spontaneously given.

The Rev. Giles Hester, lately of Woodgate

Chapel, Loughborough, was, on the 28th March, presented with a ten guinea clock. The meeting was a farewell to his people. He is now going to minister to a Sheffield congregation. On Sunday, the 20th, he preached his farewell sermon. Mr. Hester was also presented with a writing desk.

NEW CHAPELS.

A new Baptist chapel is about to be erected in the Canterbury-road, Kilburn. The foundation-stone was laid by Mr. George Axton, on Thursday, March 23rd. The Rev. Jabez Burns, D.D., the Rev. W. A. Blake, and the Rev. W. Stott engaged in conducting the services. The Rev. J. Clifford also spoke. The meeting then adjourned to Grenville-place school-room, lent by the Rev. J. C. Gallaway, M.A., for the occasion. Upwards of 100 persons sat down to tea. The chair was taken at seven o'clock by Mr. Axton, and after singing and prayer, the Rev. T. Hall, the pastor, stated that after securing the site of the land from the Ecclesiastical Commissioners, the church and chapel began at the same time. In June last small rooms were opened, where the Gospel had been preached, souls converted, and a church of nearly thirty members gathered. The chairman and others then spoke. The collections for the day, including a donation of £20, given by Mr. Axton, and other cheques that come to hand, amounted to about £63. This is the first Non-conformist chapel on that side of the Edgware-road, and is in a populous and rising district, where there are many opportunities for Christian usefulness.

A chapel has just been erected in Wick, Caithness-shire, for the accommodation of the church which has for forty-three years assembled in an "upper room" in the High-street. The chapel is substantially and neatly built, and will accommodate about 600 persons. The opening services took place on Sunday, March 5th, when the Rev. J. E. Dovey, of Edinburgh, preached morning, afternoon, and evening, in large congregations. The cost of the new chapel was stated to be about £1700, towards completing the payment of which the assistance of friends was urgently desired.

MISCELLANEOUS.

THE OLD WELSH ASSOCIATION.—The above association is to be held this year at Presteigne, Radnorshire, on Tuesday and Wednesday, the 6th and 7th of next June. Conference to begin at eleven o'clock a.m., the first day.

DEATHS.

It is with deep regret we record the death of Mr. Robert Pyne, Baptist minister, Weston, Northamptonshire, who was well known in the denomination, and who for nearly forty years stood connected with that body. His death took place on March 11, after a long and very trying affliction, borne with Christian patience and submission to the Divine will; and his mortal remains were followed to the grave by an affectionate family and a loving and sincere flock, among whom he laboured successfully for many years.

DEATH OF THE REV. W. UPTON.—The Rev. W. Upton, the minister, during forty-four years, of the Baptist church, St. Albans, has been called to his rest, in the sixty-ninth year of his age. His deeply attached church and congregation mourn the loss of a faithful pastor, scarcely less so, indeed, than his widow and only daughter. The illness which terminated in death, began just before Christmas, but only a fortnight ago it was fully expected that he would be able to resume, at least

partially, his pulpit duties. The night before his death he passed in pain and uneasiness; but it was regarded as a temporary depression, perhaps attributable to the inclemency of the weather—and did not excite alarm. On Saturday, 25th March, he got up and dressed, and was seated in his arm-chair in his upstairs sitting-room. In the afternoon Mrs. Upton, on entering his room after a momentary absence, found that, probably in his sleep, quietly and painlessly, his soul had left its body and returned to the bosom of its God. So passed away the faithful spirit, calmly and sweetly as the setting sun at close of day. The deceased was the son of the well-remembered Rev. James Upton, for upwards of forty years pastor of Church-street Chapel, Blackfriars, now known as Upton Chapel. In his last illness the departed was comforted by the brotherly sympathy and Christian communion of the ministers of the Church of England, amongst others, the Rev. Dr. Nicholson, the rector of the parish in which he resided; and two of them, the Rev. H. N. Dudding, vicar of St. Peter's, and the Rev. H. Smith, incumbent of Christchurch, followed to the grave the remains of their brother in Christ. The funeral took place on Friday the 31st. Many of the shops in the town were partially closed, and these signs of respect extended to most of the places of business. Most of the male members of his church followed the remains of their late honoured and beloved pastor to the tomb. The Rev. C. Bailhache, of Cross-street Chapel, Islington, late of Watford, officiated. It is a rather remarkable fact that a former minister of the chapel, the Rev. John Gill, filled that office for fifty years. He died in 1809, seventy-nine years of age. To him succeeded the Rev. John Carter, who was five years minister, and died in 1816. The Rev. John Sargent next became the pastor, and he was Mr. Upton's immediate predecessor. The funeral sermons were preached on Sunday, April 2nd; in the morning by the Rev. Samuel Booth, of Birkenhead, formerly a member of Mr. Upton's congregation, and in the evening by the Rev. William Braden, of St. Albans.

BAPTISMS.

- ASHFORD**, Kent, St. John's-lane, March 26.—Three, by Mr. T. Clark; one of the candidates was in her sixty-second year.
- ASTLEY BRIDGE**, Lancashire, April 9.—The ordinance of baptism was administered by Mr. J. Harvey; number not given.
- BURY ST. EDMUNDS**, March 1.—Seven, by Mr. Barrett, for Mr. Elven.
- DEBBOROUGH**, Northamptonshire, April 8.—Six, by Mr. T. Hayden.
- EXETER**, Bartholomew-street, March 26.—Seven, by Mr. J. Field, from Mr. Spurgeon's College. This is the first baptism since Mr. Field's ministry: it is now two years since the last baptism. Our prospects are cheering.
- FRANSDEN**, Suffolk, Feb. 25.—Four, by Mr. G. Cobb; two of these were husband and wife.
- GLASGOW**, North Frederick-street, April 2.—Three, by T. W. Medhurst, pastor.
- Glassford-street, Trades' Hall, March 26.—Five, by Joshua Denuvan. The new Baptist Church, assembling for the present at the Trades' Hall, have had a temporary baptistry erected.
- HALIFAX**, Pillow-lane, March 16.—Eleven. March 27.—Ten, by Mr. T. Michael.
- INVERNESS**, March —.—Two, by William Grant, of Grantown, in the River Ness; near four thousand persons were present, who witnessed the ordinance with solemn interest.

THE ERRAND OF MERCY.*

BY REV. C. H. SPURGEON, MINISTER OF THE METROPOLITAN TABERNACLE.

"For the Son of Man is come to seek and to save that which was lost."—St. Luke xix. 10.

GOD came down from heaven but once to be united with human flesh. On what errand did He come, and who were the objects of it? What agent was employed? What method was pursued? With what success was it attended? Our text gives us the information: "The Son of Man is come to seek and to save that which was lost." Let us speak briefly upon these four points.

I. As to the object of the errand—"The Son of Man is come to seek and to save that which was lost." That word lost is constantly applied by desponding and despairing persons to themselves. They say, "I am lost—I feel that I am lost, wholly lost; there is no hope for me." Herein they betray both their ignorance and their unbelief;—their ignorance, for to be lost is nothing so peculiar that they should claim to be heritors of a strange doom, since the whole race is lost;—their unbelief, since Christ came especially to seek and to save lost ones. Therefore their being lost is not a ground for despair, but may be construed into a ground of hope. Let us think over that word "lost," and see in what sense those are lost whom Christ came to save.

Christ came to save those who were lost hereditarily. You often hear people say, Man is in a state of probation. No such thing. There is no man now in a state of probation. Adam was in a state of probation, and man in Adam was in a state of probation in the garden so long as he stood in obedience to the test that was given. He was upon his trial, but the moment that Adam tasted of the forbidden fruit the probation was over; he was a lost man. And our probation was over too, for we were lost in Him. Man in this world is either in a state of condemnation or a state of salvation. He that believeth not is not in a state of probation; "he is condemned already, because he hath not believed on the Son of God." We have Divine authority for this. A man who has believed in Jesus is not in a state of probation, for "there is therefore now no condemnation to them that are in Christ Jesus, and, beloved, now are ye the sons of God." The fact is that we are all absolutely lost through the sins of Adam, and we need a revelation to show us that we are absolutely saved in the righteousness of Christ. It is not a question whether I shall fall or no. I have fallen, I have fallen in Him. "By the offence of one," says the Apostle, "many were made sinners." I stood once in Adam; but when Adam fell, he so represented me and all my kith and kin, that I fell in him, and fell so as to be hopelessly and for ever lost, if Jesus Christ had not stepped in to seek and to save that which was lost.

We are lost, again, in another sense; we are lost naturally. It is supposed by some that man has it now in his power to choose his own character, and so become the arbiter of his own destiny; that his nature is at first in such a state of equilibrium, that he can select either the strait and narrow path of rectitude, or pursue the broad road which leads to destruction. Nay; my dear friends, both experience and Scripture teach us otherwise. We are born with natures that incline towards that which is evil, and never of themselves tend towards that which is good. "Behold," says David, "I was born in sin and shapen in iniquity, and in sin did my mother conceive me." Well did Job ask, "Who can bring a clean thing out of an unclean? Not one." How, then, can he be pure that is born of a woman? How, then, should it happen that we who are impure should be the parents of pure children? Such a thing is not possible. The whole head of human nature is sick, and the whole heart fainteth. Naturally, from the very birth we go astray, speaking lies. There is written upon human nature, by the finger of our

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No. 79, NEW SERIES.

first parent, this word, "Lost"—lost to God, therefore lost to the virtuous exercise of the affections and the true balance of the judgment, lost to rectitude, the will lost to obedience, the mental vision lost as to a sight of God, the moral sense lost as to that proper sensibility of conscience by which it shall stand out against sin. The reigning power in man is dislodged from its place; manhood's glory, his victory and integrity, lost, lost for ever, "unless some greater man restore it." This is how we describe the whole human race, and, so, surely those whom Christ came to save were hereditarily and naturally lost. Among these there are some so totally lost to all feeling that they do not know they are lost. Even the preaching of the gospel does not suffice to bring them to a consciousness of their condition. Their conscience has become seared, their heart is hardened by perversity in sin. If they once knew what it was to tremble at the wrath to come, that time is past. Even the wooings of Divine mercy fall upon them as oil would fall upon marble, and run off without producing any effect. They wish they could feel; they envy souls that despair, and wish that they could themselves despair. They despair, however, of ever being able to get into a good enough state of heart to despair. "If aught is felt," says one, "'tis only pain to find I cannot feel," and scarcely much of that. Now, even such Jesus Christ came to save; and we know this, because such were some of us. Do not I recollect the time when I would have given my eyes for a tear, and would have been willing to suffer anything if I could but have bent my knee and uttered one groan; but my heart would not yield a sigh or my eyes a tear. I turned to the book of God, but that did not move me. I listened to the preacher without emotion. It seemed as if even a dying Saviour's groan could never move a heart so base as mine, and yet I bear witness that Christ came to save such, for I do rejoice myself in his salvation. You who are lost to all feeling may well catch at this text, "The Son of Man is come to seek and to save that which is lost."

Then there are others who are lost to all hope. It is in vain that you pray with them. They rise up from their knees, and thank you for your prayers, but they are assured that God will never hear them. They do themselves sometimes pray; necessity drives them to their knees, but they pray with the conviction that they are merely talking to a God whose mind is made up about them, and determined to cast them for ever from his presence; comforts that are available to others are of no use to them. You may adroitly seek to adjust your consolation so as to suit their case, but they ward off your comfort as skilfully as a warrior guards himself from the enemy's arrow with his shield. They will not hear a word of comfort, charm you never so wisely. They have made up their minds that there cannot be anything in the book of God to them except thunder and lightning, and a certain looking for of judgment. Ay, and if they had their own names put in the Bible, and a promise appended to their names, they would deny their own names and the promise too. They have come to be in such a state of subjection to that tyrant Unbelief, that they say, "Never shall I have hope; it is impossible that such a sinner as I am should ever be a partaker of eternal life." If you ask them the reason of this their despair, they cannot always tell you. "No," they say, "I would not tell any man living what I have done and what I feel." In one case it is some overwhelming sin; in another case, it is having resisted at certain periods the convictions of conscience; or yet again it is old age, their having been so long a time living in impenitence. They have all different arguments, and none of them are the arguments of truth. They believe Satan's untruth, that God is not willing to forgive, in preference to God's own oath: "As I live," saith the Lord, "I have no pleasure in the death of him that dieth, but had rather that he would turn unto me and live." I do not know how it is that these poor souls manage to get away from such texts as these—"All manner of sin and blasphemy shall be forgiven unto men," "The blood of Jesus Christ

his Son cleanseth us from all sin," "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them;" and such an one as this—"This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am the chief." I say I do not know how they escape from the soothing influence of such words of hope; but they do manage by some means to fly from them, and still they hug their chains and sit in a sort of wilful bondage, in the darkness of their dungeon. Yet such Jesus came to save, for there are some here of elastic step and bright eye who sat once in affliction. You have been brought out of the valley of the shadow of death, and He has broken your bonds asunder. You can sing unto God, and your songs shall testify to others who are your fellow-captives that Jesus Christ has come to seek and to save that which was lost.

Some whom Christ saves are lost socially. They are not mentioned in the family now. It brings such a pang to the mother's heart, such a flush to the father's cheek. They could not enter now into any respectable society; they are marked men and marked women. There are some who are lost even before the laws of the land. The hand of justice has been laid upon them, and they are under the law; they are even marked as felons, it may be. And yet the Son of Man has come to seek and to save those who are socially lost. When the gates of society are shut, the gates of mercy are not shut. When man considers the case to be utterly hopeless, and men are put as it were into a sort of lazar-house, lest the infection should spread, Jesus walks into the lazar-house, and touches the leper, and says, "I will; be thou clean." Ye may shut them out from yourselves, but not from the Saviour. When they have come to the worst, and have run their round of dissipation, till they themselves are jaded and sick, still can the Master step in and whisper into that ear, rendered attentive by pain and sickness, and snatch the fire-brand from the flame, to the glory of his own grace.

Others whom the Saviour doubtless came to save were, at one time, lost awfully and determinedly. Here have been those who have made a league with Satan—a covenant with death. They have said, "Turn? Never, I will burn first." They have not only resisted conscience, but they have, as it were, proclaimed war to the knife against conscience and against God. They called heaven and earth to witness that they were the slaves of Satan, and had chosen him to be their master, and would serve him to their dying hour; yet their covenant with death has been broken and their league with hell has been disannulled. God has yet, by mighty grace, made them quite as decidedly his servants as they were once the servants of the evil one. Oh! what hath not grace done? What can it not still do? Take the word "lost" in the very worst possible sense that you can attach to it, and still my text shall apply to it also. The Son of Man is come to seek and to save that which was lost. Perhaps of all lost souls, the most miserably lost are those who perish under the sound of the gospel. There are some of you who have been prayed over, and preached at, and wept over year after year, till you seem to be hopeless cases. Ye feel yourselves that there is a hardness which is begotten in the light of the gospel—it is not begotten anywhere else. That same sun which melts wax hardens clay, and it has hardened you after an awful sort, till now you really dread to hear lest you should drift further still. Well, even such Christ came to save. The Son of Man seeketh and saveth such. Now I am conscious that my language cannot sufficiently express the extent to which the word "lost" may be applied. Some of you think there is very little difference between you and the damned in hell: they *feel* the flame, you are *waiting* for it. You feel that they are undergoing the execution, while you are in the condemned cell; they have heard Christ say, "Depart, ye cursed;" you feel that you are cursed, though He has not yet said "Depart." You think (though you think wrongly, let me say) that your death-

warrant has been signed and sealed; you declare that you might as well be banished from this world, for you know that if you live ever so long, you will live and die without hope and without God. Ah, poor soul! Jesus Christ has come to seek and to save just such as thou art, and I pray to-night, notwithstanding all thou sayest to the contrary, that He has come to seek and to save thee—even thee. Such the woe-begone objects of this mission of mercy, now let us turn to the agent of mercy—the Saviour of the lost.

II. If the lost are to be saved, some one of extraordinary character must come to do it; nay, if they are to be sought, it needs a special messenger. Ordinary men, if they have to seek the lost ones, grow weary in the search. Perhaps they have to seek them where pride does not like to go, or to follow them when their perseverance fails, and their patience cannot endure. It needs a special one to seek. But when the sinner is found—oh, who can *save* the found one? No human arm is long enough, no human merits strong enough, no human plea prevalent enough; it is delightful, therefore, to read that the Son of Man has come to seek and to save that which was lost.

Who is this Son of Man? “God over all, blessed for ever.” Though peerless in dignity, He assumes a humble title with a lowly estate when He condescends to this menial service. Before He came to be the son of Mary, He was the eternal Son of God. He sat upon the throne of his glory, adored by the spirits which his own hand had made, but He came down from yonder starry sky to seek and save the lost. This proves how full of pity, how condescending, and how kind was God’s eternal Son. Lost one! here is some comfort for thee. If Jesus from the throne of glory pities thee in thy lost estate, and if it is the same pitying one that is come to seek and to save the lost, then is He not the one to find and to save thee?

But remember who He is—the Son of Man, He gives Himself that title—the Son of Man! He feels as thou feelest; He was tempted on all points like thou art tempted; He never had a single sin of his own, but He bear the sins of many, and He knows what the weight of sin is. You think Christ has forsaken you. Christ once thought his Father had forsaken Him: “My God, my God, why hast thou forsaken me?” he cried. You are broken in heart; He knows what that means. He said, “Reproach has broken my heart.” You think that all God’s waves and billows have gone over you; He said they had all gone over Him, and in very truth they had. It is not possible you should have a grief deeper than that which the Saviour knew. You cannot plunge lower than He went. What if I say that though sin is come over you so that you cannot look up, there cannot be so black a cloud of sin between you and God, as there was once between the Substitute and the Father, for all the sins of his elect ones rolled like an ocean’s tempest between the God of Justice and the surety who was smitten in our stead. Think of Christ, thou brother who art lost, as being just, such a one as thyself, except sin—poor, having not where to lay his head, destitute, afflicted, and tormented, as much as thou canst be. He is the Son of Man! Oh! rest thou upon that tender bosom, and confide in that compassionate heart! If it were merely that He came from heaven, it would be a proof of love and a token of sympathy, but that is not enough. It is written, “He is come to seek and to save;” here is a proof of his activity: He does not sit still and pity men, does not stand up and propose a plan for them, but He is come! The angels celebrated his advent when they sung, “Glory to God in the highest! on earth, peace and goodwill towards men.” The Son of Man is *come!* They watched Him in his journey through the thirty years of his earthly pilgrimage, and they seemed to sing, “The Son of Man is come to seek and to save.” But how the song must have deepened with a wondrous emphasis, when they saw Him sweating in Gethsemane great drops of blood, when they saw Him dragged, and scourged, and tormented by the Roman

soldiers, when they saw Him bearing the weight of the cross, when they marked Him fastened to the bloody tree, pouring out his soul in streams of blood and gore; how they must have felt then that the Son of Man was come to seek and to save! Earth heard the note "We have seen it! The Son of Man is come." Sin heard it, and death heard it, and when the Saviour bowed his head upon the cross, there went up a shout, "The Son of Man is come;" and startled Hell heard it, when Satan saw those whom he had expected to be his prey delivered by the strong arm of the sufferer. Heaven heard it as the peal rolled forward, and angels said, "The Son of Man is come to bring up hither that which was lost." See, then, there is activity in the Saviour, and on this you may rely. I shall say but little else concerning the Saviour, except these few thoughts which may gather up much. He who has come to save thee loved sinners from before the foundation of the world, was appointed of God to be their Saviour, comes on a divine commission clothed with the spirit of power, comes with an atoning sacrifice in his hand, comes with a plea in his mouth, the voice of blood, which speaketh better things than that of Abel, comes with love beaming from his eyes, and overpowering compassion in his heart, comes not to those who come to Him, but to those who cannot come and are afraid to come. The Son of Man, none other than He, who said, "I am meek and lowly of heart," has come to seek and to save the lost.

III. Notice the plan of this loving commission. It does not say, "He is come to save" merely, but "to seek and to save." It is an astounding thing, and a great proof of human depravity, that men do not seek salvation of themselves. They desire it, but they deny the necessity of it, and would sooner run away than be partakers of it. If you pass by a dispensary in the morning, you will often see the poor out-patients at the door, and when the time comes for the doctor to see them, many will be found waiting in his outer room; but you do not often hear of a surgeon who will go seeking for gratis patients. But my Saviour not only cures, but seeks the patients out; and if He did not, He would never have patients, for our sickness is of a kind that never brings men to the physician, but drives them farther and farther from Him. He is come to seek them; He seeks them by the gospel; to-night He seeks some of you. He seeks them by providence. Sometimes his *rough* providences seek them. At other times the daily mercies of his goodness beckon them to come. He seeks them; He seeks them by the death of their fellows—a mother's dying bed, the snatching of a baby to heaven—all these are Jesus seeking that which was lost. He seeks them effectually by his Spirit. His Spirit comes and reveals to them their darkness, points them to Christ, the true light; and thus clearly they are found out, just where they were, and stand discovered to themselves in their ruin. But it is added that He not only came to seek, but to save. "Oh," saith one, "I don't want seeking; I am found. Convinced of my folly, here I sit and own my sin. I am indeed sought out and found, but I want saving." Now, friend, the Son of Man has come to save the lost, as well as to seek; and He does it in this way—He saves them from the guilt of past sin. In one moment, as soon as ever the blood of Christ is applied to the conscience, every sin past is gone, and the man is in God's sight as if he never had sinned. He puts away iniquity in a moment. The next thing He does is that He kills the power of sin within, makes the man a new creature. He does not merely save him from the guilt of the past, but from the power of sin in the present. If He does not tear up sin by the roots, He at least cuts it down; and sin does not have dominion over us, because we are not under the law but under grace. The man who has trembled long trembles no longer; he who was sinking deeper and deeper in the mire feels that there is a new song in his mouth, and that his goings are established. And as He saves him from the power of sin in the present, so He saves him from future falling. He saves not only for a year or ten years, and

then lets men fall, but He finally and completely saves that which was lost. And this one act will realize it all—cast thy soul on Him that saves thee. Do this with thy whole heart, and thy sin is blotted out; thy soul is saved, and thou mayest go in peace.

IV. Let us rejoice in the success of this blessed scheme. He is come to seek and to save that which was lost. Does He succeed in what He came to do? He does, thank Heaven! And in these later times we live to see how the Master does save that which was lost. The opening of the theatres for the preaching of the Word has been a very blessed thing; the raising up of evangelists, who have gone throughout the land preaching the Word, has been a proof that the Son of Man has not ceased to seek and to save. When I look back eleven years ago, I recollect there seemed to be very little care then about the preaching of the Word. We could not then do what we now can, count up some twenty evangelists always going through the country, and all of them in their measure useful men—I mean such men as Weaver, and Radcliffe, and North, and a great many others, all in their way adapted to the work. It seemed as if the Church had given up seeking; but God has raised up one and another for the purpose of preaching the Word, fulfilling the Scripture, that the Son of Man is come to seek and to save that which was lost. Some said, "If they want to hear the gospel, let them go to church. They can always hear the gospel when they like." That is not the way. We are to go and seek them. Open-air preaching is a blessed institution; and though you may block up a thoroughfare sometimes, it is better to do that than that the thoroughfare to hell should be crowded. If you can turn a soul from hell, it will not matter though you may turn some passenger in the street out of his way, so that he may have to mire his boots. Midnight services, hunting after the poor sinner in the streets at midnight, the opening of ragged schools and reformatories—all these things are the fulfilling of the word: "The Son of Man is come to seek that which was lost."

Well, we know He seeks; but does He save them? If I must give an answer from my own observation, I can point to many members in this congregation, and say, "Save them? Indeed He does! Has He not delivered them from the bonds of sin? Has He not made them new creatures in Christ Jesus?" But if you look anywhere, wherever a faithful gospel is preached, you will see that salvation-work does go on. I hope it may go on with us for many and many a year, until Christ shall come. Christ is not disappointed in the souls He came to save. All for whom He stood a substitute shall sing his praise. He has not redeemed souls that may afterwards be cast into hell. He did not suffer for my sins that I might suffer from them too. His atonement is effectual. Every sinner He died to save He saves. He is not foiled in any point, nor disappointed in any single aim. The lost He came to seek and save, He finds and saves, and in eternity we shall find, when turning over the register of the chosen, that every one of them has been gathered around the eternal throne, singing the praise of his sovereign grace.

Essays and Papers on Religious Subjects.

JEHOVAH, THE BELIEVER'S SHEPHERD.

BY THE REV. JAMES DAVIS.

Psalm xxiii. 1-4.

WHETHER we regard the beauty of the imagery, or the preciousness of the truths

imagined forth, the twenty-third Psalm is one of the choicest gems of sacred and inspired poetry. It combines true poetry and most inspiring truth. Jehovah is here compared to an eastern shepherd, who regards his sheep as his family, calls them all by their names, feeds them with the fittest

food, and protects them with the tenderest care. Our Saviour, in the tenth chapter of John's gospel, speaks of Himself in similar terms. Nor is there any contradiction here. Rather is it a manifest proof of our Saviour's divinity—a proof that He and the Father are essentially one, since they sustain precisely the same relation to the redeemed family. The first verse contains the theme of the Psalm, it is in fact the text upon the remaining verses, and a commentary. The latter clause of the verse is an inference from the former, "The Lord is my shepherd," therefore "I shall not want." If we know this Shepherd, we must acknowledge the force of the reasoning. Our Shepherd is not a creature, but the Creator; not a frail and fickle being like ourselves, but He who "giveth power to the faint; and to them that have no might increaseth strength." Were He a created being—however highly exalted in the rank of intelligence, however great his might, extensive his resources, and wonderful his knowledge—we could have no solid assurance of eternal exemption for want. Changeableness is the necessary condition of creatureship, therefore in no creature can we safely repose. Here, then, is our mercy, that we rest not in a changing creature, but in an unchanging God. Our Shepherd is the everlasting Jehovah, He who telleth the stars, and calleth them all by their names, whose voice first peopled space with suns and constellations, and who now upholds them by the word of his power, who combines with this wondrous reach of power and knowledge, the tenderness of unbounded love; and with such a Shepherd we may confidently say, "I shall not want." *Want!* Yes, we may, when He who cannot lie shall deceive us. *Want!* Yes, we may, when the hand of the *Omnipotent* is paralyzed, and the eye of the *Omniscient* no longer sees, when the *Unchanging* changes, and the *Creator* perishes from his own creation—then may we want, but not till then. They who have no God may want, but the sheep of Jehovah shall never want, either in time or throughout eternity.

After this general statement of the relationship between God and his people, the Psalmist proceeds to specify some of the varied blessings which the sheep of Jehovah enjoy.

I. *Provision*.—"He maketh me to lie down in green pastures; He leadeth me

beside the still waters." An exquisite picture this: the sheep reposing peacefully amid the fertile meadows, beside the rippling streams, safe under the eye and rod of the shepherd. So helpless are they, that they fear to refresh themselves lest the wolf should come, but "He maketh them to lie down" and rest. These grassy grounds and gently flowing waters illustrate the suitability and abundance of the provision which the Great Shepherd has made for his sheep. His people shall not want either temporal or spiritual blessings. As to temporal blessings, "No good will He withhold from them that walk uprightly."

"His providence is kind and large,
Both man and beast his bounty share;
The whole creation is his charge,
But saints are his peculiar care."

Not only temporal, however, but, spiritual blessings are set forth by these "pastures of verdure and waters of rest." For spiritual sustenance the eyes of the sheep ever wait on the Good Shepherd. The pastures in which the ungodly feed, the gay meads of folly and vanity in which they luxuriate and revel, are no pastures for the people of God. They crave more substantial, more satisfying food: "Fellowship with the Father, and with his son Jesus Christ," the ordinances of the sanctuary, the sublime doctrines that centre in the cross, the exceeding great and precious promises—these are some of the green pastures in which Jehovah's sheep are refreshed. Diversified and multiplied are their needs, but in these rich pastures they are fully met, the Great Shepherd supplies all their needs out of "his riches in glory." Each of them may sing, with George Herbert:—

"The God of love my Shepherd is,
To watch me and to feed;
Since He is mine and I am his,
What can I ever need?"

II. *Guidance*.—"He restoreth my soul; He leadeth me in the paths of righteousness for his name's sake." There is an allusion here to the tendency of sheep to wander, on account of which the ancients used to call them "silly sheep." The flock of the Great Shepherd is made up of reclaimed wanderers. We had wandered on to perdition, had not He loved us, and come after us, and brought us into his fold. Yet, senseless that we are, we wander still:—

"Prone to wander, Lord, I feel it,
Prone to leave the God I love,"
is a lament we have often to repeat.

So often and so grievously have we wandered, wandered far from the fold and far from the Shepherd, that any other than He would have left us long ago to perish. But He is no ordinary shepherd, and though He has permitted us to stray in thorny paths, amid the briars of the wilderness, He has taken us up in his arms, and carried us, wounded and bleeding as we were, into his own bosom. He has "restored" our souls for "his name's sake," or, as the Apostle has it, "to the praise and glory of his grace." And not only does He bring back the sheep after their wanderings, but He leads them into "paths of righteousness," that is right or straight paths. He keeps them away from those crooked and dangerous paths into which they are so apt to wander, and keeps them in the plain paths of safety and peace:—

"And so restoreth He my soul,
And when I wandering stray
Weary and faint, He makes me whole,
And teaches his own way."

III. *Consolation.* — "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." To understand this imagery, we must remember that Judea, when David kept his father's sheep, was a land of hills and dales, of mountains and valleys. Through the silent and shadowy ravines the sheep would walk timid and trembling. An Eastern traveller says that the shepherds feed their sheep in the early part of the year on the higher grounds, and afterwards lead them through deep mountain gorges, down to the more luxuriant and sheltered pasturage in the extensive plains on the shores of the Dead Sea. These mountain gorges are thickly covered with bushes, the hiding-places of wolves and bears, from which they might at any moment burst upon the flock, and carry off their prey, in the very sight of the shepherd. Leaving the sheep, therefore, at the entrance to the gorge, some of the shepherds advance, explore every suspicious-looking spot, beat the bushes, and drive out the wild beasts, and then return to guide through the flock. How strikingly this illustrates the conduct of the Great Shepherd! Many are the deep gorges and shadowy valleys which the sheep have to traverse, but there are none which the Shepherd has not trodden before, and prepared the way; and how-

ever dark may be the pass, however weak and fearful they may be, they gain strength and courage when they hear the voice of the Shepherd, and when his rod and his staff comfort them. David did not, I think, exclusively, or even chiefly refer to death as the valley of death shade, but to every dark valley of trial the believer has to tread. John Bunyan has placed his valley of the shadow of death in an early stage of his "Pilgrim's Progress." But whether earlier or later, whether it be the valley of temptation, or doubt, or severe trial, or bitter bereavement, the believer can sing as the shadows fall around him, "I will fear no evil." Even in the darkest valley of all, that valley in which the great enemy makes his last assault, all will be well if the Good Shepherd be near.

When an eminent minister was on his deathbed, a friend said to him, "Brother, you are passing through the dark valley." "No," was the reply, "I am in the valley," tacitly alluding to a railway tunnel; "I am in the valley, but not in the dark—the light of grace shines at one end of the valley, the light of glory at the other end, and they just meet where I am now." Glorious, is it not, to have this mingled light of grace and glory irradiating the darkest hour; wondrous, is it not, for a weak sinful soul to be able to sing, at this supreme crisis, when about to confront the dread mysteries of the unseen state, "I fear no evil;" nay, more, gaining courage as the light of glory waxes brighter and brighter, to make the valley ring with the triumphant song, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." May it be so with each of us when the summons comes, may it be ours to say, "Thou art with me," and then we may add, "I fear no evil."

"When darkness comes and death is near,
I feel my Shepherd's rod,
And so I quite forget my fear,
And lean upon my God."

The Pithay, Bristol.

FOUR PRECIOUS WORDS.

BY REV. GEO. COBB.

"They shall never perish."—John x. 28,

WHEN grace first opened our eyes to a discovery of our condition as sinners, and by the teaching of the Holy Spirit we were led to see the preciousness of the Lord Jesus, well do we remember to have

been as much delighted with our future safety as with our present pardon. No language can express the deep calm, the profound peace, the heavenly joy that filled our souls as we read the words, "Shall never come into condemnation" (John v. 24), or as we laid hold of the truth, that Jesus was able to save evermore, because He ever liveth to make intercession for us. It is not at all surprising that Satan—that adversary of the saints, that enemy of all truth—should manifest such a decided enmity as he has always evinced against so soul-cheering a truth, so calculated to enable us to triumph over him in our weakest moments. While the cares of the world, the suggestions of unbelief, the buffetings of Satan, fill us daily with dismay, may we be ever looking with the eye of faith upon the watchful care of the chief Shepherd, and rejoicing in this precious assurance.

Let us in pondering these words, note that it is not said, that many who profess to be, and for a while do greatly resemble the true flock, may not turn back and finally perish. Many, we fear, have done so. What pastor's heart has not been ready to break with sorrow over some such cases. Many, in all ages, have affected to be what they well knew they were not; and many more have been influenced by that which proved but transient and emotional. Some who listened to the teaching of our Lord Himself, "went back, and walked no more with Him." We are often disappointed, but it is not so with our Master, "He shall see of the travail of his soul, and shall be satisfied." He will never lose one of his redeemed flock. Such cases should not lead us to question the truth of these words, rather let us carefully distinguish between things that differ; yet they should stir up the serious inquiry, "How is it with me in this day of profession and formality? Should the eye of one rest on these pages who has been newly awakened, who feels some kindlings of desire to be, through grace, all the saints are, and to realize all they enjoy, yet is exercised with many fears as to the issue, or is at times tempted to give up all as a forlorn hope, let him not be discouraged by the foregoing remarks.

"The work which his goodness began,
The arm of his power will complete;
His promise is yea and Amen,
And never was forfeited yet."

Nor is it said they shall not be *tried*, but

they shall not *perish*. Trial is the portion of all true saints. The vine would prove fruitless without the knife, and thus share the same fate with thorns and briars; the Great Husbandman will never suffer one *living* branch to come to this end. He will often use the knife to prune, but will never use the axe to destroy. The sheep would wander and perish but for the hedge to enclose them, and the dog to watch them, but while the Good Shepherd lives He will take care that they lack neither the one or the other. Is my reader tried, then let him suppress every murmuring thought; the furnace is designed to refine, not to consume. It is by the thorny path of trial alone that we shall reach the land of peace and rest. Opposed we must be at every step of our pilgrimage. Satan will go to the full length of his chain to worry, though he cannot devour; at most, he can only disturb our comfort, he has no power to touch our safety. While we are called upon to be watchful, let us never be desponding. The scoffs of the scornful must be boldly confronted, the allurements of the sinful have sternly and continually to be resisted; yet nothing shall be able to separate us from our Lord. But the evil lies nearer home; we have daily to complain of our own evil hearts, and frequently to pray with Augustine, "to be delivered from that wicked man, *myself*." At times we feel so destitute of all gracious feelings, that we think—

"Hardly, sure can they be worse
Who have never heard thy name."

At times there has not appeared to be sufficient grace left, to take us to the mercy-seat for a fresh supply; yet though thus faint, we are still resolved to press on, and we testify that thus far grace has proved triumphant, and, we believe, shall to the end.

We are not told either that they shall not fear this, for many of the best of the Lord's people are perpetually in the stronghold of doubt. Were it not for the proneness of our hearts to despond, we should not need such "strong consolation;" these trembling fears, these gloomy despondings have been foreseen, and graciously provided against by so many "precious promises," so many "fear nots," from the lips of our covenant God. These feeble ones are a part of the flock, though they cannot keep pace with the rest, and frequently have to be taken up and carried by the Shepherd; and this, He will do, rather than leave them behind,

for his honour is concerned to bring the weakest home. He who walks with crutches may yet be in the "narrow way," and if so, shall finally with all the ransomed host reach the Father's house in safety, though he travels much to his own discomfort, and makes but slow speed. Who has not often felt as if the Lord had forsaken his work in us; as if the Holy Dove had taken his flight from our cold hearts; as if the graces of the Spirit—those plants of Paradise that once looked so luxuriant and gay, filling our souls with the sweet fragrance of their perfume—were at best declining, if not already past recovery. We have winters in our souls, but let us never forget that the brilliant tulip and the spotless lily are frequently hidden beneath the ground, yet they are not lost; the soft vernal showers, with the clear shining of the sun after the rain, causes them to spring up as it were, alive from the dead, clothed with as much beauty as ever; so let us expect a spring time within. These very fears have their work to do; they are made to prevent what they appear to forebode, tending as they do to promote watchfulness and prayer. God has ordained to keep us, "through faith," and though we may have supposed their fears to be detrimental to that grace, yet upon examination it will be seen they only destroy self-confidence and presumption, and in the end cause us to cling to the cross with a more determined hold.

We may even be left to stumble and fall, as many a true child of God has, to the world's gratification, the Church's grief, and their own shame; but to shut out such from the number of the saved, would be to exclude the Patriarch Noah, the Psalmist David, the Prophet Jonah, the Apostle Peter, and to shut heaven's gate in our own face, for have we not daily to lament our backslidings of heart at least. We are prone to wander and to sin, but He who quickened us at the first, will recall, reclaim, and restore, that his word be not broken, nor his redeemed left to perish. Here is no license for sin, neither will the true Christian so misuse it, for he hates sin; he daily watches, prays, and strives against all evil, and pants for more holiness for more conformity to Him who did no sin; he knows that in wandering from Him he forsakes the fountain of bliss, and most surely incurs the rod and the stripes.

In conclusion, let me ask, is my reader

one who is justified by faith; one who knows the blessedness of pardoned sin; one who is journeying through the wilderness in company with "the Beloved"? then what a solid basis is here laid for his comfort in these words. Is he one who is still careless and unsaved? May the eternal blessedness and security of all who are in Christ allure him to come just as he is, to cast himself upon the finished work of Jesus, for life and salvation. So doing, he shall be immediately pardoned, and eternally saved, for—

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to its foes;
That soul, though all hell should endeavour to
shake,
I'll never, no never, no never, forsake."
Framsden, Suffolk.

THE DREAM OF PILATE'S WIFE.

BY REV. T. B. STEVENSON.

It is remarkable how, in his last hours, testimony was borne to the innocence and excellence of Christ. This testimony is the more remarkable, because it was given by persons of the most different classes and the most diverse characters. His foes, not less than his friends, brought forward evidence in his favour. Judas the betrayer bore witness to Him. He cried out, in agony, "I have sinned in that I have betrayed innocent blood." Now, had there been one act of sin, or a single failing in all Christ's life, we may be sure that, in his terrible hour of remorse, Judas would have remembered it for his own comfort, and sought to palliate his treachery thereby. But no such recollection could his memory afford. The penitent thief bore witness to Christ—"This man hath done nothing amiss." Pilate bore witness to Christ—"What evil hath He done? I find no fault in Him." Pilate's wife bore witness to Christ—When her husband "was set down on the judgment-seat," she "sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him."*

Much is to be learned from that remarkable message and dream. On the present occasion we take it as illustrative of God's method of restraining men from evil. In connection with it, we shall try to point

* Matthew xxvii. 19.

out some of the chief characteristics of the Divine restraints from sin.

1. *These restraints are ordinary and extraordinary.* There was something usual and something unusual in the dream of Pilate's wife. That she should dream about Jesus was natural enough. Just at that time Christ was attracting great attention. He was the one topic of thought, the one theme of conversation, the one object of inquiry. "He stirreth up the people throughout all Jewry." Whether He was the Messiah or an impostor, whether He was a good man or a heretic, whether He was really a prophet or one grossly self-deceived, whether He desired to live or to die, was the question agitating the public mind of that day. This being the case, it is hardly to be wondered at that Pilate's wife should think about Him, and, as the result of thinking much about Him, dream of Him. Moreover, tradition says that she was a good woman, a Roman matron converted to Judaism, a proselyte of the gate. If so, her dream is the less to be marvelled at.

Thus far we discover nothing remarkable. But when we are told that her dream produced such a deep effect upon her that she could not rest until she sent word about it to her husband—when we learn that it troubled her so much that she entreated him to have "nothing to do" with the condemnation of Christ—then we cannot help seeing an extraordinary element in the occurrences before us. Sometimes, perhaps, we have been so much impressed with something that we have dreamed about as to allow it to influence our conduct when awake. But these cases are exceptional. We mark them out as altogether unusual. "Only a dream," "nothing but a dream," are the words with which we generally dismiss the fantastic and curious visions of sleep. There was, therefore, in the restraints which God sought to impose upon Pilate in his course of iniquity both the ordinary and the extraordinary.

"Then," it may be asked, "do you believe that the dream of this woman was from God?" Why should we not? All good comes from God; and inasmuch as this night vision was good, it came from Him. How it came matters not; whether directly or indirectly sent by Him, we do not care to inquire. A brook may come from the spring in a perfectly straight

channel, or, as Tennyson says, it may "wind in, and out, and roundabout," but in either case it has its birth at the spring. Thus is it with all pure influences, all right forces—they flow, either mediately or immediately, from heaven.

God's restraints from evil now are of the two kinds just indicated. These are the ordinary. All nature is a restraint upon evil. The ordinary laws, the ordinary regulations, the ordinary institutions of nature are on the side of virtue and piety. Each of its forces is meant to limit the power of sin. Nature is God's officer of justice, laying its hand upon the offender against his statutes, and bringing him to mental chastisement. Look how God punishes the intemperate. Mark the ruined constitution, blasted reputation, wretched home, that result from the mad career of the drunkard. Look how God punishes the licentious. Behold him, after years of vice, stretched upon a bed of shame and foul disease. Look how God punishes parental neglect. See how a mother's foolish indulgence and a father's Eli-like leniency are followed by an ungrateful and rebellious family. What are all these things but God's ordinary and natural restraints upon evil?

There is the extraordinary as well. Futile indeed would the former be of and by themselves. Dreadful as are the temporal penalties of wickedness, they do not deter men from it. Hence, in his great love, the infinite Father has developed an extraordinary method for our salvation—his Son has come into the world. One whose birth was most extraordinary, whose miracles were extraordinary, whose death was extraordinary, and whose victory over death was extraordinary, has worked out a perfectly unique, unparalleled, and unexpected redemption for us. In connection with that death, such spiritual influences are given to sinners as that they are enabled to turn from evil, experience a moral resurrection from sin, and become "born again." As in the case of Pilate, so in the experience of mankind to-day, God is seeking to restrain sin by the ordinary and the extraordinary.

2. *These restraints are compensatory.* That is, God counterbalances strong temptations to evil by strong inducements to good. Consider thoughtfully, my reader, the position of Pilate. It was a very trying one. On the one side there were

powerful temptations to evil. Several things were acting as inducements to him to do wrong by condemning the innocent Saviour. The rulers, priests, and other high authorities were in favour of the Saviour's death. This fact—the fact that his associates in power and contemporaneous authorities were for the condemnation of Jesus, was a temptation to such an one as Pilate to do the same. Again, public opinion was against Christ. Barabbas rather than Jesus was their cry. Who of us does not feel the vast influence of public opinion in moulding our views and actuating our conduct? That, therefore, was another temptation to which Pilate was exposed. Moreover, his popularity seemed to depend upon granting the people their request. Had he held out against it, he would have been the object of their hate. None of us will be disposed to deny how pleasant applause and favour from our fellows are. So we can easily see that, on the one hand, there were terrible temptations. But now look and see if, on the other hand, those terrible temptations were not counterbalanced by mighty inducements to good. There was conscience. It is evident that Pilate's conscience opposed him. His sending Jesus to Herod in order to get rid of the whole affair; his frequent appeals to the Jews before he gave up Christ to be crucified; his washing his hands; all indicate a conscience fiercely at work, and seeking to hold the man back from the injustice he was tempted to do. Nor was conscience all. It is powerful; but when it is aided by the voice of affection, oh how mighty it becomes! When the one we dearly love, and who loves us dearly, entreats and implores, as well as conscience, how great our guilt if we resist all! This was Pilate's case. His wife, with impassioned earnestness, sent an urgent message, begging of him not to do the wickedness he was tempted to commit. Who, therefore, can fail to perceive that the inducements to evil were compensated by equally powerful restraints.

It is even so. Special dangers of a moral nature are always, in God's good providence, accompanied by special safeguards. To take one or two examples. Perhaps you are often tempted to give up religion, because you are so much persecuted: your companions ridicule you; friends sneer at you; your nearest kindred have no concern either for their own souls

or yours. You feel alone: by yourself you have to stand and fight the Lord's battles; and sometimes this want of sympathy and encouragement makes you feel as if you must give up. Well, now look at the compensation your Father offers you. You have the sympathy of all heaven on your side. So you say that no one on earth helps you or cares for you, spiritually? Be it so. Look above; who there does *not* care for you? God in all his love, angels in all their spotless purity, seraphs who know no sin, the spirits of the just in glory are all on your side. Is not that more than a compensation for lack of human sympathy? Be comforted, seeing you are compassed about with so great a cloud of witnesses, run with patience the race set before you. We will suppose another case. Here is a Christian who has great troubles; one after another disasters come upon him until he is baptized in suffering. How tempted he is to repine, how tempted to be altogether discontented, how tempted to murmur at Divine providence. But there is one great fact which, calmly and devotedly realized, more than counterbalances the temptation. Listen! your Master plainly tells you, "All things work together for good of those that love God." If that is true, all your worries, vexations, losses, are working together to some beneficial end. Is there nothing in that glorious fact to check the murmur and the sigh? Once more. Yonder is a young man in business; money to a large amount is entrusted to him. One day he has a cheque in his hand, a tremendous inclination to commit forgery seizes upon him. "Only an additional cypher and I am a rich man. I can, perhaps, escape detection, until I am beyond the boundaries of English law." So much on the side of evil. But now other thoughts on the side of resisting the evil come. "Perhaps I should be found out; most likely I should. And what then? A ruined reputation, a ruined wife, a ruined family, and a ruined life!" And so, although from selfish motives it is true, he is restrained from evil. My friend, remember that when you are mightily tempted to evil, there are all around you far mightier inducements to good.

3. *These restraints are opportune.* The dream of the message of Pilate's wife came just at the right time. He was "set down on the judgment-seat," hesitating what to do. Had the dream occurred years

before, Pilate might have forgotten all about it. Had it occurred after the condemnation of Christ, it would have been too late as a restraint upon the governor's conduct; but it came in the very "niche of time."

Here you have another trait in the Divine dealings with us, as it has been said—

"God never is before his time,
And never is behind."

When we are about to do evil to ourselves, how opportune are God's restraints. The Philippian jailor starts out of his sleep when the earthquake shook the walls of the jail, and supposed the prisoners were fled. See, already his sword is drawn, and lifted on high to destroy, when the voice is heard, "Do thyself no harm, we are all here." The poet Cowper, despairing of happiness, goes out with the dreadful resolve never to return home; he meant to sleep in a suicide's grave, but God's restraining influence graciously interposed and rescued him. When we are about to do evil to others, the restraints of God are most opportune. It was just when Joseph's brethren had made the wicked resolve to murder him, that Reuben interfered, and persuaded them to change their evil course. Nabal sends to David an insulting and ungrateful message. Indignant at the wrong, David cries out to his men, "Gird ye on every man his sword." There they all are, stern, fearless, formidable, four hundred strong. Soon a scene of bloodshed will be witnessed in Carmel. But who is that woman, accompanied by servants and richly laden beasts of burden? She is God's opportune restraint. The fair pleader succeeds, and David blesses God that He sent her that day. On one occasion, when the devoted John Wesley was preaching out-of-doors, a coarse ruffian declared that he would kill him; he filled his pocket with stones and joined the crowd. As he listened to the preacher he grew interested, he became affected, he was convinced of sin, and when the sermon was over he went to Mr. Wesley, with tears in his eyes, saying, "Sir, I came here to break your head, but you have broken my heart." How opportune was the correction of evil which God's Spirit impressed upon that man's soul; but for it, one of the most successful servants of the Most High might have been destroyed.

4. *These restraints are experimental.* It was by the experience of his wife that God sought to keep Pilate from the wrong which he did. Who can fail to see a continuation of this providential plan? The Bible is a book full of men's experiences and those experiences are given that we may cease to do evil! Why am I told of Lot's wife and her awful destruction? I am told it in order that from her experience I may be kept from "looking back" from the "plough" to which I have put my hand. Why am I told of Moses's exclusion from the Land of Promise? In order that his experience may warn me of disobedience. Why am I told of Judas's betrayal of the Saviour? In order that his experience may warn me of avarice. Why am I told of Peter's denial of Christ? In order that his experience may warn me of vain self-confidence. So in reference to daily life. How often the history of our friends, our kindred, or our neighbours, acts as a restraint upon our following them to do evil. Human experience is the mighty voice by which God says, "Oh do not the thing that I hate."

From the whole of our subject, there are three lessons to be gathered. First, the value of good companions. It was a blessing to Pilate to have such a good wife. Bad as he was, he might, for ought we can tell, have been worse but for her influence. At any rate it cannot be reckoned as other than a boon for a man to possess a helpmate who seeks to keep him from having "anything to do" with a course that is evil. The influence is palpable enough: let us take heed who and what are our associates. Be it ours to choose friends from among those who, like Abraham, are "the friends of God."

Secondly, our theme shows the importance of taking good advice. If Pilate had but been advised by his wife, had he but listened to her counsel, he would have never done the great wrong which he did, how differently you and I would have regarded him. Then he would have ranked among the noble few whom no bribe can persuade to sacrifice right for the sake of self. But he was deaf to the voice alike of wisdom, rectitude, and affection. Let us take warning from his conduct. Have we good advice? Yea, none other than that of God Himself. He tells us to repent and be saved; He bids us come to Him that we may have rest; He conjures us by all that

is sacred to turn to Him and live. Oh, let us act upon his gracious advice.

Lastly, our text indicates the misery occasioned by opposition to Christ. "I have suffered many things in a dream because of Him." She "suffered." What made her suffer? Surely it was the prophetic vision of another's sufferings, even Christ's. Perhaps she saw, in night-vision, the tragedy of Calvary. The mock crown, purple, and reed; the dreadful uproar, the vile abuse, the blasphemous insults; the Redeemer's prayer, his last cry, his death—all this, perhaps, was dimly presented to her in her dream. But most likely the great source of her suffering was knowing that her husband would most likely join in this opposition to Jesus.

Did opposition to Jesus cause suffering to Pilate's wife? It must ever cause suffering, sooner or later. My reader, if you will turn to Christ, and seek his mercy, all will be well. "Him that cometh to me"—you know what follows. But if you oppose Christ—if you neglect his salvation—you, too, in the world to come, must "suffer many things because of Him." When you recollect how willing He died for you, and yet you refused his grace, you will "suffer many things because of Him." When you remember how earnestly He pleaded with you, but all in vain, you will "suffer many things because of Him." When you call to mind how often you heard his glorious gospel preached, and yet rejected it, you will "suffer many things because of Him." Oh, seek his mercy here, that you may not "suffer because of Him" there. Receive his forgiveness in this world, that you may not experience his justice in the world to come.

Luton.

THE LAW AND THE TESTIMONY: THE ONLY STANDARD OF CHRISTIAN FAITH AND PRACTICE.

BY THE REV. T. G. ATKINSON.

"To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them."—Isaiah viii. 20.

THE great book that records the chequered history of humanity teems with evidence of the proneness of man to depart from God. This unhappy tendency in his nature is the secret of his first false step, with all its sad attendant consequences;

and it is the key to all the mistakes which he has made since. In all his varied circumstances of need, his disposition leads him anywhere and everywhere but to God, notwithstanding that God in his infinite compassion is willing to be to him a Father and a friend. With the strong arm of God stretched out for his support, man prefers to lean upon self; with a "fountain of living waters" gushing out its inexhaustible fulness for his supply, man prefers to hew for himself "broken cisterns that hold no water." It may be said that this is the result of ignorance; that if man knew that God would be his friend and guide, he would gladly avail himself of the proffered kindness. Alas! the record of daily experience bears different testimony; and even in hearts made subject to the Divine rule—in men who are named with the name of Jehovah, and are the avowed servants of the Lord of Hosts—there lingers this tendency to follow out the dictates of self-will rather than the will of Him whose law is professedly their rule and guide. For we are led to the admission that there was a time when men needed to be told [of God's willingness to guide and bless them; nay, we freely admit that at no time could man himself have discovered this. Had it gleamed upon his mind he would have shrunk from the apprehension of it, exclaiming, "Such knowledge is too wonderful for me." Moreover, in his fallen condition he would, as the self-acquired knowledge gained upon him, have hid himself as Adam did, when, after his disobedience, he contemplated the approach of his Maker, and heard "the voice of the Lord in the garden, in the cool of the day."

Perfectly acquainted with this sinful and ignorant condition of his creature, and as fully mindful of that creature's need, God, in his own wise and gracious way, reveals Himself to man, in various ways and "in divers manners," as each succeeding age seemed to his almighty wisdom to demand, and according to its condition to receive. These revelations, while they unfolded to man the character of God—and with ever-increasing clearness, until the last grand manifestation of Him in the person of his Son told of the method by which He would again hold communion with his rebellious creatures, and the terms upon which that communion would be sustained—were also to be received as the

expressions of his will, and to be recorded for the guidance in all succeeding ages of those who should submit to his gracious sway, and seek the enjoyment of his favour. God claimed to guide as well as to bless; to rule as well as to save.

In his choice of a people to be a favoured people, this design of God was more especially made manifest. He declared Himself their King. He claimed to govern them, and promised to do so efficiently, uniting with the dignity and riches of a sovereign the compassion and care of a tender parent. Nor does this design, in its true spiritual import, seem less apparent in respect of "the whole Israel of God." We who have received the fullest and most blessed manifestation of the Divine being—who "hath in these last days spoken unto us by his Son"—we are required to acknowledge Him as our sovereign Lord, and to yield implicit obedience to his revealed commands.

One would suppose that this expressed design of Him who is the Maker of his creatures, and the Lord of his redeemed people, would at once receive the most unreserved compliance from those whose benefit it is intended to secure; certainly from those who know that God's thoughts toward them are "thoughts of peace and not of evil," and acknowledge that "all the paths of the Lord are mercy and truth unto such as keep his testimonies." But it is not so. Though to the Jew belonged this special privilege—a privilege recorded in after years by the great apostle of the Gentiles—that "to them were committed the oracles of God," yet they stand foremost among those who slighted the Divine message, and were ever and again the subjects of Divine rebuke and displeasure in consequence. As ages rolled on, "prophets and righteous men" were sent with fresh additions to the precious store of Divine revelation; "but they made light of it," "they took his servants and beat one, and killed another, and stoned another," nor did they cease their wretched course of folly until they had despised and rejected the Living Word Himself, filling up the measure of their iniquity by crucifying the Lord of glory.

At the time the prophet Isaiah delivered the message of the text the chosen people were in danger of practising the foolish and abominable arts of necromancy, "seeking unto them that have familiar

spirits, and unto wizards that peep and that mutter." Can we wonder at the warning given? Is it surprising that God should again assert the supreme authority of his Word? Is it not reasonable, moreover, that this should be their sole standard of appeal? "Should not a people seek unto their God?" Should the living resort to the dead? Brethren, the answer is plain, and the principle it conveys is eternal as the law of which it speaks—God's Word is the only law for his people's guidance; his testimony, and that alone, must be their directory, in all that pertains to his kingdom. "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them."

"And I, brethren," says the Apostle Paul, "when I came unto you, came . . . declaring unto you the testimony of God." This same Divine "testimony" is the burden of the apostolic message, and the "law" of the Living Word—"the mind of Christ," revealed through his own gracious lips, and by the hand of evangelists and apostles—is the rule, and the only rule, of his Church to latest time. For every condition in which the Christian Church may be placed there is ample instruction in the written Word, whether regarded in its collective or individual capacity; while for every proposition which it makes as an article of faith, every statement it advances as doctrine, every precept it enforces as law, it must have, and may have, if it be legitimate, the undoubted authority of the sacred Scriptures; for they are "given by inspiration of God," and they comprise all that is needful "for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

"To the law and to the testimony" we turn for our knowledge of the ever-blessed God. Nature may unfold to us his wondrous works, but his still more wondrous NAME is only to be discovered in the written "testimony." There, and there alone, is proclaimed "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." There is revealed to us his majesty and glory, his goodness and grace, his power and love (Isaiah xl. 12—23; Psalms ciii. 11—14; Isaiah xl. 28, 29.)

"To the law and to the testimony" we look for the revelation of Jesus Christ; for the record of his wondrous mission of love and mercy, his life and labours in this wilderness world, his sufferings and death in the stead of poor guilty sinners. Moses and the prophets, gospels and epistles, alike testify of Him. "To Him give all the prophets witness, that through his name whosoever believeth in Him shall receive remission of sins." The gospels, as some grand picture painted from four different points of observation, present us with a four-fold aspect of the Redeemer's life, bringing Him before our minds in circumstances calculated to charm our hearts and win our affections; while the epistles enunciate and enforce the sacred truths He uttered, and combine to extol Him as "the end of the law" and the glory of the gospel.

"The law and the testimony" is our teacher as regards the person and work of the Holy Spirit, and the mysterious union of the adorable Trinity in one almighty and everlasting God. On such deep and awful themes, how it becomes us in all reverence to have respect alone to "the law and the testimony"! Man's attempts to make plainer these great truths usually result in "darkening counsel without knowledge," as may be seen by referring to some of the "creeds" and "confessions" (as they are called) extant amongst us.

"The law and the testimony" affords to us just such glimpses of the unseen world as it is the will of God we should have; and here, again, we need to be cautious lest we seek to discover more than has been revealed. Why should we? It is true that, compared with other subjects upon which the Bible treats, we have but scanty information of the character, condition, and employments of the world beyond the grave. But the Spirit of Infinite Wisdom has measured the revelation, and let us account it enough. Enough that heaven is the place where Jesus is—the constant abode of Him who is the source of life, and peace, and joy—and that hell is that dreary region where his gracious face is never seen, but his wrathful presence always felt; where "the smoke of their torment ascendeth for ever and ever" (Rev. xiv. 11; John xiv. 2; Psalms xvi. 11).

"The law and the testimony" unfolds to us the glorious scheme of redemption;

how "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" how He preserves intact his eternal justice, and yet justifies "Him that believeth in Jesus;" how "He is not willing that any should perish, but that all should come to repentance," and that "whosoever shall call upon the name of the Lord shall be saved." These, and a hundred kindred statements, are written in "the law and the testimony," as well as the pledge and covenant of Him who calls us by his grace, that "whom He calls them He also justifies, and whom He justifies them He also glorifies" (John iii. 16; Rom. iii. 21—26; 2 Peter iii. 9; Rom. x. 13, viii. 30).

And "to the law and to the testimony" we appeal for instruction and authority in all pertaining to the ordinances of Christ's Church. We want neither councils nor canons to inform us on these subjects; articles and formularies are alike unnecessary and unsatisfactory in the presence of the written Word of God. Baptism and the Lord's Supper—the particulars of their institution and the design of it, together with the character of those who are to be partakers of these ordinances—are fully set forth in the written testimony. The confession of lip and the daily avowal of the heart and life required from all who claim to be Christ's disciples is there indicated; and there also are instructions to those who are already Christ's people to receive with heartiness into their fellowship those who thus assert their claim, and whom He, our Lord and Master, has Himself received (Matt. iii.; Acts viii.; Luke xxii. 19; 1 Cor. xi. 23—28; Rom. xiv.; Gal. vi. 2).

In "the law and the testimony" there is ample provision made for the regulation of all that pertains to Christian faith and practice; everything which is required to be taught and observed in the kingdom of God is plainly recorded in the statute-book of the great King; and "to the law and to the testimony" must be made the only admissible appeal for authority in all those solemn and important matters.

The final clause in the text admonishes us that the measure of allegiance which, as the people of the Lord, we render to these Divine laws, and the esteem in which we hold the Divine testimony, is the measure of the light we possess, and accordingly

enjoy. "If they speak not according to this Word, it is because there is no light in them." For this statement may be taken subject to the laws of proportion; that is to say, it would seem to signify that, while they who "speak not at all according to this Word" have no light, so others have a greater or lesser degree of light, as indicated by their greater or lesser adherence to the authority of the Divine Word.

To ignore entirely the teaching and authority of God's law and testimony would be at once to deny the sovereignty of God Himself, and to forfeit all claim to be regarded as his people; and it is not to such as occupy this position that the message of the text is sent. It is addressed to those who profess to be "in the light," in fellowship with Him "in whom is no darkness at all;" but wherein they "speak not according to his Word," testify, nevertheless, that they do not enjoy the light He gives, and are "in darkness, even until now."

Brethren, "let us walk in the light of the Lord." Let us beware of obscuring, by any means, the blessed rays that would shine on our path. Let us see that by our instrumentality, God's light and truth is sent forth from his holy hill, shedding no uncertain beams, but bright, glorious, and full, as they are reflected on the sacred page from the glory of the Sun of Righteousness. Let us bask in these beams ourselves. In God's light we shall see light. Shaping our course thereby, ordering our practice as well as basing our faith "according to this word," we shall "increase in the knowledge of his will in all wisdom and spiritual understanding," we shall have given to us "the keys of the kingdom of heaven," and we shall be enabled to give to every man that asketh us "a reason of the hope that is in us," and "contend earnestly for the faith once delivered to the saints."

And woe to us if we do not! Woe to that church whose teaching and practice are not "according to this word." It can matter but little whether the breach is one of omission or commission—whether the error is that of neglecting some plainly revealed precept, or introducing in opposition thereto some ordinance or practice of mere human invention. (See Rev. xxii. 18, 19.)

"We have the mind of Christ." What a precious gift! What a solemn trust!

The Lord and Master of his church has himself communicated his will concerning it. That will is upon record, and the Spirit of all grace is its Divine expositor, sent forth in compassion to our ignorance, charged with the office of guiding us into all truth, and bringing to our remembrance the utterances of our absent Saviour. "He shall take of the things that are mine, and show them unto you."

Woe to us, then, if we are wilfully ignorant, or knowing our Lord's will neglect to do it. "That servant that knoweth his Lord's will and doeth it not, shall be beaten with many stripes." With the lamp of truth in our hand, shall we fail to mark the way? With an open Bible before us, and in the face of the boast which we often make, as to its being the charter of our liberties, the standard of our faith, and so forth, shall we be found neglecting plain simple duties, which it reveals and enforces, or observing and supporting objectionable practices to which it gives no possible sanction. Take heed, brethren, "take heed that the light that is in you be not darkness." "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

Harlington, May, 1865.

SUN SPARKLES ON THE SEA OF THOUGHT, OR AIDS TO MEDITATION.

BY W. POOLE BALFERN.

Christ is often precious to us to the extent that the creature is dashed to pieces before our eyes.

Our many troubles here are intended to drive us to Him who is our peace, and who can give us peace in spite of them.

A great deal is made to fail us in the creature to make that precious to us which cannot fail in Christ.

A contrite heart and fragrant lip go together.

A dark night makes a bright morning pleasant; a rough sea a desired port, and a rugged path a welcome home.

The knife of affliction makes many wounds, but none which the Great Physician cannot heal.

Many troubles make way for many mercies.

Love sends our afflictions, wisdom selects them, tenderness weighs them, mercy brings them, and faithfulness makes them work for our good.

Living branches are pruned; why then should we weep over the knife which shows the care of the husbandman, answers our prayers, and makes us fruitful in the garden of God?

Afflictions often open us up to ourselves, it is a mercy that they as frequently lay open to us the heart of Christ.

What should we care for the Fountain if our own wretched cisterns were not frequently broken.

Sheep may wander to a great distance, but not beyond the reach of the Great Shepherd's arm, or the love of his heart.

The waters of affliction rise very high that we may find no rest but in the ark Christ.

Christ may seem to sleep in the storm, but He never wakes too late to save the ship.

Afflictions are mute expositors of God's will, hence, said David, "it is good for me that I was afflicted, that I might learn thy statutes."

A good deal of rough friction is required to keep our armour bright.

We number up our troubles, but forget to count our mercies.

We see our afflictions, but not always the foes God intends them to pierce and weaken.

Christ lost nothing in the deep waters but his people's sins, and they can lose nothing more, however deeply they may sink.

Death has a strong arm to carry a believer to Christ, but has no sting to pierce Him.

Our Denominational Meetings.

WE have much pleasure in giving the following account of the Anniversary Meetings of our various societies. On the whole the meetings were well sustained, and an amount of interest was manifested in their proceedings, which is matter of encouragement and thankfulness.

THE BAPTIST UNION.

The annual meeting was held on Monday, April 24th, in the morning, the ministers and delegates met in the Baptist Mission House, Moorgate-street, and in the evening the assembly sat by adjournment at the Walworth-road Chapel. The attendance was remarkably good, owing probably to the arrangements made for showing hospitality to the country ministers and delegates. The Rev. Dr. Angus, president of Regent's-park College, occupied the chair.

The proceedings commenced at half-past ten by a devotional service, in which the Rev. J. H. Hinton, the Rev. Dr. Evans, and the Rev. J. Aldis took part.

The report, read by the Rev. J. H. Millard, stated that there had been fifty-seven accessions to the ministry during the year from the colleges, be-

sides several from other quarters. All the county and district associations in England, except one, were now affiliated with the Union, and all in Great Britain and Ireland except four. No less than twenty churches had joined the Union during the year. The total number of churches now in connection with the Union is 1332; the number of Baptist churches in the kingdom being about 2400. Returns have been obtained from 1893 churches, and these showed a total of 198,295 members, or an excess of 22,063 over last year. This, however, was not the clear increase, as nearly 200 churches had sent in returns for the first time. The associated churches reported a smaller increase of members than last year—the number being 1416, or an average of 1½ per church. As several of the larger Baptist churches in the kingdom send in no report, it was believed that the annual increase to the denomination was much larger. The income of the Union for the year had been £232 16s. 9d., and the expenditure £27 less.

The evening session was held at Walworth-road Chapel, under the presidency of Dr. Angus. A portion of Scripture was read, and the Rev. J.

Wigner offered prayer. The Chairman announced that the subject for consideration was the evangelization of villages and country districts. The Rev. J. T. Brown, of Northampton, read an admirable paper upon the topic; addresses were delivered by Rev. C. H. Spurgeon, Rev. Mr. Davis, Rev. Mr. Capern, Dr. Underhill, and Mr. Merodith.

THE BAPTIST BUILDING FUND.

The annual meeting was held on Wednesday, April 18th, at the Mission House, under the presidency of Mr. J. C. Marshman.

The Chairman said that the number of Baptist chapels built in connection with the fund during the past year was thirty-seven, containing 19,467 sittings, which had cost about £3 2s. 6d. each. On comparing the position of the Baptists in regard to chapel-building with the Wesleyans and the Independents he thought they stood midway between the two. He was sorry that Sir Morton Peto's scheme of raising £14,000, to which he offered £7000, for the erection of four new chapels in London, had failed, owing to the slight response that was made to it, only one-eighth of the £7000 having been obtained. Sir Morton looked upon it in a very Christian spirit, and said he was not at all disappointed, for the result simply settled the question, that the denomination preferred meeting each case as it presented itself to providing a fund to be used at the discretion of a committee. Mr. Bower, the Hon. Sec., read the report, which stated that there had been an increase in the subscriptions during the past year, the total amount being £1785, a larger sum than had been received in any previous year of the society's history. All the instalments on the loans had been paid, and eleven loans paid up, three before they were due, and one only five months after it was contracted. Larger loans had also been made than in any year before—one of £40, eight of £100, two of £150, seven of £200, one of £300, and one of £500—making together £3340. During the year 1864, thirty-seven new Baptist chapels had been opened, and twenty-two improved and enlarged. The cost of land for the new chapels was £6699, and that of the buildings £61,762, being at the rate of £3 2s. 6d. per sitting. The total sum spent by the Baptists in chapel-building throughout the year was £75,959.

The Rev. Dr. Underhill moved the adoption of the report, and Dr. Angus, Dr. Brock, Rev. J. P. Mursell, and others, addressed the meeting.

BRITISH AND IRISH BAPTIST HOME MISSION.

This society consists of the amalgamated Baptist Irish and Baptist Home Missionary Societies; and the first meeting since the union took place at Bloomsbury Chapel, on Tuesday, the 25th ult.,

James Williams, Esq., of Abingdon, in the chair. The Rev. S. Green, one of the secretaries, made a short statement of the operations of the Home Missionary Society during the year. In London, help has been given at Fighbury, and several other stations in and near the metropolis; while at the east end of the town, in what is called "London Over the Border," Mr. Bonner has been labouring with very great results. The operations of the society in the country had been confined chiefly to Hampshire, Gloucestershire, Monmouthshire, Durham, Glamorganshire, and Yorkshire. In time to come the efforts of the society would be directed, in conjunction with those of the Irish Society, towards helping into existence churches, which, in a few years, it was hoped, would become independent, and the plan proposed for carrying this out was that all the responsibility and labour of building the chapels was to be left to the churches; that those churches should not be dictated to in any way by the society as to their ministers, but if, while they were bearing the cost of their chapel, they found they could not support their minister, the society would help them to do so, the first year to the full amount, and then reducing their help about 20 per cent. per year, as should be agreed upon. Calculations had been made, and he believed that for about £600 a year they should be able to establish at least one church, which in four or five years would become self-supporting. A debt of £200, with which the society had begun the year, had been reduced to £70, so that in pecuniary respects they might be said to be in a hopeful condition. The Rev. F. Trestrail gave a short account of the Irish Society and its position in connection with the amalgamation. The contributions from the country this year had been rather larger than last, though in London they had been less, and there was a balance in hand at present of £401 9s. 8d., but out of that they had to pay for the erection of a new chapel at Belfast, which would leave only about £30. The Rev. Thomas Hands of Lutou, and the Rev. W. Best of Leeds, Rev. S. G. Green of Rawdon College, the Rev. C. Clarke of Maze Pond, were the speakers.

BIBLE TRANSLATION SOCIETY.

The annual meeting was held at Kingsgate Chapel, Holborn, on Friday, April 21st, A. A. Croll, J.P., in the chair.

The object of this society is to aid in circulating those translations of the Bible from which the British and Foreign Bible Society had withdrawn its support on the ground that the word "baptize" was translated into the word "immerse." It was established in 1840. The balance-sheet showed that the income during the past year had been £1759 3s. 7d., being an increase of £50 over that of the preceding year, and the expenditure £1729 2s. 2d., leaving a balance to be carried

forward of £30 1s. 6d. The Rev. John Robinson, of Calcutta, the Rev. Thomas Evans, of Delhi, the Rev. Mr. Wilkinson, a returned missionary, and the Rev. Charles Carter, of Ceylon, addressed the meeting.

BAPTIST MISSIONARY SOCIETY.

The annual public meeting was held on Thursday morning, April 27th, in Exeter-hall, Sir S. M. Peto, Bart., M.P., in the chair. After an address from the chairman, the Rev. F. Trostrail read an abstract of the report, which stated that the year had been one of much labour in all parts of the society's mission field, and accompanied with manifold tokens of God's blessings. Starting with India, it was said that adhesions to the Gospel multiply. Comparing the accessions to the churches of Northern India during the last few years with an earlier period, the increase was very gratifying. Looking back for the last twelve years it appeared that during the first six the average number of baptisms for each year was 104. In the last six years the average is double, being 210. The baptisms of last year are somewhat in excess of this, being at least 220. In connection with the proposed distribution of New Testaments in Northern India, 954 villages had been visited up to the end of December, and 923 New Testaments and 1750 single Gospels distributed. The labours of the Bible-women had proved most useful in Cutwa among the female part of the population. The movement for the self-support of native churches goes on hopefully; and the number of students in the Serampore College is larger than ever, and increasing interest is felt by them in the study of the Scriptures. Several instances of conversion have taken place amongst them, and five during the year have been baptized. Passing to Ceylon, it was reported that the additions to the churches there exceeded those of last year. From the missions in the island of the West Indies information continues to be received of steady improvement and growth. The French missionary, Mr. Jenkins, reports that the desire to hear the Gospel increases in all directions. Mr. Hubert in Norway, continues to enjoy much blessing on his simple and earnest proclamation of the truth. Thirteen persons have been baptized in the churches among whom he labours, and which now contain forty-two members. In reference to the finances it was reported that the Mission House in Moorgate-street had been sold for £19,000, being nearly double the original cost in 1843. The business will henceforth be conducted at a house in John-street, Bedford-row. The total receipts for the current

year amount to £28,744 16s. 2d., exclusive of the balance in hand of £2723 15s. 6d., and the expenditure to £31,460 0s. 3d., leaving a balance of only £8 11s. 6d. From this statement it will be seen that the expenditure exceeds the income by nearly £3000. Though £1300 less have been received from legacies, yet the advances by the Calcutta press are nearly that amount in excess of last year, so that the deficiency from one source of income has been supplied by another. The income for general purposes is the one which requires most attention, as indicating the contributing ability of the churches. In 1864, after deducting the special contributions for expected debt, they gave £17,906; in 1865, £18,382, which is a real increase of only £476. The committee have to acknowledge £1100 from the committee of the Bible Translation Society, which still continues to supply the funds that are needful to carry on this important branch of the society's operations. The contributions to the Widows' and Orphans' Fund are still increasing. The expenditure on this account has exceeded the receipts by the small sum of £11 5s. 8d. The contributions to the fund for native preachers, chiefly from the young, are larger by £20 19s. 5d. It is not unlikely that the income for the present year has been somewhat affected by the special appeals which have been made on behalf of Jamaica. The result of those appeals has been a contribution, in collections and donations, amounting, on the 31st of March, to nearly £1400; besides which, very large quantities of useful articles of clothing have been sent up from all parts of the country.

The speakers were, Rev. W. Farebrother, Rev. C. Bailhache, Rev. W. Sampson, Rev. C. Vince and Rev. R. P. Macmaster.

YOUNG MEN'S MISSIONARY SOCIETY.

The Annual Meeting of this society was held on the evening of Thursday, April 27, at Walworth-road Chapel, under the presidency of Mr. Alderman Abbiss. Several interesting addresses were given by Rev. T. Evans, R. Roberts, and J. McGowan, from China.

BAPTIST TRACT SOCIETY.

The Annual Meeting was held at Exeter Hall on Thursday evening, April 27, the Rev. Dr. Price, of Aberdare, in the chair. The following ministers took part in the meeting—J. H. Blake, J. Harvey, J. Howe, W. Frith, O. G. Pries, J. Stock, D. Wassell, G. Wyard. Receipts for the year, £415; disbursements, £358. Seventeen new Tracts had been published by the Society during the year.

Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

A TALE OF FAITH.

IN a small town in the West of England might be seen daily, or at least on every day which was not positively cold or wet, a sight which brought a feeling of regretful pity into the heart of all who gazed.

In a Bath chair, made as easy and comfortable as possible, sat a man who had been remarkably handsome, and was even now very interesting. Bright dark eyes gleamed from under a full forehead, and a sweet expression, half sad, half smiling, caused every passer to look again at his face. Behind him, and pushing the chair with her own hands, was a woman still young, but touchingly sorrowful, dropping silent tears which her husband could not see.

It could be seen at a glance that some dire disease was consuming the life to which that woman clung with the tenacity of an all-absorbing love. It was self-evident that a widow's sorrow and loneliness were awaiting her, that only a few months stood between her and the opening grave in which would be buried at once all the joy and gladness of her-own life.

He was too feeble to speak much. He would close his eyes, and let the cool breezes fan his aching head, dreaming and dozing, but still enjoying the quiet, gentle ride, for she bore him away from the street into pleasant lanes or meadow paths, where the murmur of the stream might reach his ear, and the fragrance of the flowers cheer his spirit. Frequently all he said to her were the few words,

"Does it tire you, Matty?"

"Oh, no," she would reply; "are you enjoying it?"

"Yes, but don't go far enough to tire yourself."

And then they were silent as before.

One evening in June they were passing thus along a shady lane, he unusually feeble, and, as a consequence, his wife more than usually sorrowful.

She was thinking in a listless sort of way of a sad procession slowly winding its way without the gates of the city of Naim. She remembered how that One came and stood by the bier, looking with tender eyes upon

the weeping woman who was chief mourner in that sorrowful company, for when the Lord saw her He had compassion on her, and said unto her, "Weep not." She pictured to herself the sudden amazement of joy with which the woman received back her son. And as she thought of her nearest and dearest dying there before her, the passionate cry of her heart was, "Why not save him too?"

The doctor had said to her that morning, "Nothing short of a miracle can save him."

She thought of those words, and her heart replied, "Well, let there be a miracle, then." And, looking up, she exclaimed, "O Jesus, speak the word only, and thy servant shall be healed."

No voice came through the stillness. "According to thy faith be it unto thee." Only a feeble start from the sick man. "Did you speak, Matty? I must have been asleep, for I could not catch what you said."

All that night was a restless one to Matty. A new feeling had come over her. She could not help it. She half expected to see a miracle performed before her very eyes. She watched him as he lay there asleep. She *would* believe. The *impossible* stared in her face, but she put it aside. She looked at her husband until she verily believed that he breathed more freely, until she fancied she could detect a faint colour stealing over his cheek. In the fulness of her heart she offered up a thanksgiving, and with a flush of new joy stealing into her heart, she fell asleep at last.

From many a tranquil sleep comes a terrible awakening. Many a weary one lies cheerfully down on the pillow, to spring from it with a horror in the veins, a deadly terror at the heart.

Matty could not have been asleep more than an hour when she was awake by a strange crackling noise. Hushing her breath to listen, she lay quite still for a few seconds, when suddenly the whole room was lighted in a strange manner, and a strong smell of fire and smoke penetrated every corner of it. At that instant a terrible cry smote her ears from the

street, "Fire, fire!"—a cry which has often brought dismay to the stoutest heart.

Another voice came to Matty at the same time, a vexing, stinging voice. "So this is the end of your strong faith of love. And this is the way the healing is to come." But that suggestion was soon hushed, for the woman prayed a little prayer—when was it ever in vain—"Lord help me."

Not a moment was to be lost. Gently as was possible in the ungentle circumstances, she roused her husband, and helped him to dress. Before she could get him out of the room the sudden terror overcame him, and he fainted. It was no time for hesitation. She dashed some cold water in his face, though her heart ached at the gaspings which followed, and pulled him down stairs. Eager hands were already battering at the door, and as soon as it was opened, a general rush was followed by a general retreat, and a murmur, "Poor fellow, this will finish him; he will never live to get over this fright."

"Mr. Sharman, come into my house. Go and lie down on my bed."

There was a clamour of inviting voices, but in the midst a gentleman came up to Matty.

"I am staying at the hotel for a few days. There is a comfortable room there. I am a medical man, place him under my care for to-night at least."

Matty yielded thankfully, and poor Sharman was carried to the house, and laid upon the bed, "never to leave it again," said those who had taken him.

Matty divided the remaining part of that night pretty equally between watching her husband and running to look at the fire. It had not originated in their house, but some time passed before the engines could be brought and set at work, and it was plain that theirs and the next two must be burnt.

Her husband sank lower and lower, but Matty "rose with the occasion."

Faith, even a transient passing feeling of faith, is a wonderful thing; it brings strength; and strength is what we all need, but so few of us have. Matty's strength lasted, and stood her in good stead.

They stayed some time at the hotel. The gentleman who had so kindly invited them to his rooms, stayed also. He proved a friend. Sharman "took to him" amazingly, as sick people only "take" to others.

He scarcely liked him to leave his side. The gentleman was full of pleasant stories, and the cheerfulness of them often made an otherwise dull hour pass happily.

He was an attentive man. He used to watch his friends. He was touched by poor Matty's sorrowful love, and affected by Sharman's weak state.

One day he made a proposal. He was going to Malvern, he said, and wished Sharman would accompany him.

"I should die on the road," he said, sadly shaking his head.

"I think not," replied the other. "I may be mistaken, but I honestly believe the change would do you good. It is worth trying at least."

Matty still looked doubtful.

He said, "I cannot ask you to accompany us, Mrs. Sharman. I know you could not leave, and there are other considerations. But I promise to take every care of him. His comfort shall be dearer than my own. I would not even suggest this new expense if I did not really believe it will be the means of prolonging his life."

Matty consented. Who could tell? It might not after all be consumption, and if it were—and here faith again came in—"Speak the word only, and thy servant shall be healed."

Still it was a sad parting. It might be the last of earth; he might be taken from her soon, and she might not see him again.

But so many things "might be," it is no use to think of them. Matty found it would be better to leave them, and simply trust and go forward.

She went about her work with what joy she could. Most of the furniture had been saved. It had to be repaired, and cleaned and arranged in a new home. There was much to be done, and Matty felt as all of us who have had any great trouble must have felt very grateful indeed for work. It is one of the greatest blessings the sorrowful can have.

Letters came regularly. He was over-wearied with his journey, and the doctor wrote in a melancholy strain, hinting that he half regretted the risk already. Matty's heart felt sad, but she said resolutely, "I do believe; help Thou mine unbelief."

The news was more cheering as time passed on. After awhile came hopeful letters from Sharman himself, full of gra-

titude to the doctor, precious with love for herself.

"Certainly I am better," he wrote. "I am much stronger, and am actually gaining strength. I am afraid to hope that I shall be really permanently cured, for the day of miracles is passed, and that is an impossibility, but if I am permitted to remain a few months in tolerable health, I shall never cease to be thankful."

Matty, as she read, thought thus:—"Is the day of miracles really passed? If Jesus were here, He could cure him; it would certainly be no greater work than raising the dead. Is He less powerful now than then? Nay, that cannot be. He can be made quite well. Lord Jesus speak the word only."

And the word was spoken. Once more that Almighty voice said, "According to thy faith be it done unto thee."

There came a day when Matty was in a very flutter of joy. Sharman came home cured. He had not to be brought in a Bath chair this time; he walked from the railway station.

A miracle *had been* wrought.

A miracle? Well, yes, it was a miracle. We have all seen miracles in our own day, every whit as wonderful as those

of which we read with so much amazement. Only "our eyes are holden that we cannot see." Only we call them results of "natural causes," and go off as did the nine lepers, never returning thanks. In this case, as in that of the widow's son, the Healer "gave back" the sick man to his dear one.

"Ah, Matty," he said, "if it had not been for that fire I should not have known the doctor, and then I should not have been here."

Matty looked thoughtful, but did not reply.

"Aren't you glad of the fire, Matty?"

"Yes," she said, looking up brightly, "very glad, but I am sure that your cure is to be attributed to the very highest source."

In her heart she believed it was in answer to her earnest believing prayer that never-to-be-forgotten night in June.

And who shall say it was not? Who shall dare to affirm that Jesus did not come and "speak the word only?"

"If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and **NOTHING SHALL BE IMPOSSIBLE UNTO YOU.**"

Poetry.

CHRIST IS RISEN.

PART II.

CHRIST is risen as a King,
Victor over all his foes;
Large requests his subjects bring—
Larger gifts their King bestows:
Soon his foes beneath his feet
Shall confess his sway complete.

CHRIST is risen as a Priest,
For his people pleads above;
Yes, He bears them—e'en the least—
Ever on his heart of love;
And their every prayer and sigh
Jesus will present on high.

CHRIST is risen—and He wears
His dear brethren's nature still;
He can understand their cares,
Sympathize in every ill:
Tried one, to his footstool go,
Christ can feel for human woe.

Christ is risen—and ere long

He will surely come again,
With the bright angelic throng,
And the saints, a blissful train:
Oh, that we through grace may be
In that glorious company!

CHRIST has risen as the Head,
And when He descends the skies,
All his members from the dead
In his likeness shall arise;
And, according to the word,
Be for ever with the Lord.

Wellingboro'.

THEODORA.

MY CUP RUNNETH OVER.

MY cup runneth over—O bountiful Friend,
Thy great loving-kindness hath never an end,
Thy blessings have morning and evening fresh
birth,
They gladden my stay in this beautiful earth.

My cup runneth over—not meagrely given
 Are the riches that come from the Father in
 heaven;
 O'erflowing, repeated, and perfectly good,
 They drop before those who have, seeking them,
 stood.

My cup runneth over—though grief has been there,
 It was given with pity's most wonderful care;
 Though tears have been shed, and my heart has
 been sad,
 The cup He has given is making me glad.

My cup runneth over—O Father above,
 It is filled to the brim with Thine infinite love;
 I thank Thee, I bless Thee, Thou mak'st me to
 know
 How much Thou dost love me, while ling'ring
 below.

My cup runneth over—yet soon I shall stand,
 And drink the "new wine" in the holier land;
 Then, then shall I know Thee, O wonderful Friend,
 With love and with praises that never shall ead.
 M. F.

Denominational Intelligence.

MINISTERIAL CHANGES.

Mr. James Hughes, of the Baptist College, Pontypool, has received and accepted the unanimous and most cordial invitation of the church at Ashton-under-Lyne, and intends commencing his ministerial labours the second Sunday in June.

The Rev. Robert Lewis, late of Ross, Herefordshire, has accepted the pastorate of the church worshipping in the Assembly Rooms, Weston-super-Mare.

Mr. F. Robertson, late of Regent's-park College, has accepted the invitation of the church and congregation at Potter-street, Harlow, to become their pastor.

The Rev. Francis Butcliffe, of Birkdale-park, Southport, has accepted the unanimous invitation to the pastorate of the church at Ripton, Yorkshire.

The Rev. James Webley, late of Hillsley, having accepted the cordial and unanimous invitation of the church at Avening to become their pastor, a public meeting was held on the 17th of April. Suitable addresses were delivered by the Rev. H. Webley, of Wotton-under-Edge; Rev. Samuel Stubbings, of Sherstone; Rev. Mr. Burrell, of Forest-green Chapel, Nailsworth (Independent); and Mr. Pegler, of Tetbury. The late Rev. Samuel Webley, whose memoir appeared in the BAPTIST MESSENGER lately, was pastor of this church for thirty-seven years.

CARLTON BODE, NORFOLK.—The Rev. Mark Noble, of Necton, has accepted an unanimous invitation to the pastorate of this church.

MARGATE.—The Rev. J. Drew, of Halifax, has accepted the pastorate of this church.

CONISTON, LANCASHIRE.—The Rev. G. Howells, of Whitebrook, has accepted the pastorate of this church.

RESIGNATION.

The Rev. John Tucker, Hemyock, has given notice of his intention to resign the pastorate.

RECOGNITION SERVICES.

Recognition services on the occasion of the settlement of Mr. Kerr, from Mr. Spurgeon's College, were held at Montacute, Somersetshire, on Easter Monday. The Rev. J. Price (late pastor of the church) asked the usual questions, and offered the ordination prayer. The Rev. G. Rogers then delivered an affectionate charge to the pastor, and concluded the service with prayer. After tea, at which about 250 sat down, a large gathering of friends met in the chapel to hear addresses from the following gentlemen:—Messrs. J. B. Burt, D. Jennings, W. Densham, G. Taylor, J. Field, T. G. Ness, and Mr. Kerr. The Rev. G. Rogers occupied the chair.

On Good Friday Mr. G. Wright, formerly of the Metropolitan Tabernacle College, was publicly recognized as pastor of the Baptist church, Bra-bourne.

The friends worshipping in the Ebenezer Chapel, Lockerley, held their annual meeting on Good Friday, and made it the occasion of the recognition of their recently-elected pastor, the Rev. H. V. Gill. A goodly number of people from the surrounding towns and villages were present. The chair was taken by Mr. I. Pritchard.

On Good Friday Mr. J. Mennett was recognized as pastor of the Baptist church, Stanton, Bury, Bucks, on which occasion a suitable sermon was preached in the afternoon by the Rev. G. Rogers, tutor of the Pastor's College, and in the evening addresses were delivered by Messrs. Rogers, Adey, Bailey, Forster, Walker, and Mennett, on a variety of useful subjects.

On Wednesday, April 12, a recognition service was held in the Baptist chapel, in connection with the settlement of the Rev. R. Bayne, as pastor of the church, Rickmansworth, under the presidency of the Rev. Dr. Steane. Dr. Hurndall, one of the deacons, stated the circumstances which had led to

the union now recognized. Addresses of cordial welcome were delivered by the Rev. W. W. Evans (formerly a missionary in India), Rev. T. Peters, and J. J. Smith, Esq., of Watford; Revs. G. Warn, of Sarratt, and W. C. Ellis, of Chenies, and several other gentlemen.

BAPTIST CHAPEL, NEW MILL, TRING.—Recognition services in connection with the settlement of the Rev. R. Shindler as pastor of this church, were held on Tuesday, May 9. In the afternoon the Rev. W. P. Balfern, of Hammersmith, preached. In the evening a meeting was held under the presidency of T. H. Harris, Esq., of Woodford, who gave expression to his high esteem of the pastor. Prayer having been offered by the Rev. W. Emery, of Hemel Hempstead, the Rev. T. Peters, of Watford, addressed the church. The Rev. W. P. Balfern then gave a very affectionate address to the pastor. The Rev. W. Woods, of Woolwich, followed in an address to the congregation. After a few words from Mr. Shindler, the Rev. W. Sexton, of Tring, concluded with prayer. The other brethren who took part in the services were, the Revs. J. Mountford, of Leighton Buzzard; T. Williams, of Aston Clinton; and J. Butcher, of Weston Turville. The attendance was good throughout. The church at New Mill has been in existence 210 years, having been founded in the time of the Commonweath.

ORDINATION SERVICES.

On Thursday, May 4th, ordination services were conducted in the Baptist chapel, Airdrie, Scotland, when Mr. Adam Horne, of Glasgow College, was solemnly set apart to the work of the ministry. The Rev. James Paterson, D.D., Glasgow, conducted the introductory part, and put the usual questions to the church. Mr. Culross addressed the young pastor, and Mr. Young the church, on the relative duties of each to the other, and of both to the great Head of the Church. In the evening there was a *soirée* held, over which Dr. Paterson presided. The following ministers delivered addresses in the course of the evening,—viz., Rev. Messrs. Glover, Young, Medhurst, Glasgow; Haig, Kirkaldy; and Brown (Established Church), Roberts, (U.P.), Henderson (R.P.), Airdrie.

On Tuesday, May 9th, meetings were held at the Baptist Chapel, Forton, Gosport, in connection with the ordination of the Rev. James Neobard, as pastor of the church. Rev. George Short, B.A., of Hitchin, described the nature of a Christian church. The Rev. C. H. Burton, of Landport, asked the usual questions, after which the Rev. J. Hunt Cooke, of Southsea, offered the ordination prayer. The charge to the newly-elected pastor was delivered by the Rev. J. Angus, D.D., of Regent's-park College, London. In the afternoon a numerous company of friends sat down to tea, and in

the evening a sermon was preached to the church and congregation by the Rev. A. Tilly, of Cardiff, the Rev. C. F. Moss, Independent minister, Gosport, taking the devotional part of the service. The Revs. H. Kitching and E. G. Gange, of Landport; F. Colman (Wesleyan), Gosport, and J. D. Bate and T. V. Tyms, of Regent's-park College, also took part in the services.

BATH-STREET BAPTIST CHURCH, GLASGOW.—Ordination services in connection with the settlement of T. H. Holyoak, from Bristol College, as pastor of the church, were held on Lord's-day, April 30th. Messrs. F. W. Gotch, of Bristol, J. Barnett, of Blaby, Leicester; D. Young, and R. Glover, of Glasgow, took part in the services. On Tuesday evening, May 2nd, a Recognition service was held in the Merchant's-hall. About 350 friends sat down to tea. T. H. Holyoak presided. Congratulatory addresses were delivered by Messrs. J. Paterson, D. Young, T. W. Medhurst, R. Glover, F. W. Gotch, J. Barnett, and prayer was offered by John Mansfield, of Rothsay.

LAYING FOUNDATION-STONE.

The laying of the foundation-stone for the enlargement of the old Baptist Chapel, Sharnbrook, Bedfordshire, for the ministry of the pastor, Rev. Alfred Peet, took place on April 14th. Prayer was offered by Rev. W. Bull, of Wellingborough. Addresses were delivered by Pastors Robinson, of Staughton, and J. S. Wyard, of St. Neot's. Mr. Peet then gave a short history of the faith and practice of the church, after which he presented Mr. J. Ward, of Souldrop, with a silver trowel, in the name of the church, congregation, and friends, also a French-polished mallet, a gift of the architect. The stones were then laid by Mr. Ward, and his sisters, Mrs. Deacon and Miss Ward, who placed thereon £300 towards the expenses of the building. The following ministers were present on this interesting occasion—viz., Pastors Willis, of Raunds; W. Ward, of Irthlingborough; J. K. Dexter, of Thurleigh, and W. Wilson, of Risley. About 370 friends sat down to tea in a barn, kindly lent for the occasion. Mr. Bull, of the Tabernacle, Wellingborough, preached in the evening, and the collections of the day amounted to £32 5s. 6d.

OPENING SERVICES.

The new chapel, City-road, Winchester, has been opened for public worship. The services of the day were conducted by the Revs. J. Davis, of Portsea; the Rev. W. H. Fuller, of Winchester; and the Rev. W. Robinson, of Cambridge. After this service the friends met together in the large room of the Corn Exchange for tea. The room was crowded. In the evening there was a public meeting in the chapel, at which W. Heaton, Esq., of London, presided. After the pastor, the Rev. T. M. Thorpe, had made a few statements respecting the history of the church, most interesting

addresses were delivered by the Revs. Mr. Gray, of Newport; J. Davis, of Portsea; F. Wills, of Andover; C. Williams, of Southampton; Mr. Parsons, of Andover; Revs. W. Robinson, of Cambridge; R. Cavan, of Southampton; S. Bevan, Esq.; Revs. W. H. Fuller and T. R. Jones, of Winchester. The services were well attended, and were both pleasant and profitable. On the following Sunday, sermons were preached by the Rev. T. M. Thorpe, and collections made. The chapel is in the Italian style; it will seat at present about 400 persons, and can be enlarged if required, by the addition of side galleries. The cost of the building, including the purchase of ground, is about £1200. Towards this between £700 and £800 have been collected.

Bow.—It has been resolved by the church under the pastorate of Rev. J. H. Blake, Bow, to erect a chapel capable of holding 1000 persons, with schools for 800 children. A spacious temporary building has just been completed on the chapel grounds, and was opened on Thursday, April 20. The room will hold 700 persons.

CHRIST CHURCH, ASTON PARK, BIRMINGHAM.—On Wednesday, April 19, this beautiful edifice was opened for divine worship. The devotional services were conducted by the Revs. Isaac Lord, J. T. Feaston, and J. P. Barnett. The Rev. Alexander Raleigh, D.D., preached in the morning from Psalm cxix. 38. Dinner was supplied in the schoolroom, after which addresses were delivered by the Rev. Isaac Lord, minister of the church, who occupied the chair; and by the Revs. R. W. Dale, Charles Vince, G. B. Johnson, W. L. Giles, J. T. Feaston, J. J. Brown, and Messrs. J. H. Hopkins and J. C. Woodhill. In the evening the Hon. and Rev. B. W. Noel preached from Rom. v. 1. On Sunday, the 23rd, sermons were preached in the morning by the Rev. R. W. Dale, and in the evening by the Rev. Charles Vince. Christ Church is a beautiful building in the Gothic style of architecture of the sixteenth century. The chapel has an area of 72 feet in length, and 42 in width, fitted up with open sittings on the floor, and in side and end galleries, arranged to accommodate 754 persons. The shape of the building is adapted to the peculiarities of the site. At the end of the chapel, facing the entrance, is a semi-circular recess with raised platform, upon which the pulpit and open baptistry are placed; above the platform is a gallery for the organ and choir, and in connection with it on either side are vestries with library and minister's vestry above them. Adjoining the vestries, and with distinct entrances, are schools. The building is of red brick of the ordinary kind; the windows, doorways, cornices, spire, and other prominent parts being of Bath stone, with bricks of various colours. The Rev. Isaac Lord commenced his labours in the new chapel on Sunday, April 30.

MILTON, CAMBS.—The new Baptist chapel was opened for divine worship on Thursday, March 23, when the Rev. J. T. Wigner, of Lynn, preached in the afternoon from Rev. xix. 9. In the evening a public meeting was held, G. Levett, Esq., in the chair. Addresses were delivered by Rev. J. T. Wigner, J. C. Wells, E. S. Neale, and J. Comfort. The Rev. G. Sear, of Histon, read a statement of the accounts, from which it appeared that the chapel, capable of seating 170 persons, will cost £175, the land having been very kindly given by Mr. J. Coulson.

A new Baptist chapel has just been erected at Howgate, Falkirk. The opening services were held on Lord's-day, April 14th, when T. W. Medhurst, of Glasgow, preached forenoon and evening, and Rev. James M'Lean, of Falkirk, in the afternoon. Mr. Medhurst preached in the forenoon on "Justification by Faith, and its consequence," from Rom. v. 1. After the sermon the little church commemorated the dying love of Jesus, at the memorial supper-table. In the afternoon the Rev. James M'Lean (Independent), preached from Zech. xiv. 8. In the evening Mr. Medhurst preached in the United Presbyterian Church (kindly lent for the occasion), from Heb. xiii. 1, "Let brotherly love continue," to an attentive and large audience. On Monday evening, May 15, a fruit soirée was held in the new chapel, when Mr. Downs presided. Addresses were delivered by Mr. W. Downs, through whose liberality the chapel has been erected; T. W. Medhurst and the ministers of the various denominations in Falkirk. The new chapel seats nearly four hundred persons, and cost a little over £500. Mr. Gibb, student of the Baptist Association of Scotland, has accepted the pastorate of the church for six months.

MISCELLANEOUS.

SWAFFHAM, NORFOLK.—Meetings were held in the Baptist chapel here on Good Friday to welcome the new minister, the Rev. T. A. Williams, from Haddenham. The annual church-meeting was held in the afternoon, and at the tea-meeting after, about 200 were present. In the evening, there was a public meeting, when Mr. Lindsey, one of the deacons, introduced Mr. Williams, and, on behalf of the church and congregation, gave him a hearty welcome. Addresses were delivered by Messrs. F. Moore, W. Gould, J. Smith, W. Corner, E. Vynne, and the pastor.

ATTLEBOROUGH, NORFOLK.—On Good Friday, April 14, a commemorative service of a deeply interesting character was held at Attleborough, Norfolk. Several Baptist churches have been accustomed to hold a united service on this day, and these services have proved a great blessing in promoting Christian unity and stirring up the energies of the people. This year, it being known that the Rev. S. Brown, the pastor at Attleborough, would

have completed his thirtieth year of labour with his people, it was arranged to hold the meeting at Attleborough, and loving hearts devised that its celebration should be marked by some tangible proof of their love and esteem. In a short time a private subscription was made, and it was arranged that the deacon should present it. The services of the day were as follows:—The churches of Ellingham and Kenninghall, and Cariton Rode, and some from Shelfanger, met at Attleborough. A sermon was preached in the morning by the Rev. R. B. Horne, of Shelfanger, from Deut. viii. 2, and in the afternoon the Rev. J. Keed, of Cambridge, preached to the churches from Psalm i. 2. In the evening the public meeting in the chapel was presided over by Samuel Culley, Esq., of Norwich, who in a speech replete with sound wisdom and tenderness and Christian love, set forth the excellences of Christian union. Mr. Long, the deacon, in a kind manner, then addressed the pastor on his long and honourable connection with the church, and closed by stating that many friends, anxious to prove their love, had prepared the accompanying testimonial. He presented a purse containing fifty sovereigns, and begged his acceptance of them in the name of many true and loving friends. The Rev. S. Brown, deeply affected, avowed his gratitude at the unexpected and handsome gift, and gave a very touching address to all present. Suitable addresses were also given by the Revs. J. J. Kiddle, of Ellingham, R. B. Horne, and J. Keed, of Cambridge, and others.

CUPAR, FIFESHIRE.—Services in connection with the settlement of Mr. McCallum, of the Baptist Association of Scotland, as pastor of this church, were held on Wednesday, April 26. Addresses were delivered by Messrs. Duncan, Shrap, Beveridge, Taylor, and Thomson.

BIRMINGHAM.—The church under the care of Mr. F. G. Marchant, of Hockley, are about to make an effort to erect a new chapel capable of accommodating 1000 persons. Upwards of £300 has been promised.

BAPTISMS.

BAINBRIDGE, Ireland, April 30.—Two, by Mr. S. Banks. Our prospects are encouraging; we hope to report more shortly.

BANGOR, New Baptist Chapel, April 2.—Eight, by J. D. Williams.

BEDMINSTER, Bristol, West-street Chapel, May 8.—Two, by Mr. Terr, at City-road Chapel, kindly lent for the occasion.

BIRMINGHAM, Yates-street, Aston-road, Feb. 26.—Six; April 30, Four; by Mr. T. W. Thomas.

—Lodge-road, Jan. 1.—Three; March 6, Three; April 30, Four; by the pastor, Mr. F. G. Marchant.

BLANCOGNIN, near Narberth, Pembroke, April 2.—One, by Mr. O. Griffith.

BRABOURNE, Kent, April 29.—Five, by G. Wright.
BREXCON, Kensington, May 14.—Four, by Mr. J. W. Evans.

BRISTOL, King-street, May 2.—Three, by Mr. T. A. Wheeler. One of the candidates the pastor's daughter.

CALSTOCK, Cornwall, April 16.—Two, by Mr. T. Thomas. Others are inquiring.

CHATTENIS, Cambridgeshire.—Four, by Mr. E. J. Silvertown.

CHRISTENHAM, Cambray Chapel, April 9.—Eleven; 23, Seven; by J. E. Cracknell.

CHIPPING CAMPDEN, Gloucestershire, April 30.—Three, by R. A. Shadick. One the pastor's wife.

COLD INN, Pembrokeshire, March 23.—One; March 26, Two; April 27, One; April 30, Three; by Mr. T. A. Pryce, pastor. The Lord is smiling on our pastor's ministrations here.

CORSHAM, Wilts, May.—Three, by J. M. Ind, M.A.
GLASGOW, North Frederick-street, April 2.—Three, by T. W. Medhurst, pastor.

—Trades' Hall, Glassford-street, April 23.—Three, by J. Dennovan.

HARLENGTON, Middlesex, May 4.—Two, by Mr. T. G. Atkinson.

HENNYOCK, Devon, April 30.—Three, by Mr. Reed, for the pastor, Mr. Tucker.

IPSWICH, Bethesda, April 2.—Three, by T. Poock.

LANDFOOT, Lake-road Chapel, May 3.—Ten, by Mr. E. G. Gange. One from the Independents; two from the Sabbath school; two had nearly reached their threescore years and ten; the others were in the prime of life.

LONDON, Henrietta-street Chapel, Brunswick-square, April 20.—Six; May 13, Five; by C. Starling, of C. H. Spurgeon's College.

—Kingsgate-street, Holborn, April 16.—Six, by the pastor, W. H. Burton.

—Metropolitan Tabernacle, Newington, April 27.—Seventeen; May 1, Twenty-one; by Mr. Spurgeon; 4th, Twenty, by Mr. Ness.

—Upton Chapel, Lambeth-road, May 3.—Eight, by G. D. Evans. These, with seven others, were admitted to church fellowship on the following Sabbath,

—Vernon Chapel, King's-cross-road, May 4.—Four, by Mr. Sawday.

MANORBER, Pembrokeshire.—One, by Mr. T. O. Pryce.

MOLLINGTON, Pembrokeshire, May 7.—Four, by Mr. Harris, the pastor.

MONTACUTE, Somerset, April 26.—Six, by the pastor, R. Kerr.

NARBERTH, Bethesda Chapel, March 26.—Two; April 23, one; by Mr. J. Williams.

NETTON, Norfolk, May 7.—One, by Mr. M. Noble.

PADIHAM, Lancashire, April 30.—Two, by Mr. Brown.

PILLGWENLLY, Newport, Mon., May 5.—Four, by Mr. Evan Thomas.

PRESTON, Radnorshire, May 7.—Four, by Mr. W. H. Payne.

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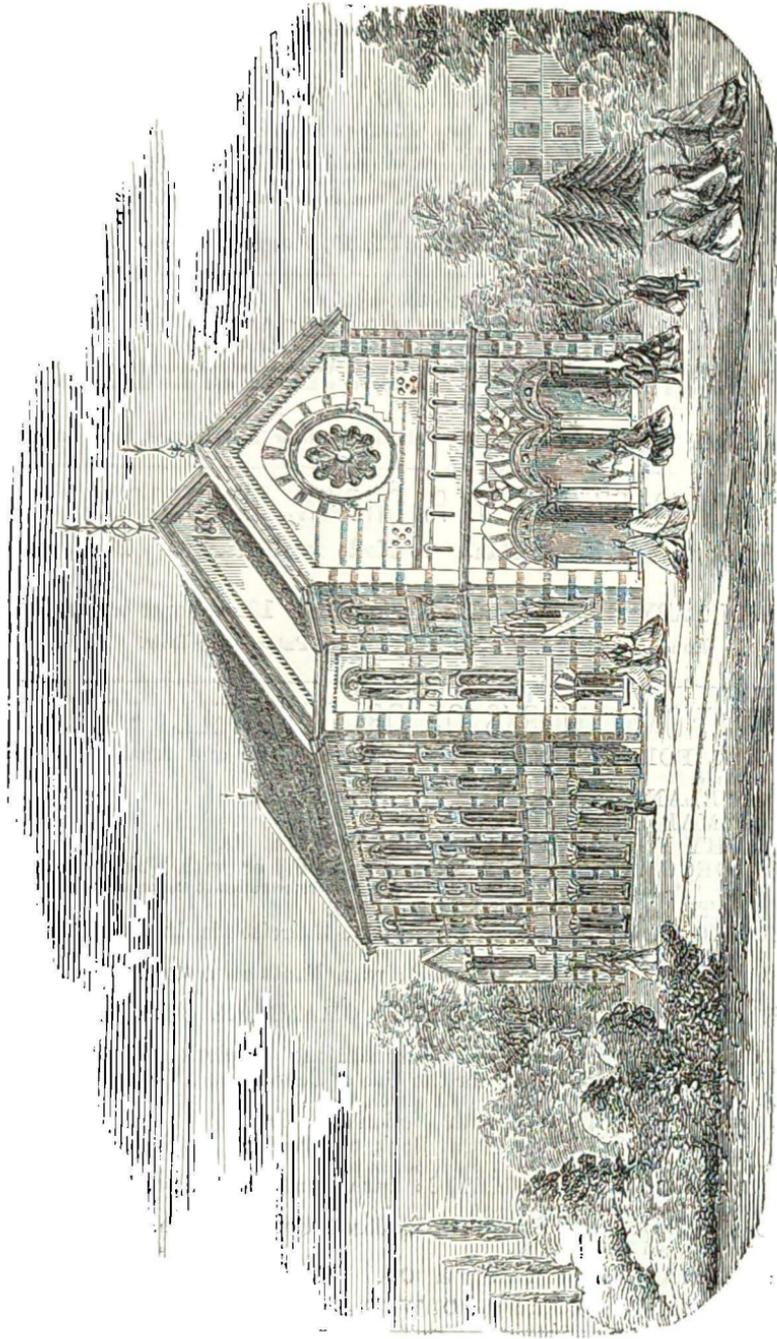
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BAPTIST CHAPEL, BOW
PASTOR, JAMES, H. BLAKE

THE GUILT AND THE CLEANSING.*

A SERMON BY THE REV. C. H. SPURGEON, PREACHED AT THE METROPOLITAN TABERNACLE, ON SUNDAY EVENING, JANUARY 8, 1865.

"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."—
PSALM II. 7.

You know how David had sinned. He had added to the sin of adultery that of murder. David felt like one that was shut out from God, and was unworthy to approach to him. In such a condition he could not be content to remain. He longed to be reconciled to God, and he remembered that he had sometimes seen a man who had the leprosy put out of the city as an unclean person; or he had seen one that had defiled himself by touching a corpse shut out from all communion with those who worship God. "Ah!" thought he, "that is just as I am. I am unworthy to appear before God, for I am spiritually unclean." But David had also seen the priest take a basin full of blood, and dip hyssop in it, and when the bunch of hyssop had soaked up the blood, he had seen the priest sprinkle the unclean person therewith, and then say to him, "You are clean; you have admittance now to the worship of God; you can mingle with the great congregation; I pronounce you clean through the sprinkled blood;" and David's faith, acting upon the telescopic principle, looked far down the ages, and he saw the great atoning sacrifice offered upon Calvary, and as he saw the Son of God bleeding for sins which were not his own, he desired that the blood of Christ might be applied to his conscience, feeling that it would take away his defilement, and admit him into the courts of God's house, and into the love of God's heart; and so he prayed this prayer, "Purge me with hyssop, and I shall be clean." He felt, too, that sin was a very great defilement—that he was black and filthy; but he knew how he himself had often, when hunted like a wild goat among the mountains, stooped down to a cooling brook, and washed away the dust and stain of travel with the clean water, and his face had been clean again; and so, bowing down before God, he sees, in the person of Christ, a cleansing flood, and his desire is expressed in these words, "Wash me, and I shall be whiter than snow." The words do not require any exposition: they require application. They do not need to be explained: they need to be taken up and offered before God by broken hearts.

There are two things I shall try to talk about, as God shall help me. The one, that sin is a very foul thing: David says, "Cleanse me," "wash me." The other is, that the cleansing must be very great: this process of hyssop and of washing, must be very potent, for he says, "I shall be whiter than snow."

I. First, then, a little about the defilement.

Sometimes it has been asked by men, "Why talk about atonement? Why could not God be generous, and forgive sin outright? Why should He require shedding of blood, and the endurance of great suffering? Sinner, if you had a right sense of sin, you would never ask such a question. In asking that question, you speak upon the supposition that God is such a one as yourself. He hates sin. He sees in sin such loathsomeness as you have never dreamed of. There is to Him such horrible abomination, such a heinousness, such a detestableness and uncleanness about sin, that He could not pass it by. If He did, He would bring suspicion upon his own character that He was not holy. Had God passed by human sin without a substitutionary sacrifice, the cherubim must have suspended their song, "Holy, holy, holy, Lord God of Hosts." The judge who winks at sin soon becomes the abettor of sin. If the supreme ruler does not punish sin, He becomes Himself the patron of all guilt, and sin may take its rest

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beneath the shadow of his wings. Sinner, God would have you know, and have angels know, and have devils know, that, however lightly creatures may think of sin, and however foolishly simple man may toy with it, He knows what a vile thing it is, and will have no patience with it. "He will by no means spare the guilty." I have heard it said by persons looking from another point of view, that the preaching of full forgiveness through a Saviour's blood to the very chief of sinners is very apt to make men think lightly of sin—that when we tell them

"There is life in a look at the crucified one,
There is life at this moment!"—

for every soul that looks at Christ, we do, in effect, find a plaster for men's wounded consciences, which, when thus healed, will only aid and abet them in going to sin again. How untrue this is, a moment's reflection will show you. We tell the sinner that God never does gratuitously pass by a single sin, and that pardon never could have come to one man of Adam born had it not been procured by the tremendous griefs of the Saviour, who stood in men's stead. Our own belief is that all the proclamations of the law and all the threatenings of judgment that ever were thundered forth by the most Boanerges-like of ministers, never did show man so much the vileness of sin as the preaching of this one great truth, "The Lord hath caused to meet on Him the iniquity of us all: He was despised and He was afflicted: surely He hath borne our griefs and carried our sorrows, yet we did esteem Him stricken, smitten of God, and afflicted." That is the great exposure of sin—the Saviour's death. Never is God dressed in such resplendent robes of glorious holiness as when He smites sin, finding it upon his only-begotten Son. Having lifted it from sinners and laid it upon Christ, He does not spare it because of the worthiness of the person to whom it is imputed. He smites, and crushes it with his full force and fury, till the oppressed victim cries out, "Behold, and see if there were ever sorrow like unto my sorrow, which is done unto me when Jehovah afflicted me in the day of his fierce anger?"

Well, now, let us just turn this subject over a little—the guilt of sin. We think that the atonement speaks forth that guilt most thoroughly, and let me catch the ear specially of every unpardoned man and woman here to-night. It appears that there is nothing that will ever wash your sin away but blood—the blood of Christ, the blood of God's dear Son: this cleanseth us from all sin, but nothing else can. The blackness of your sin will appear then, if you recollect that all the creatures in the world could not have taken one of your sins away. If all the holy angels in heaven had performed the best service that they could render, they could not have taken away even one of your sins of thought. If the great archangel had left the throne of his glory, and had been led into a deep abyss of suffering, still all that he could have done would not have been a drop of the bucket compared with what would be required to take away one single sin, for sin is such an enormous evil; and even if all the saints on earth could have ceased to sin, and could unceasingly have praised God day and night, yet there is not merit enough in all their songs to blot out one single offence of one single sinner. Nay, let me go further. Could your tears, and the tears of all created intelligences, "no respite know," could the briny drops

"For ever flow,
All for sin could not atone."

Nay, we will go a step lower. The pains of the damned in hell are no atonement for sin. They suffer in consequence of sin, but no atonement has been made by them, for all they have suffered has not lessened what they have to suffer; and when ten thousand times ten thousand years shall have rolled over their poor accursed heads, they will be just as far off having satisfied divine justice as they are now, for sin is such a dreadful thing that even Tophet, "the pile whereof

is wood and much smoke, which is kindled by the breath of the Lord," cannot burn it up. Sin is cast into its flames, and men suffer there; but all the burnings of Gehenna never did consume a single sin, and never could. Think of that! Earth, and heaven, and hell, could never take away a single sin from a single soul. But then another reflection. None but Christ could do it, and even Christ Himself could not do it except He became a man. It was absolutely necessary that the substitute for human sin should be of the same nature as the offender. Christ must therefore be born of Mary that He may be man. Man must suffer, for man has sinned. As in Adam all died, so in another Adam must all be made alive if they be made alive at all. They fell by one man; they must rise by another man, or else never rise. But here is the thought: even the man Christ Jesus, in association with the Godhead, could not have taken away your sins unless He had died. I never read in Scripture that all that He did in his life could take away sin. The Saviour's life is the robe of righteousness with which his people are covered, but that is not the bath in which they are washed. The whole life of Christ goes to make up that garment without seam, of which we were singing just now—

"Our beauty and our glorious dress."

But let me tell you that all his preachings upon the mountains, all his fastings in the wilderness, all his travail in birth for souls, yea, all his bloody sweat, all his scourgings, all the shame and the spitting that he endured, could not have saved your soul, or take away one sin, for it was written, "Without shedding of blood there is no remission of sin," and the sinner must die. Think of that, sinner! To take out that one sin of yours, if you had only one sin, the infinite must become an infant, and the Immortal must yoke Himself with mortality; and then in that position and in that condition He must be made "obedient to death," or else not a sin on your part could ever be removed from your soul. But I want you to go further than this. Christ Himself in his death could not have taken away one sin if it had not been for the peculiar form of death which He endured. He must be crucified, for it is written, "He became a curse for us, as it is written, Cursed is every one that hangeth on a tree." He must, therefore, hang upon a tree that He may be cursed. Now, I know that there is no man that ever lived that can tell out what is meant by that—that Christ was cursed. Oh! if some of the mighty orators that of old have moved the Christian Church at once to tears and to joy could stand here, I would defy them to weigh this burden of the Lord, or estimate its tremendous meaning, "He was made a curse for us." A curse! Jehovah Tsidkenu is a curse! Jesus, the darling of the Father, made a curse! He who "counted it not robbery to be equal with God" becomes a curse! O angels, ye might shiver at this mystery, for its astounding depths ye cannot fathom. Yet so it is. "He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." And this leads me to what I think is surely the climax here, that, although Christ died the death of the cross, even then He could not have taken any sin away unless it had been expressly understood, ordained, and settled that He therein did Himself take our sin as well as our curse, and did therein stand before God, though in Himself personally innocent, as if He had been a sinner, and there suffer, "the just for the unjust, that He might bring us to God." Methinks—nay, I will not say methinks, for I cannot think such a thought; but can you think it?—there is that black, that hideous, that damning, that everlasting soul-destroying thing called sin; Jehovah Jesus sees it on his people; He knows they can never be with Him where He is while that rests on them; there is no way by which they can be freed from it except by his taking it. Can you picture it? He takes that terrible, that cursed, that hell-kindling, that hell-feeding thing, that fuel of the

eternal pit, that object of eternal wrath; He takes that sin upon Himself, and now what does sin seem to say? It is imputed to Christ, and it seems to hide itself behind Christ, and it says to God, "O God, thou hatest me, but thou canst not reach me here. Here I am; I am thine enemy; there is between us an unending wall; thou canst not reach me here." Now, what will become of sin? Hear it you sinners that have got your sins on you! What will become of sin? God says, "Awake, O sword, against my shepherd, against the man that is my fellow, saith the Lord. Smite the shepherd." And He does smite Him, till Christ calls out, "All thy waves and thy billows have gone over me;" and He shrieks that fearful shriek, "My God, my God, why hast Thou forsaken me?" in unutterable depths of anguish, because God has turned away his face, and smitten Him in fierce anger, and crushed and ground Him, pounded Him as in a mortar, trampled on Him as in the wine-press, crushed Him as in the olive-press, broken Him between the upper and the nether millstones of his awful wrath, made Him to drink the whole cup dry, made Him to suffer

"All that incarnate God can bear
With strength enough, but none to spare."

Now see, before ever one sin can be pardoned, Christ must suffer what that sin deserves, or something tantamount thereunto, by which divine holiness shall be cleared of all stain. Now, what a thing must sin be! And ye will see her standing at the corner of the streets, with a smiling face, but shake your head, and say, "Nay, nay; the Saviour bled because of thee." And ye will see sin sparkling in the wine-cup. "Look not on it when it is red, and it moveth itself aright," but say unto it, "Thou didst open my Saviour's veins." It is so easy to get black, but remember, it is so hard to get clean, that only God's omnipotence in the person of Christ could provide a cleanser for your sins. And now, sinner, this word with you: I cannot make you see the filthiness of sin. You will go and make a mock of it; you will think it a mere passing thing. God Almighty, you say, is very merciful—forgetting how tremendously just He is. But though I cannot make you see sin, yet I can leave this with you—you will one day feel what sin means, unless you repent of it, for He that spared not his own Son will not spare you. If the Judge upon the throne smote Christ, who had no sin of his own—smote Him so sternly for other men's sins—what will He do with you? If He spared not his beloved Son, what will He do with his enemies? If the fire burned up Christ, how will it burn up you? Oh you that are out of Christ, and without God and without hope, what will ye do, what will ye do, when God shall dress Himself in arms, and put on his robe of thunder, and go forth to deal with you? Beware, beware, ye that forget God, lest He tear you in pieces, and there be none to deliver you! "Kiss the Son, lest He be angry, and ye perish from the way, while his wrath is kindled but a little."

Now, I want you to take this prayer. I have tried to bring out the meaning of it. You are thus black. Pray, "Purge me with blood: apply it by the Holy Spirit, as the priest applied the blood with hyssop. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

II. And now we shall have a few words upon the power of the cleansing.

Whom can it cleanse? That is the first question: whom can it cleanse? David answers you: he says, "It can cleanse *me*." He meant himself. I would not exaggerate David's sin, but it was a very frightful one. What could be more dreadful than for a man so highly favoured, who had so much light, so much communion with God, and who stood so high as a light in the midst of the nation, to commit two crimes so accursed as those which we must lay at his door—adultery and murder? While my blood runs chill at the very thought of his having committed them, yet in my soul I am glad that the Holy Spirit ever permitted such a black case to stand on record. What an encouragement

to seek pardon it has been to many who have sinned as foully as David did! If thou canst bend thy knee and pray David's prayer, thou shalt get David's answer—"Purge me with hyssop, and I shall be clean." What if thou hast defiled thy neighbour's wife? What if thou hast even smitten thy neighbour to his heart, and left him dead upon the earth? These two crimes will damn thee to all eternity, except thou find pardon for them through the blood; but *there is* pardon for them. If thou lookest up to where that blood is streaming from the hands and feet and side of Jesus; if thou dost trust—trust thy broken spirit in his hands, there is pardon for thy crimson sins to be had just now! Is there a harlot here? O woman, I pray that Christ may so forgive thee, that thou mayest wash his feet with tears, and wipe them with the hairs of thine head! Is there a thief here? Men say you will never be reclaimed. I pray eternal mercy, that saved the dying thief, to save the living thief! Have I here one that has cursed God to his face a thousand times? Return unto thy Father, for He comes to meet thee: say unto Him, "Father, I have sinned." Bury your head in his bosom; receive his kiss, for God delighteth to pardon, and is abundant in forgiveness of transgression. Now that He has smitten Christ, He will not smite any sinner that comes to Him. His wrath is gone, and He can now say, "Fury is not in me." Here, then, is a wonder—that this precious blood can cleanse the vilest of the vile, and you may now pray the prayer, "Purge me with hyssop, and I shall be clean."

From what can it cleanse a man? Why, I dare not mention every kind of sin. There is no sin from which it can *not* cleanse. Oh! that precious verse, "The blood of Jesus Christ, God's dear Son, cleanseth us from all sin." During this last week I have been, you know, with Brother Offord, conducting prayer-meetings, and he told one evening a tale which I made him tell every evening afterwards, for I thought it so good. He said there was a poor man living on the Dartmoor, who had been employed during the summer in looking after horses, and cows, and so on, that were turned out on the moor. He was a perfect heathen, and never went to a place of worship, perhaps, since he was a child. For him there was no Sabbath. After a time he grew very ill. He was over sixty years of age, and having nothing to live upon, he went into the workhouse. While he was there, it pleased the mysterious Spirit to make him uneasy: he felt he must die, and the old man had just enough light to let him see that, if he did die, all was wrong with regard to a future state. He had a little grandchild who lived in the neighbouring town—Plymouth, I think it was—and he asked leave for his grandchild to come in every day to see him. As he was very ill, and near death, that was allowed. She came in, and he said to her, "Read the Bible to me, dear." She complied, and the more she read, the more wretched the old man grew. "Read again," said he. The more she read, the more dark his mind seemed to be with a sense of guilt. At last, one day she came to that passage in the Epistle of John—you know it—"The blood of Jesus Christ, God's dear Son, cleanseth us from all sin." "Is that there?" he asked. "Yes, grandfather," replied the little girl, "that is there." "Is that there?" "Oh yes, grandfather, it is there." "Then read it again! read it again!" She again read, "The blood of Jesus Christ, his Son, cleanseth us from all sin." "My dear, are you sure it is just like that?" "Yes, grandfather." "Then read it again, dear." "The blood of Jesus Christ, his Son, cleanseth us from all sin." "Then," he said, "take my finger, and put it on it. Is it on that text, child?—is my finger on that blessed text?" "Yes, grandfather." "Then," said he, "tell them" (alluding to his friends) "I die in the faith of that!"—and he closed his eyes and doubtless entered into eternal rest. And I will die in the faith of that, by the grace of God, and so will you, I trust, brethren, with the finger on such a promise as that—"cleanseth from *all* sin." Oh, it is sweet living and it is sweet dying, if you can rest there! Now, we see,

then, whatever your sins may have been, they are all included in those little words, "*all sin*"; and therefore be of good comfort. If thou believest that Jesus is the Christ, thou art born of God, and this cleanseth from all sin.

But another question: When will it cleanse? It will cleanse *now*. It will cleanse this moment. You remember that it is in the present tense—"The blood of Jesus Christ his Son *cleanseth*"—that is to say, just at this particular moment, some three or four minutes to eight o'clock. There is an efficacy in the precious blood to cleanse *now*. You need not stop till you get home to pray. He that trusts Christ is saved the moment that he trusts; his sin is blotted out the instant that he accepts Christ as his substitute, and justifies God in smiting sin in the person of the Saviour. There is efficacy in the blood now. Perhaps there has strayed in here one who says, "It is too late." Who told you that? Sir, it was the devil, and he is "a liar from the beginning." "Ah!" says another, "but you do not know: I have sinned against so much light and knowledge." My dear friend, I do not know how much you have sinned, but I do know that it is written, "He is able to save unto the uttermost them that come unto God by Him," and I know that you have not gone beyond the uttermost, so I conclude that He is able to save you—just now, just as you are, standing in yonder crowd, or sitting here in these pews.

Yes, but once more. In what way is He able thus to cleanse? Answer: In a perfect and complete way. David says, he shall be "whiter than snow." We do not see snow very often now, but when we did see it last time, what a dazzling whiteness there was upon it! You took a sheet of paper, you laid it upon the snow, and you were perfectly surprised to see the clean, white paper turned yellow or brown, in comparison with its dazzling whiteness. David says, "I shall be whiter than snow." Well, you see snow is only earthly whiteness, only creature whiteness, but the whiteness which Christ gives when He washes in his blood is divine whiteness: the whiteness is the righteousness of God Himself. Then snow soon melts: the snow goes, and where is the whiteness? The snow and the whiteness run away together. But there is no power in temptation, no power in sin, which is able to stain the whiteness which God gives to a pardoned sinner. And then snow, specially here in this our smoky city, soon gets brown or black; but this righteousness never will.

"No age can change its glorious hue;
The robe of Christ is ever new;"

and when a man is once washed in Jesu's blood he is white for ever. I do believe John Kent's words in their strongest sense:—

"Here's pardon for transgressions past,
It matters not how black their cast;
And, oh! my soul, with wonder view—
For sins to come here's pardon, too."

Christ took the whole of his people's sins upon his shoulders, past, present, and to come. There is not in God's book a sin against any believing soul—no, nor ever shall be, for all the sins of believers are still imputed unto Christ, and Christ has cast them into the depths of the sea. "God has cast their sins behind his back; He remembers not their iniquities; He seeth no sin in Jacob nor iniquity in Israel." They are, and they shall be to their dying day, so clear that, with the Saviour's garments on, they are holy as the Holy One, and they may joyously say, "Who shall lay anything to the charge of God's elect?" "And is this perfect whiteness for me?" says one. Yes, for thee, if thou believest. If thou wert as black as the devil, if thou believest, thou shouldst be as white as an angel in a moment, because by believing thou acceptest God's way of saving souls, and to do this is the greatest thing that can be done. The Pharisees came to Christ, and they said, making a great fuss about their zeal, "What shall we

do? Oh, sir, here is our money; here is our talent; here is our time: what shall we do that we may work the work of God?" They opened all their ears and all their eyes. They thought He would say, "Give tithing of mint, and anise, and cummin." They thought He would say, "Be careful to wash your hands every time you eat meat: give your money to the poor: endow a row of alms-houses: become monks: lacerate your backs: tear your flesh." He said nothing of the kind, but they wondered, I have no doubt, what He was going to say, and they seemed to be all on tiptoe. "Now He is going to tell us the greatest work that a creature can do." "What shall we do that we may work the work of God?" He answers to them thus: "This is the work of God, that ye believe on Jesus Christ, whom He hath sent." Ah, then they went away directly. No, no, such a simple thing and such a humbling thing as this—they would not do that. Now, to-night there are some of you say, "Why don't you preach morality?" "Talk of morality!" says Cowper—

"Thou bleeding Lamb,
The best morality is love to thee;"

and so indeed it is. But if I were now to say, and should tell you that I was commissioned by God to say it, that if you walked from here to John o'Groat's House in the cold and wet bare-footed, and ate nothing on the way but dry bread and drank nothing but water, you should inherit eternal life, why you would all be on the road to-morrow morning, if not to-night; but when it is just this, "Believe on the Lord Jesus Christ, and thou shalt be saved," what then? Why it is too simple—fool, fool that thou art to be damned because the way to be saved is too simple! My anger waxes hot against thee, that thou shouldst play the fool with thine own soul! Too easy! and so thou wilt be damned because it is too easy? Think of a man that has a disease that is killing him, and he will not take the medicine because it is too simple; he will not apply to the physician because his terms are too cheap; he will not apply such and such a remedy because it is too simple! Then, when that man dies, who shall pity him? who can? Did he not reject the remedy from the worst and emptiest of all motives? "Oh," says one, "but, simple as it is, it seems too hard for me; I cannot believe!" Sinner, what can you not believe?—cannot believe that if Jesus Christ took human sin, and was punished for it, God can be just in forgiving it? Why, you *can* believe that! "Cannot believe," that is, cannot trust Christ. Why, poor soul, I should find it the hardest work in the world if I were to try not to trust Him, for He is such a precious Saviour, such a mighty Saviour, that I can say with John Hyatt that I would not only trust Him with one soul, but with a million souls if I had them. And yet I know it may be that thou dost not understand what believing is. It is not doing anything; it is leaving off doing; it is just letting Christ do it all.

"Nothing, sinner, nothing do,
Neither great nor small:
Jesus did it long ago;
Jesus did it all."

Trust Christ; He is worthy of being trusted. Rely upon Him; God give thee grace to do so, and thou art saved! Remember what we said the other night; there is all the difference in the world between the religion that is made up of "D-o, do," and that other religion that is spelt "D-o-n-e, done." He that has the religion of "It is all done" loves God out of gratitude, and goes to serve Him because he is saved. He that has the religion of "Do" is always a slave, never gets salvation, but perishes in his doings, as they deserve to do who will look to themselves instead of looking to Christ. May the Lord now command his own blessing, for Jesu's sake! Amen.

Essays and Papers on Religious Subjects.

SOUL PROSPERITY.

BY REV. E. MORGAN.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."—3 John 2.

WE live in a commercial age; buying, selling, and getting gain is the order of the day. Men build gigantic vessels, employ a multitude of labourers, dig canals, erect bridges, span immense valleys, and cast their telegraphs across seas and oceans, and make of our land one vast network of railways; all for purposes of commerce, that men may exchange goods, gain capital, and become rich. To prosper in this respect is what all are desirous of doing. To be in business and not to prosper is one of the most lamentable things imaginable; and this is what many encounter. But while men are eager for temporal prosperity it would be well for them to see that they prosper spiritually. Many, we fear, who prosper in one sense do not in the other; while they have great means for carrying on their worldly affairs, they have no spiritual capital; they have many treasures on earth, but no treasures in heaven; spiritually they are wretched, and miserable, and poor, and blind, and naked. We fear that it is the same with regard to spiritual health. Many who enjoy good health have no health of soul; bodily they are full of vigour, but spiritually dead in trespasses and sins. If you expressed any wish with regard to them it would be quite in opposition to the one expressed by John concerning Gaius; it would be that their souls might prosper and be in health, even as their bodies prospered. Gaius probably had a weak and sickly body, but an energetic, growing soul. John therefore says, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." We notice,

I. That soul prosperity is the highest blessing we can ever desire for others to enjoy. In common everyday life we are generally very particular in inquiring after the physical health of our friends and acquaintances, and wish them comfort, contentment, and health, but rarely ask after their spiritual health and welfare. The latter should be the object of our greater solicitude; for in whatever way a

man prospers, if his soul does not prosper he is making no real and lasting progress. If our friends are not flourishing in piety, and enjoying spiritual health, they must inevitably, unless a mighty change be wrought by divine grace, be portionless and miserable in another state. Let us, then, exhort each other while it is called to-day, and seek each other's spiritual as well as temporal welfare. Thus we shall imitate the example of the good men of old, who feared the Lord and spake often one to another. Instead of wishing each other so often health of body, let us occasionally wish each other, and express that wish distinctly, the higher benefit of health of soul—a soul "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ."

II. We notice that many prosper in soul who do not prosper in other respects.

The Lord does not pour plenty into the lap of all his people; some of them He allows to be poor, to be even considered the filth and offscouring of all things; but yet these poor ones are rich; though they seem to have nothing, they possess all things. The poor good man is heir to all below and all above—

"His are the mountains, and the valleys his,
And the replenient rivers his to enjoy,
Who with a meek and unassuming eye
Looks up and, smiling, says, 'My Father made them all.'"

He has also treasures unseen and eternal reserved for him in heaven. But though he does so abound, though all things are really his, because he is Christ's, though he feels more contentment in his cot than the lord in his mansion, yet no one can judge from his bodily circumstances of his soul's inheritance of wealth. More than this, the poor man may be an afflicted one; while the inner man of the heart is strong and healthy, looking forward for good things to come, the outward man may be decaying day by day. So it is often in this world. How many do we know who are strangers to temporal prosperity, who are yet rich in faith, who are ever plagued with some thorn in the flesh, but who yet worship God in the spirit and rejoice in Christ Jesus. These know what is prosperity in soul, though they may be unacquainted with it in any other shape.

III. We observe that no other kind of prosperity will make up for the loss of spiritual prosperity. A question asked by Infinite Wisdom when incarnate was, "What shall it profit a man if he gain the whole world and lose his own soul?" Let the rich worldling talk of pulling down his barns and building greater, he will see his folly and guilt when his soul is that same night required of him. The soul that does not prosper in the present state, becomes sickly and feeble, and its opportunities of growth are for ever taken away at death. Soul prosperity is better than health. This is valuable, but how soon it is gone. Diseases and death follow our steps with the greatest fleetness, what moment we may be prostrated by them we know not; but if possessed of spiritual health, this will stand the shock of every disease, and even of death itself. A healthy soul cannot be injured by contagion, disease, pain, or death; it will ever have the dew and freshness of its youth, and will look forward to the vigour of its eternal manhood, when the body faints, dies, and decays. Again, soul prosperity is better than friendship. An increase of friends is generally an accompaniment of prosperity. But what is friendship if the soul have no friends? If society lavish all its honours upon the man, what shall he do if he be destitute of the honour that cometh from God? The favours of the rich and the gay will not make amends for the loss of God's favour and angels' smiles. He whose soul prospers will be received by his friends at death into everlasting habitations. "There is a Friend that sticketh closer than a brother." The friends of Jesus are now under the care of angels, are now inhabitants of Mount Zion; they shall at last receive a kingdom, and be introduced into the full enjoyment of the society of the just made perfect. These are the blessings of soul prosperity, and nothing can make up for their loss.

IV. We notice the conditions and provisions necessary to soul prosperity.

1. Capital. No man can prosper without having something to start with; small it may be, but still it is the spot on which the machinery rests which afterwards works such wonderful results. Capital is as necessary to prosperity as life to health. Solomon remarks with regard to wisdom, "Wisdom is the principal thing, therefore

get wisdom, and with all thy getting get understanding." So to the spiritual trader it can be said, "Spiritual wealth is the principal thing, though it may not amount to much at first, yet it is a thing that increases; the talents if profitably laid out gain others. Never despair of success because you have but little in the beginning, for "the righteous shall flourish like the palm-tree, and grow up like the cedar in Lebanon."

2. Effort. Prosperity is the result of effort, just as health is the result of exercise. If the limbs are bandaged or fettered, growth is impeded and health endangered; so without effort there will be no success in the affairs of this present life. The same principle applies to the higher life. "Exercise thyself unto godliness," was Paul's advice to Timothy. God often leads his children into difficulties, that their faith, meekness, patience, and love may be tried and so strengthened. The parent eagle tears up the nest when she wishes her young to try their powers of flight; so earthly homes are broken up, and earthly comforts taken away, that the children of God may learn to look to higher sources of bliss. These are the times when souls make progress in piety; in all these things is the life of the spirit; the storm sends the roots deeper into the soil. When we conquer our passions, watch unto prayer, read much of the Divine Word, meditate therein day and night, and pray without ceasing, then we "mount up on wings as eagles, we run and are not weary, walk and are not faint."

3. Discretion. No man can prosper in the world, unless he speculate wisely, and lay out his wealth in a manner that will insure a speedy and increased return; so those who possess the wisdom that is from above will be wise in their generation, and emulate the conduct of the children of this world. They will endeavour to find out the secrets of success; these are soon learned. They will often be found studying the Word of Life; they will not neglect the weightier matters of the law, such as judgment, mercy, and faith; they will take advantage of every means of advancement; they will do all they can to make their calling and election sure; they will often correspond with their Master in heaven, and not rest until they have the assurance of hope, and the witness of the Spirit that the pardon of their sins, continuance in

grace, and peace with God have been secured by the blood of atonement, and that all their spiritual affairs are triumphantly progressing through the intercession of the great Mediator. These will work out their own salvation with fear and trembling, but will never be forgetful that they do all things through Christ who strengthens them. When the path of duty is not perfectly plain, they attend to the apostolic counsel, "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not." Such Christians must enjoy soul prosperity, and will become examples to the believers "in word, in conversation, in charity, in spirit, in faith, in purity."

The sinner is like the prodigal, who wasted his substance in riotous living; the food of angels he rejects, and feeds upon the husks which the swine delight to eat. His moral health suffers, he is reduced to wretchedness; the whole head is sick, and the whole heart faint, and his soul draws nigh unto death. Why remain, sinner, in this deplorable state of deprivation, with the gloomy prospect before thee of eternal death? Jesus is a physician to heal thee, and a shepherd to supply thy wants and restore thy soul. He is also set for the "rising again" of many in Israel. Thy broken fortune can be repaired. Serve Christ faithfully, and He will give thee in this life an hundredfold, and in the day of his appearance a crown of life that fadeth not away; and the greeting of every Christian heart will be, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Crewe.

THE INHABITANTS OF HEAVEN.

BY G. D. EVANS, OF UPTON CHAPEL.

"Behold a door was opened in heaven."—Rev. iv. 1. WHEN we take a book and gaze at the title-page we always form some idea concerning what the book contains, but the title-page can never give us the glowing sentences, the brilliant illustrations, or the comprehensive arguments which we may find within the body of the volume. If we stand before a landscape painting we may have some conception of the rising hills, the sloping valleys, the rippling brooks, the rustic church, or the houses half-hidden by the trees; but we must stand where the

artist stood, drink in the scene with an artist's skilful eye, and ponder over the beauty with an artist's soul, before we can understand all the meaning of the picture. It is so with heaven. Yonder, in the skies, is the book, and, gilded with eternal sunshine, its leaves sparkle with glory. There is the rich country, and, radiant with the sublimest scenery, it delights every heart with its brightness. But as the title-page and the painting would give us a desire to read the book, and to see the real landscape, so God has given us on earth that which increases our appetite for heaven. In the Bible we have the title-page of the book that is unfolded above, and the picture of the country that is very far off. The description which we get of heaven reveals to us a great deal concerning the blissful place, and gives us some idea of the reality of its joys. Some believers appear to rise far higher towards the dwelling-place of God than others. While we are crying, "Who shall ascend into the hill of the Lord," the footsteps of our companions are climbing its steep and their brows are being bathed in the sunlight upon its summit. Such an one was John. Jesus's bosom was but a stepping-stone to heaven. The Saint in Patmos, enjoying the sight, and revelling in the fulness of the celestial vision, had become prepared, with sweet intercourse with Jesus, for all that he beheld of its radiancy. The sight more than compensated for his sufferings. He saw the very door of paradise opened before him, and, peering in amidst the crowd, gazing amongst the mansions, he distinguished the faces of the inhabitants, and caught a glimpse of their glory.

The first person he saw was Jesus upon his throne. Heaven is the great central spot in the universe of God, and as such it is the throne-room of the eternal King. The throne of heaven has always been occupied. There was only one short season when it could have been said to be empty. This was when its occupant went forth to fight his Father's foes. But, as when monarchs ride at the head of their armies to slay an enemy of their kingdom, none count their seats unoccupied; so when He went forth to battle, his throne was as truly filled as it is to-day; and as when kings become conquerors, and return to their palaces, they feel that their kingdom is established upon a more settled basis,

even so was it with our Lord. His foes overcome in the fearful strife, then lashed to his chariot wheels, and carried to the skies, are now crushed beneath his heel, and He has returned a victor to his heavenly seat. This exalted Saviour, then, John beheld as the Lamb slain, with the marks of suffering still upon his person. The thrusts He got in battle wounding his brow, rending his hands and feet, and dividing his heart, were sore and terrible; and He bears the scars about his body still. With the marks of conflict and victory together, as a returned warrior, He shows as well his wounds and trophies of conquest to the wondering crowd. Jesus, among the shoutings of angels and the approval of his Father, pleads with a plea that is omnipotent, because the pleader is the sufferer and the conqueror. The Lamb upon the throne, then, appears to be the great object of heaven's attraction, and round about that centre there appear to be several distinct companies, having each given to them a different name.

There is the company of the elders; and who are these? They wear white robes and golden crowns, and appear to be the representatives of those who, under the Old and New Testament dispensations, entered heaven, the elders of the twelve tribes and the twelve apostles of the Lamb. You see in the vision there were not twelve of each arrayed in different robes. The four-and-twenty constituted one band, teaching us that the representatives of the Church under the old, and those under the new dispensation, all saved by the same most precious blood, appear in glory under the same aspect. The privileges of the apostles, having seen the Lord bodily, may have been greater than those of the elders of the Jewish people; but, blessed be God, greatness of privilege *here* is no gauge wherewith to measure the greatness of our glory hereafter.

Then there are the four living creatures; and who are these? They are supposed to represent the ministers of the everlasting gospel. Full of eyes round about, denoting their constant vigilance; lion-like in appearance for their courage, oxen-like for their diligence, man-like for their intelligence, and eagle-like for their sublimity. It is remarkable that they bore the same appearance when John saw them in heaven as when Isaiah saw them on earth; they have not even lost the characteristics of

laborious toilers by which they were known below. May not this teach us that the minister of the gospel shall not lose his capabilities for service when he arrives in heaven. The palsied hand, the enfeebled brain, the trembling foot, the faltering tongue, and the languid eye, may unfit him for service during the later hours of his pilgrimage below; but with his capabilities fully restored in heaven, he may there be engaged in the most loving and active services. When a brother dies we sing over his tomb—

“ Servant of God, well done ;
Rest from thy loved employ . . .
The battle's fought, the victory's won ;
Enter thy Master's joy .”

The work is finished so far as conquering sin, winning immortal souls to Christ, or weaving out of broken hearts golden crowns for the Saviour's brow; but there may be other ministries for us to serve, seeing we haven't lost in glory the marks by which we were distinguished as labourers on earth.

Having gazed at these, he next beheld the “glorious army of martyrs,” a band of confessors whose souls were beneath the altar, at the very foot of the intercessory throne, pleading for vengeance upon their foes, at the hands of Jesus. Their position suggests to us that, if in heaven one can be nearer than another to the Saviour, whose presence fills the whole place, the greatest sufferers shall enjoy the privilege. It was at the foot of the altar that these saints had fallen, for they had been slain as sacrificial victims for the testimony of Jesus. It was at the foot of the altar they were seen in heaven, for thus they were nearest to the place of the Saviour's exalted glory. The nearer we get to the place of bitter suffering, the closer are we to Jesus's throne. The deeper the cup of our sorrow, the richer the chalice of his Divine consolation. The more stony is our pillow below, the more downy will be our seat above. No rest will be so comfortable, when the haven is reached, as the repose of him who has crossed the sea in a dismasted, leaking vessel, and who now, after months of roughest storm, plants his foot upon his native shore. The joys of an exalted station rise as they are contrasted with the abasement from which we have risen; and the joy of heaven will be intensified as we stand upon the battlements of the eternal city, and gaze upon

the pathway, marked with blood, by which we arrived at the pearl-bright portal. Here we lie on beds of thorns, there we repose on couches of lilies; here, after travelling, we find our feet cut and bleeding, there they are bound up with everlasting love; here we are sometimes filled with excruciating agonies, there our torture shall be exchanged for more than a proportionable joy.

"Apostles, prophets, martyrs, there
Around my Saviour stand;
And soon my friends in Christ below
Will join the glorious band."

All these sights, however, were supplemented by one that was grander and more imposing. The exiled apostle, after this, saw before the throne the whole company of the redeemed. What a multitude was here! It is described thus—"After this I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands." Who can tell but what John had been weeping over the low estate of the Church. Banished from the few who remained on earth of the choice companions of his earlier days, he may have groaned in spirit because the gospel did not triumph, and the Saviour's kingdom did not extend its borders. "When," might have been his cry, "shall northern Europe open wide her gates? when shall the western islands receive her King? when shall the lands of the far south bend before his blessed throne, and crown Him King of kings and Lord of lords? I fear that the boundaries of the eastern world will be the boundaries of the kingdom of Immanuel, and that even here his dominion will be limited." What a pleasure, then, must have filled his soul as he beheld this mighty host; and how gladly would he look into the dark future lit up with resplendent glory by the sight of such a vision. Are we trembling with fear lest the gospel of the Son of God should not win its way? As we read of the proud assumptions of tyrants, and the cruelties practised by heathen monarchs upon the preachers of the Word, do we mourn, lest when their blood has been spilt, there shall no more be found champions of the cross. Let our hand knock at the gate of heaven. As it opens to us, and we gaze at the glorified

host, impressed with the characteristic marks of the nations to which they belonged on earth, we shall believe more fully in the promise uttered concerning the Saviour—"He shall see of the travail of his soul and be satisfied." Especially in our missionary enterprises, let us be cheered that every nation shall yield to Jesus and to heaven its tribute of immortal souls, and that not a land beneath the sun shall be unrepresented at the court of our Immanuel above.

THE DUKE AND THE KING.

BY THE REV. J. TEALL.

MANY facts and incidents are recorded on the pages of history and biography, which are not only touching, but, moreover, exceedingly interesting to the mind and feelings of the pious reader. We have herein evidence of the vital power of Christianity; and become convinced of the ability of genuine religion to support the mind of its possessor under circumstances the most difficult and distressing. Let my friend who takes up the MESSENGER read the following narrative, and it strikes me that he will be fully prepared to admit the truthfulness of the remark we have made. A consumptive disease seized the eldest son and heir of the Duke of Hamilton, which ended in his death. A little before his departure from this world, he lay ill at the family-seat near Glasgow. Two ministers came to see him, one of whom, at his request, prayed with him. After this exercise, the dying youth put his hand back, and took his Bible from under his pillow, and opened it at the passage, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." "This, sirs," said he, "is all my comfort." When his death approached, he called his brother to his bedside, and, addressing him with the greatest affection and seriousness, he closed with these remarkable words:—"And now, Douglas, in a little time you will be a DUKE, but I shall be a KING."

Thus ends the narrative. Yes; and the pious readers of this page will be at no loss to comprehend the meaning of the ex-

piring, yet doubly ennobled youth. By his spirit, in that solemn hour, was a contrast drawn between time and eternity—between earth and heaven—between the glittering, yet empty and delusive possessions of this world, and the substantial, the overwhelmingly glorious realities to which the saint is entitled in the land to which we go. The *Dukedom* was one of the honours associated with our present existence, and implying the possession of that wealth and distinction in the pursuit and enjoyment of which so many employ all their time and their powers; while the *Kingship* was inseparably connected with the "inheritance of the saints in light;" the highest honour that even sovereign grace can bestow. Scarcely need I say that the sentiment expressed by the departing nobleman was something *more* than an impression that had fastened itself upon his spirit. Yes; mark this. It was the declaration of a great and glorious scriptural truth. Read a passage or two in corroboration. Hear Jesus speak. "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Turn to the language of the excited, but devoted John. "Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever, Amen." Whatever of mystery, then, there may be about these assurances, however varied may be the opinions entertained respecting them, the fact remains untouched, complete in all its glory, that, another day, every believer in Jesus will be "A King." My reader, like myself, feels anxious to understand all that this figurative, yet glorious and comprehensive expression implies. We want to know what is included in this promise of Divine revelation—a promise, we venture to affirm, unequalled in richness and splendour. This feeling we cannot repress, neither have we any wish to do so, for surely, with Moses, we may "have respect unto the recompense of the reward." After all, however, we must sit on the throne, and near the crown before we can fully understand this matter. Yes. Ye philosophers endowed with intellectual sway. Ye poets! Ye

Christians! All, all. Learn here how weak the attempt to grasp the mighty Infinity. Even Paul, summoned to account for his opinions before the high court of Areopagus. Encircled by the lights and ornaments of Grecian jurisprudence, eloquence, and logic. Raised as in mid-air, while temple and statue gleamed beautifully around him, such a one fails here. Of it the very chiefest of the Apostles says, "Eye hath not seen nor ear heard."

"No heart can think, no tongue explain,
What bliss it is with Christ to reign."

Still, brethren, in the midst of all this incompetency, we may indulge a thought or two. And, first of all, *may not the kingship include victory over enemies?* Our present is a militant state. "Without are fightings, within are fears," but our future condition is always represented as one perfectly triumphant. Sin, Satan, Death, all completely vanquished and overthrown. The "king" occupying his seat of dignity undisturbed by war's alarms. Surely the youthful nobleman expected this. He could do it. For, gaze on the expiring, the glorified Christian. At one moment seized by death; the next, free from its grasp for ever. At one moment filled with the deep consciousness of various depravity; the next, standing unreprouvable and unblamable in the sight of God. At one moment, racked by pain and wasted by disease; the next, knitted into the vigour of an eternally-renewing youth. At one moment what all must pity; the next, what all must envy. At one moment surrounded with tears and sighs; the next, with smiles and acclamations. At one moment lamented by mortals; the next, greeted by angels. At one moment, gasping in agony and convulsion; the next, pouring forth the melody of a ceaseless song. At one moment the nerveless emaciated hand just raised by attendants; the next, waving a palm of victory, and striking a harp of gold. At one moment the parched lip gently touched with moisture; the next, drinking "the rivers of divine pleasures." At one moment the darkened chamber accommodated to the shutting sense, and concealing the ignominious form of death; the next, the subject of such precaution, shining out like a sun in the kingdom of his Father. Celestial kingship. "Thanks be to God, which giveth us the victory."

"Oh! change—oh! wondrous change!
Burst are the prison bars.
This moment there, so low
So agonized, and now
Beyond the stars!

"Oh! change—stupendous change!
There lies the sulliest clod,
The sun eternal breaks,
The new immortal wakes—
Wakes with his God!"

Secondly,—May not the kingship include—*Splendour of residence?* Royal palaces are, in most instances, renowned for their magnificence. Think of our own Windsor Castle, one of the noblest dwellings in Europe for strength, grandeur, and prospects. Most truly may we say of it, "This is a residence fit only for kings." Think of the Tuileries in Paris, a building upon which even French extravagance seems to have reached the climax. Think of the ancient home of the Czars, at Moscow, and of the imperial palace of St. Petersburg, and, in a moment, we are well nigh bewildered with ideas of matchless grandeur. After all, however, what are these when compared with the "house of many mansions" in which these "kings and priests" are for ever to reside? I read of the wall of jasper—the city of pure gold, the foundations "garnished with all manner of precious stones"—the twelve gates, twelve pearls, "every several gate of one pearl"—and, to crown the whole, "the city having no need of the sun, neither of the moon, to shine in it: for the glory of God lightens it, and the Lamb is the light thereof." Royal palaces, indeed! What baubles are ye when contrasted with "my Father's house!" True, we may be told that the descriptions of heaven, as given above, are figurative, and not literal. We answer, they may be so; still, the figures that the Holy Ghost uses must be consistent with themselves, or they have no meaning at all. Hence we think, unless those here quoted bespeak consummate grandeur and glorious magnificence, they are adapted only to mislead and disappoint, which cannot be. No. Rather, we can rely upon the assurance of our Great Leader, who, upon this subject, says Himself, "If it were not so, I would have told you."

Lastly,—May not this kingship bespeak—*Unlimited resources of supply and plenty?* For whatever want and poverty may afflict the subjects in any empire, from these kings and queens are usually

exempted. They can command all but boundless wealth, and, so far as human forethought can make provision, every wish that they experience may be anticipated and supplied. Yes! And just so with all those who shall by and by inhabit the regions of celestial blessedness. Unlimited resources of enjoyment will be at their command. Hear the word of the Lord, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake, with thy likeness." "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." We ask, then, was all this present to the faith of the expiring son of the Duke of Hamilton? If so, no wonder that all the grandeur of earth was eclipsed by the "exceeding and eternal weight of glory," now just before him. No wonder that dying lips exclaimed—*"And now, Douglas, in a little time you will be a Duke, but I shall be a King!"* And oh! my soul, "this honour have all the saints." Yes! It is here that "the rich and poor meet together." And the Christian, however lowly, or however exalted, may sit upon the slopes of even Windsor Castle itself, and, surveying the majestic grandeur of that edifice, may sing—

"Ye palaces, sceptres, and crowns,
Your pomp with disdain I survey;
That pomp is but shadows and sounds,
And may pass in a moment away.
But the crown that my Saviour bestows,
Yon glorious sun shall outshine;
My joy everlastingly flows,
My God, my Redeemer is mine."

Woolwich.

THE ILL-PAID MINISTRY.

To the Editor of the BAPTIST MESSENGER.

DEAR SIR,—Mr. Willmott's charge, contained in a recent number of the MESSENGER, against the Baptist denomination, is shamefully verified by facts. As a layman and a disinterested party, I may be allowed to say some things which your ministerial correspondents are too delicate to affirm. Baptist ministers, as a rule, are paid insult-

ing salaries. Dozens of ministers would starve but for their manual labours. The world pays a reasonable price for brain-work; the Church often defrauds the brain of its rightful recompense. Of the two evils one would rather be cheated by the world than by the Church, for a sensible man prefers having his face ground by the ungodly, than by those who gloss over their sins with "spiritual" pleas.

Reasons most Quixotical given by some churches for paring down a minister's salary:—If he be a single man, "more than sixty pounds a year will make him ambitious and overbearing;" if newly married, "Why, £100 yearly will lead his young wife into extravagance;"—for with some, silk dresses, good bonnets, and well-napped black coats, are carnal non-essentials; so, indeed, are woolseys, straw uglinesses, and shabby, thread-bare cloth. If he be a father, "His children are a heavy burden upon him," says one deacon. "Yes," replies another, "Jesus Christ helped his father at the carpenter's bench; let the girls take to the sewing-machine, and the boys leave school," and, for aught they care, become fools.

Other reasons, not so Quixotical, but as untenable:—"We are a poor people; we would do more but cannot; no one knows what our business losses are (nor, let me add, business profits); our minister ably dispenses the word of truth, we know, we love him for his works' sake; let some of the richer members subscribe more, we cannot" ("will not," in English interpretation). The richer members tune in here to this effect, sometimes in heart, or in words tantamount:—"Our houses and tables are open to the dear man; it is very hard to expect more from us; the Maori and Kurdistan missionary societies appeal to us shortly," and more, *ad infinitum*, which readers doubtless know as well as I.

It were an easy task to "fire cannon" into these tottering defences. For every such refuge of lies, I would I saw a corresponding one to shut in those making them. How terrible would be the denunciations against mercantile communities. Alas, the "rogues, vampires, cheats," and all else uncreditable to humanity. Oh! blind eyes, where are the beams?

Using another way for arguing the question,—it is indubitably the right of a church to well provide for its minister. Scripture, conscience, common-sense, huma-

nity, show this. The labourer is worthy of his hire, in every sense of the term, legally and spiritually. It is also to the church's interest in every way. Poor Dunderhead, *you know*, though salary may be "sublunary," (fine plea that to make, as I have heard it made, at a collection) it has a wonderful influence upon a man's preaching. Some ministers grope through trials by the way all the week, and when Sabbath comes, either the journeying of the Israelites, with their mishaps, or a verse as closely preceding or following Exodus xx. forms the staple of the spiritual consolation offered to a people who are sometimes so hypercritical as to complain that the minister's sermons want savour or piquancy. I pity the slave of a church's closefistedness. How can he—

"Mount or fly
To reach eternal joys."

(except at the domestic altar), when this starvation policy clips his wings. Some good men spend their most luxurious thoughts and experiences of intimate communion with Jesus in private life; for a sight of the congregation on a Sabbath seems often to damp their spirits, and leads them forth into the wilderness. Say I, next to the withdrawal of God's face, nothing more depresses the intellect of Christian ministers than poverty. Over anxiety for a livelihood drives their minds where our Divine Master never intended them to be driven.

A number of facts, sorrowful to behold, some instances of my own observation, some mentioned in correspondence and in conversation with good men, might make this column look awful. I forbear these for the present; if some who read this letter, were to send me other facts of their own gleanings and experiences, and I were to publish the marrow of them, the page in which they were embalmed, would deserve to be wreathed with black lines. What I have written may be greatly abused; for truth about the weaknesses of unscrupulous Christians is just now exceedingly unpalatable. I have, in your honest MESSENGER, protested against the flat popery which those indulge in who rob God's ministers of their true position as church servants, and title them with fussy adoration, captains, and commanders-in-chief, whereas one is our Captain, we are servants. But this right hand would prefer to lose her cunning, rather

than derogate from the truly high position God's servants hold, or write one word which should lead the most arrant simpleton to ill-treat his minister.

This only will I say, that the poor which our Saviour has promised to be always with us (for our comfort, charity, and remembrance of Him, the God of the poor) are always better cared for in churches where large salaries are given to the minister, for he, above all others, knows more of real struggling poverty, and can better relieve it. Sir, simple duty, fearless of giving offence, leads me to sympathize with suffering ministers, and to sign myself their (and your) humble servant,

London. EDWARD LEACH.

SUN SPARKLES ON THE SEA OF THOUGHT, OR AIDS TO MEDITATION.

BY W. POOLE BALFERN.

A man's true wealth is what he is.

Sin contains in itself the germ of hell, because it carries us away from God; grace the germ of heaven, because it carries us to God.

Records of folly are carried about by each Christian; his memory is the tablet on which they are engraven by the Holy Ghost, who holds them up to his eyes from time to time, not simply to make his heart sad, or to cover him with shame, but to teach him to walk warily, and to prize more highly the records of grace.

"Our iniquities, like the wind, have carried us all away," why? because sin has made us lighter than vanity; not until by faith we are spiritually and intelligently rooted and settled in Christ, have we strength to stand against the blasts of temptation to which, while here, we are constantly exposed.

When a child sulks with its food, its parent will sometimes abridge its allowance to increase its appetite, and bring it to its senses: Jehovah also often acts thus with his children; let the Christian, therefore, take heed, and watch against an ungrateful and discontented spirit.

The sun appears to belong to each and all alike, while of the myriads who behold him, not any one of them can fully grasp him, or exhaust his rays; and Christ seems to belong to each Christian, while of the thousands who believe in Him, none can fully comprehend his love or diminish his fulness.

The sun is a great and beautiful object; should, however, but a very small thing come between it and the eye, it is hidden from the view; and infinite as Christ is in his perfections and love, but a very little sin will hide his presence and beauty from the eye of faith.

A drop of rain is but a small object, but still when the sun shines upon it, it is large enough to reflect in various colours his brightness and beauty; and the soul of a believer is but a very small thing in this great universe, but still capable of reflecting the perfections of God when savingly enlightened by the quickening beams of divine mercy, and that light which comes from the Day-spring from on high.

Desire must be fed by hope or it dies; when a man, therefore, ceases to hope in Christ he will soon cease to desire Him.

THE THEME OF THE GOSPEL MINISTRY.

[Outline of a sermon preached at Chalford before the Gloucestershire Association, at their Annual Meeting, on Wednesday, June 7th, 1865, by the Rev. J. E. Cracknell, of Cambray Chapel, Chalfont.]

"We preach not ourselves, but Christ Jesus the Lord."—2 Cor. iv. 5.

The ministry of the Gospel is a Divine Institution. It is God's means for the ingathering of his people and the building up of his Church. He calls sinners by his grace, and brings them to a saving knowledge of his truth. These He sends forth to tell to others of that which they have tasted, and handled, and felt of the good words of life.

Sometimes the most zealous of Satan's servants, who have manifested the greatest opposition to the truth, are made the preachers of the faith they once laboured to destroy.

Foremost amongst these monuments of grace stands Saul of Tarsus, who, while manifesting his hatred to the Gospel, is brought to experience its saving power, and from that time devoted his life to the great work to which he was called, preaching among the Gentiles, the unsearchable riches of Christ.

In his missionary labours he visited Corinth, the seat of wealth, and alas, the scene of luxury and vice. But God revealed to his servant that He had much people in that city, and the Gospel, as preached by Paul, was attended by glorious triumphs. After labouring for about a year and a-half, he departed for a season, and in course of time found it necessary to write these epistles to the Churches.

He reviews his labours. "He came not with excellency of speech or of wisdom, declaring the testimony of God" for faith. He determined not to know anything among them save Jesus Christ and Him crucified; and in the language of the text he epitomized his doctrine and ministry. "We preach not ourselves, but Christ Jesus the Lord."

Met together as we are to-day, an association of the Baptist churches in the county of Gloucestershire, let us, brethren, give our attention to the theme of apostolic preaching and notice—

FIRST. WHAT THE APOSTLE HERE REPUDIATED—the idea of preaching himself. We preach not ourselves, that is, *we preach not to exalt ourselves, but to exhibit his glory.* The treasure is in earthen vessels, that the excellency of the power may be of God and not of us. *Not the creations of our own fancy, but the Scripture testimony concerning Him. Not for selfish ends, but the advancement of his kingdom upon the earth.*

SECONDLY. NOTICE WHAT THE APOSTLE HERE GLORIES IN—Preaching Christ. We preach Christ Jesus the Lord.

A sermon without Christ may be news, but not good news; tidings, but not glad tidings. If we would benefit souls we must preach Christ Jesus the Lord.

1. *In his eternal and indisputable God-head.*—Take away the Divinity of Christ, and there is no ground whatever for a sinner to rest upon. How clear the proof of his deity. During his life of humiliation, gleams of majesty shone around Him and testified to a present God; in his death the darkened sun, the rent veil, the open sepul-

chres, all gave evidence to his divinity, while the infidel centurion convinced, exclaims truly this was the Son of God.

2. *In his pure and perfect manhood.*—He wept at the grave of Lazarus, was weary with his journey, sat on the well at Samaria, slept in the vessel on the lake! In all this how truly man. He became one like ourselves, sin only excepted.

3. *In his life of perfect obedience to the divine law which is our righteousness; in his sacrificial death accepted by divine justice, which is our pardon.*—Man has sinned; we need Christ as a sacrifice for sin, vain that He be an example only. If there be no atonement, a perfect example is no more help than a perfect law. Our only hope is in Him "who bears our sins in his own body on the tree." Who suffered as our surety and substitute. Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.

We need also a righteousness; there must not only be pardon for the violation of the law, but there must be a perfect obedience to its every requirement. Where is this to be found? not in man, for sin is mixed with all that we do, therefore the righteousness in which we must be clothed, and through which we must be accepted, can be no other than the work of Jesus Christ. The life of Christ constitutes the righteousness in which his people are to be clothed. This becomes ours by imputation. His death is the sacrifice to God by which our sins are pardoned; his life is the gift of God to man by which we are justified, and these blessings are realized by faith in Him.

4. *In the glory of his resurrection, and the prevalency of his intercession in heaven.*—We find the resurrection of Christ was the frequent theme in the ministry of the apostle, and doubtless it would be well if in our ministry it had greater prominence. It is a truth, second to none, in the immensity of its results. It is the "Father's great seal to the truth of the Saviour's mission, and the expression of his entire satisfaction with, and full acceptance of his atoning work." It is the pledge and pattern of the resurrection of his people to eternal life.

The risen Saviour has descended, and we preach his prevalent intercession as the ever-living advocate, his plea being his own sacrifice.

"For all that come to God by Him,
Salvation He demands,
Points to their names upon his breast,
And spreads his wounded hands."

5. *In his power and willingness to save the chief of sinners.*—We speak that we do know, when we testify He saves the chief of sinners. No sin his blood cannot cleanse. No want his sufficiency cannot supply. He is *able*, He is *willing*, doubt no more.

6. *In his kingly authority as the only lawgiver in Zion.*

7. *In his second advent as the glorious Bridegroom of the Church.*

THIRDLY, NOTICE THE COMPREHENSIVE CHARACTER OF THIS THEME.

It comprises all doctrine, speak we of election, it is elect in Christ, of predestination, it is to be conformed to the image of Christ, of final perseverance, it is by virtue of union with Christ, all doctrine centres in Him.

It embraces all experience.

Its tendency is in the highest degree practical.

To all persons this theme is suited. To the impenitent and unconverted sinner, for if saved, it must be by Christ.

The seeking soul. Let such never have to say they have taken away my Lord, and I know not where they have laid Him.

The doubting Christian, for looking to Him alone is the surest way to lose doubts and fears.

The strong believer, for He is their joy. In all places it is needed. At all times it is seasonable.

BRETHREN, SUFFER THE WORD OF EXHORTATION.—Let us preach Christ, and never be induced to speculate about what is not revealed.

Let us preach Christ in dependence upon the power of the Holy Spirit to make it effectual.

Let us preach Christ to the sinner, remembering that God's sovereignty is one great truth, and man's responsibility is another. "They seem to stand opposite to each other, but it is only as the strong piers of some tall arch are opposed. Beneath they repose on one foundation, above they spring together in the completing keystone. . . . Perhaps the time may come when we shall be lifted high enough to see the binding arch, but here on earth we can only behold the shafts on either side."*

* Maclaren of Manchester.

Let us preach Christ, and seek to exhibit in our lives the mind and Spirit of Christ.

Let us preach Christ, expecting the grand results that God in his word has associated therewith. These results will only be seen when the Church, redeemed by blood and saved by grace, shall be gathered on the plains of the new Jerusalem, to join the song of praise to our God, and to the Lamb for ever.

BISHOP COLENZO AND THE ZULU.

"A HEATHEN child, after having embraced the gospel, said to him, 'How long have they had the gospel in New England?' When told, she asked with great earnestness, 'Why did they not come and tell us before?' And then added, 'My mother died, and my father died, and my brother died, without the gospel.' Here she was unable to repress her emotions. But at length, wiping away her tears, she asked, 'Where do you think they have gone?' I, too, could not refrain from weeping, and turning to her, inquired, 'Where do you think they have gone?' She hesitated a few moments, and then replied with much emotion, 'I suppose they have gone down to the dark place—the dark place. Oh, why did they not tell us before?' It wrung his heart, as she repeated the question, 'Why did they not tell us before?' They had all heard, he supposed, of the old Bulgarian chief who, when told that his father and mother and all the ancestors of his tribe were burning in hell-fire, declared that he would rather go and burn with them than live in such a gloomy heaven with so inhuman and unjust a being as this God—a very Moloch—whom the missionary spoke of. He had heard substantially the same uttered from the mouth of a Zulu. And he did not hesitate to say that, on this particular point, the ideas of that Teuton and that Zulu were far more orthodox—far more truly Christian—than those of such a missionary, trained though he may have been, in schools of Christian theology."—From "The Freeman," May 24.

"The wicked shall be turned into hell, and all the nations that forget God."—Ps. ix. 17.
"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having

two hands to go into hell, into the fire that shall never be quenched; where their worm dieth not and the fire is not quenched.—JASUS,—Mark ix. 43, 44.

And so the bishop wept; ah well,
The Zulu thought it strange there was a hell !
The bishop thought so too, and sighed ;
His tears, his bitter tears, alone replied.

Had he no tears for God ? not one !
None for himself for things which he had done ?
For truth outraged ? had he no fear
For those who falsely swear without a tear.

When told of hell, men often weep—
Because such words disturb their fever'd sleep,
Yet this excites the bishop's ire ;
Oh wake them not, he pleads, with cruel fire.

Christ had some human pity—well ?—
He said, he really did, there was a hell,
And men and naughty bishops too,
Must go there if they sin, or lie—Zulu.

The words of Christ no doubt give pain,
And will to those who barter truth for gain :
But still his words we shall repeat,
Despite a bishop's tears and scoffers' heat.

And yet, poor Zulu, though thy fears
So pierced thy heart and drew a bishop's tears,
Better the words of Christ should prove
Thy soul, than thou should'st die of bishop's
love.

Colenso wept, but he would stay,
Nor leave his Church though she would boldly
say
Things to his shame and heathen's grief,
For which her gold could bring him no relief.

"DEPART YE CURSED!" Oh awful Lord !
Thy words are life; they pierce us like a
sword ;—

Yet bring thy love with bitter tears,
And save us through our woes and fears.

Hammersmith.

W. POOLE BALFERN.

Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

GONE.

THERE had been a quarrel, and they had parted in anger. Fiery and unforgiving spirits were aroused, hasty and stinging words were uttered, biting and untrue things had been spoken in the heat of the moment, and there had been no gentle shaking of hands, no smiling lip as they parted.

But in the night, one of them could not sleep. Notwithstanding all the provocation he had received he felt that he had been wrong. Had he not been full of anger, and had not the sun gone down on his wrath ? And he resolved that when the morning came he would hasten to his friend and ask to be forgiven. And he did.

But, alas ! there had been a visitor before him. That night, suddenly, the messenger had arrived, and death had carried off its prey.

Oh what remorse must have been in the heart that had waited till the morning to forgive ! How vainly it must have sorrowed our past opportunities gone for ever ! How unavailingly it must have cried upon the dead for pardon !

God save us all from *such* sorrow !

May we never let the sun go down upon our wrath, not knowing what the night shall bring.

Many a time that fearful word *Gone !* might fall upon our spirits with stunning power. Opportunities which have been given for us to improve, but which we have played with, and neglected, and thrown away, are gone for ever, and we wonder what account we shall give of them to the Master.

Talents which we ought to use and improve, remembering the Giver, have been allowed to lie idle, until in his providence we awake to find them gone, and grieve because it is too late.

Friends whose kindnesses and love we have taken as a common everyday occurrence, until we miss the gentle voice, and mourn its absence with tears.

Such losses might well make us careful of the present, but do they ? Such sorrow might well make us remember the "golden rule," and yet we forget it. Such bitter tears might well make us careful and tender to others, and yet we are selfish. Oh to be more like Him who pleased not Himself.

Reviews.

Bunyan Library, Vol. XIV. *The Records of a Church of Christ in Broadmead, Bristol, A.D. 1640 to 1685.* By ED. YKOVILL. Edited by NATHANIEL HAYCROFT, M.A. London: J. Heathon and Son.

THIS historical volume of forty-four years' record of the Broadmead Church is replete with incidents and facts of the deepest interest. The contrasted manifestations of Anti-Christian despotism with the humble, resigned piety of Christ's spiritual persecuted flock, stand out in pictorial forms that cannot fail both to instruct and edify the devout reader. The editing of these valuable records by the able Minister of the Broadmead Church of 1865, is in excellent keeping with the design of the publishers, and cannot fail to give great satisfaction to the subscribers to the Bunyan Library. The volume is handsomely got up, and ought to find its place at once in all our Church and Sabbath-school libraries, and should be within the reach of the young people of all the Baptist families in Christendom. The "Gems from Bristol Jail" at the end of the volume are of the purest water, and are worth all that the volume costs.

Natural History of the Year. For Children. By B. B. WOODWARD, B.A.

Short Sermons to Children. By ALEXANDER FLETCHER, D.D.

The Irish Scholar. By the Rev. T. AVELING. London: Jackson, Walford and Co.

"THE Natural History of the Year" is just the book to give the young a correct idea of the phenomena of Nature during the varied changes of the four seasons. It is beautifully got up, and well illustrated with woodcuts. It cannot fail to be most acceptable to our youth, and even older people may read it with advantage.

The "Sermons by the late Dr. A. Fletcher," the prince of preachers to children, are got up in the same neat and attractive style, are sixteen in number, and on subjects adapted both to please and profit. We hope they will have a large circulation.

The "Irish Scholar" is a veritable narrative, abounding with interest, exhibiting the contrast between Popery and Protestant Christianity. We are glad to see it has reached the sixth edition, and hope it will sell by thousands upon thousands.

Pilgrim's Progress—Unabridged and Illustrated. Part I. One Penny. Elliot Stock.

BUNYAN'S Immortal Pilgrim, in two parts, complete for twopence! Marvel of all literary marvels! A million copies should be circulated.

THE LOST CHILD. A Ballad for Mothers and Fathers. By Mrs. SEWEL. Jarrold and Co.

Mrs. SEWEL has earned an undying fame by her most excellent ballads, and this is worthy of her world-wide reputation.

Stories for Sunday Scholars. No. 4. *Philip Keesee.* Elliot Stock.

THREE penny serials may be confidently and thoroughly recommended to our Sunday-school Committees as worthy of their general patronage. This good story illustrates the connection between

work and reward, and is written by Charlotte Adams.

Promises Fulfilled for 1864. By W. J. LEWIS. Morgan and Chase.

A RECORD of manifest answers to prayer, and results of work in the vineyard of Christ, as extracted from the diary of one who labours in the Spitalfields Gospel Mission.

The Annual Sermon for the Baptist Missionary Society, preached in Bloomsbury Chapel, London, April 26, 1865. By the Rev. G. GOULD, Norwich. Yates and Alexander, Church Passage, Chancery Lane.

THIS most excellent discourse, entitled the "Christian's Campaign," is superior in every quality that should characterize a Missionary Sermon. It has been prepared with great care, is rich and comprehensive in its range of thought, and is forcibly and often eloquently expressed. Besides, it has the true ring of evangelical earnestness, and cannot fail to tell on our churches, where we trust it will be widely circulated.

The Fear of the Lord. A Sermon to Young Men. By the Rev. JOHN M'NAB. John Shaw and Co. Edinburgh: W. Oliphant and Co. 1865.

A VERY superior discourse, preached before the Perth United Presbyterian Young Men's Christian Association, and worthy of the serious attention of young men everywhere. But we fear the days of eightpenny sermons are doomed in this era of extraordinarily cheap literature. We think it should have appeared in *Good Words* or the *Sunday Magazine*, or some other widely-read serial.

The Mode of Christian Baptism, looked at in the light of the New Testament alone. By A. C. WRIGHT, Melbourn, Cambridge. London: Jackson, Walford and Co.

THE pastor of the Congregational Church in the village of Melbourn, Cambs., must surely be hiding his light under a bushel, to be spending his extraordinarily talented life in a place of such comparative obscurity. The press, however, may help him to issue to the Christian world what would be otherwise only known by his pulpit labours in that place. His rural retreat has, however, one remarkable advantage in affording him ample leisure for profoundly investigating controversial subjects, and putting inquire: in possession of truth, as held and taught by A. C. Wright in the year 1865! We make these remarks, because he has not only entered the lists with Baptist writers, but he has most effectually overthrown the concessions of Luther, Neander, Dr. Chalmers, to say nothing of Baxter, Doddridge, Dr. A. Clarke, Dr. Blomfield, and some few hundreds more, all of whom have admitted that to be baptized may signify to be immersed, and obviously often does so. But hear the chivalrous A. C. Wright, of Melbourn, Cambridge:—"There is not a single reference to baptism in the New Testament which renders it even probable that it was in any instance performed by immersion. Baptism by pouring or sprinkling is the only method in which we can discern any resemblance between the sign and the thing signified. The conclusion is evi-

dent. Immersion is a human invention. It has originated in a feeling like that which Peter had when he said, 'Not my feet only, but also my hands and my head.' If a little water were good, he thought that more would be better; but he was mistaken, and so are the immersionists." Well, readers, what next!

The Law on its Trial; or Personal Recollections of the Death Penalty and its Opponents. By ALFRED H. DYMOND. London: W. Bennett, Bishopsgate Without. 1865.

READER, do you wish to know both the philosophy and history of the death penalty, and the thorough inexpediency of the gallows institution? Then read this first-class book of Mr. Dymond's. The volume of three hundred and twelve pages is literally crammed with facts of the most startling character, and showing how much more wonderful is the romance of truth over that of fiction. At the present time, when the Royal Commission is sitting on this subject, the volume must be of the utmost importance to all who take an interest in the question of capital punishment. As Mr. Dymond was several years connected with the Anti-Capital Punishment Society, he is thoroughly well informed on the subject, and we can truly say his book is one of valuable authority and intrinsic worth.

The Services of the Sanctuary. London: W. Freeman, 102, Fleet-street.

A SPIRITUAL, evangelical little book of sixteen

pages, on Christian worship, in which the various exercises of the sanctuary are edifyingly treated.

Of magazines we have great pleasure in recommending our old-given and most cordial recommendation to *Sword and Trowel*, which retains both edge and effective force. The *Baptist Magazine*, full of good things. The *Ragged School Union Magazine*, abounding with striking facts and important suggestive articles. The *Sunday Teachers' Treasury*, a rich mine of wealth, in great variety, and put ready for use. The *Mothers' Treasury*, worthy of a place in every family, and thoroughly answering to its title. The *Missing Link Magazine*, a record of Bible circulation work at home and abroad. The *People's Friend*, a penny monthly from the Book Society, worthy of universal Christian patronage. *Old Jonathan*, hale, cheerful, and edifying as ever. The *British Flag and Sentinel*, two first-rate penny monthlies for soldiers, and circulating largely throughout the British dominions. The *Little Gleaner*, unpretendingly good.

We have received from the publisher, Mr. W. M. Evans, of Carmarthen, a beautiful chromolitho picture of the "Baptism of Christ." We hesitate not to affirm that this is by far the most striking representation of that sacred event we have ever seen. We trust a London publisher will be advertised, as we are sure it has only to be known to have a general circulation through the whole Baptist denomination.

Poetry.

LINES.

FOUNDED ON "A DREAM," BY CHRISTMAS EVANS.

METHOUGHT I saw amid the gloom
Four mighty men at Lazarus' tomb;
To give him life they vain would try,
And said the first, "I will apply
The salt of duty, which will prove
That Lazarus can both live and move."

So vigorously his end to gain,
He rubbed the corpse, but all in vain;
He ceased—another took his stand,
A scourge of threatenings in his hand,
With which he dealt full many a stroke,
But Lazarus neither stirred nor woke.

"Make way for me," exclaimed the third,
And then melodious notes I heard;
"Wake, thou that sleepest, wake!" he sang,
And through the tomb soft echoes rang;
But though his "pipe" sweet music gave,
There was no "dancing" in the grave.

Then said the fourth, "All means I know,
Are vain alone—for Christ I'll go,
The Resurrection and the Life,
One word of his with power is rife."
Soon at the grave the Lord arrived,
And at his voice the dead revived.

Let all who preach the Gospel word
Have confidence in Christ the Lord;
And let this be their prayer of faith,
"Come from the winds of heaven, Oh breath!
Spirit Divine, thine influence give—
Breathe on these slain, that they may live."

Wellingtoners'.

THEODORA.

HOMÉ AT LAST.

AFTER all the toilsome journey
Of the slowly creeping years;
All the pains and all the sorrow,
Aching eyes bedimmed with tears,
Weary feet that climbed the hill-sides,
Weary hands that wrought away;
After all life's chequered travels,
God has brought me home to-day.

Home, sweet home; no shadows linger,
Hands are clasped, dear faces smile,
Since we parted last in sadness
Seemeth but a little while.
Yesterday we loved with weeping,
But to-day is perfect bliss;
Death is ended—life immortal,
Wakened by an angel's kiss.

Home, dear home, how sweet the music,
Floating o'er the sunny hill;
No discordant sighs or mourning,
Heavenly strains the spirit fill.
Perfect peace has spread its shadow
Where the children no more roam,
Fear, grief, suffering, all have left us,
Now that we are safe at home.

Home, sweet home, how thin the barrier,
Parting home from stranger lands,
Here we marvel o'er the impatience,
Stirring earthly household bands.
Brothers, sisters, Oh be patient,
Sorrow not o'er things of time;
Seeing such a little parting
From the peaceful Heavenly clime.

MARIANNE FARRINGTON.

Denominational Intelligence.

MINISTERIAL CHANGES.

Rev. T. D. Reynolds, formerly of Earl's Colne, has received an unanimous invitation from the church worshipping at St. Helen's-lane Chapel, Colchester, to become their pastor.

GRAVESEND, WINDMILL-STREET.—The Rev. W. Emery, of Hemel-Hempstead, has accepted an unanimous invitation to the pastorate of this church, and commenced his labours on the fourth Sunday in June.

The Rev. James Driver, of Balstone, has accepted the unanimous invitation to the pastorate of the Baptist church, Hinckley, Leicestershire. He commences his labours the second Lord's-day in August.

Mr. D. B. Jones, of the Baptist College, Pontypool, has accepted an invitation from the English church at Providence, Canton, Cardiff.

The Rev. J. Turner, of the Old Swan Chapel, Liverpool, has accepted the unanimous invitation to the pastorate of the church, Wednesbury, Staffordshire.

Mr. S. Crabb, of the Rev. C. H. Spurgeon's College, has accepted an unanimous invitation to become the pastor of the church in Aberchirdee, Banffshire.

RESIGNATIONS.

CHESEHAM.—The Rev. W. Payne, has resigned the pastorate of this church in consequence of failing health.

The Rev. W. T. Whitmarsh, having accepted the pastorate of the church at Brixham, Devon, vacant by the resignation of the Rev. W. W. Laskye, has announced his intention to resign the pastorate of Shefford, Beds, at the close of this month.

RECOGNITION SERVICES.

SAUNDERSFOOT.—On Monday, May 1st, Mr. James Williams, of Haverfordwest College, was publicly recognized as pastor of the Baptist churches at Saundersfoot and Lanteague, Pembrokeshire. Mr. Williams begins his ministry with heart and hope, looking to the people for co-operation and to God for success.

Public services in connection with the recognition of the Rev. Giles Hester (late of Loughborough), as minister, were held, May 26, in the Cemetery-road Chapel, Sheffield. The Rev. E. Stevenson, of Loughborough, presided. The meeting was addressed by Dr. Stacy, New Connexion; Rev. Wm. Best, B. A., of Leeds; Wm. Evans, of Staleybridge; J. P. Campbell, Baptist; and Henry Tarrant, Independent, of Sheffield; B. Grant, D. Lorton, Independents; J. Breaker, Scotch Presbyterian; Rev. J. Calvert, Independent; with Messrs. T. W. Marshall and Mr. Baldering, of Loughborough.

LAYING FOUNDATION STONES.

NEW BAPTIST CHAPEL NEAR VICTORIA-PARK.—The foundation-stone of a new Union Chapel, Grove-road, Victoria-park, was laid on Monday, May 15, in the presence of a numerous assemblage, by Mr. B. Scott, Chamberlain of London. The Rev. D. Katters, of Hackney, offered the dedicatory prayer, and the Rev. Dr. Angus delivered the address. The chapel and schools are estimated to cost about £7000: the chapel to seat 900, the schools 1000. The Rev. W. Allen Curr, of Regent's-park College, is to be the minister.

A memorial-stone, to commemorate the erection

of a vestry, school rooms, and minister's residence, enlargement of the burial-ground, and other extensions of the Baptist chapel property, Blisworth, was laid on Thursday, May 26, by the Rev. J. T. Brown, in the presence of a goodly number of spectators. The cost of the buildings and enlargements is estimated at £800. Towards this sum, before the laying of the stone, there was in the treasurer's hands £472, and promises of donations which would bring the total amount to £500. The amount collected during the day was £33.

At Brampton, Hunts, on Wednesday, May 24, the foundation-stone of a new chapel was laid by Charles Tebbutt, Esq., of Bluntisham. In the summer of 1863, the gospel was preached on the village green by the Rev. W. Pole, of Buckden, Rev. J. H. Millard, B.A., of Huntingdon, and others. A considerable congregation was by this means gathered together, and it was not thought right to allow it to be dispensed with on the approach of winter, and temporary accommodation was obtained at first in an outhouse, then in a malting-house, and finally in a moveable wooden chapel, so that preaching has been regularly continued until the day of the laying the foundation-stone of this new chapel. The congregation usually consisted of about two hundred persons, and many souls have been added to the church. In July, 1864, a Sunday school was commenced, which now has upwards of seventy scholars and fourteen teachers. The whole work has been conducted with the assistance and under the direction of the Rev. J. H. Millard. The congregation meeting in the new chapel will be united with the church assembling at Union Chapel, Huntingdon. The village contains 1270 inhabitants, and the new building will be constructed to accommodate three hundred and fifty persons. The architect is Mr. R. Hutchinson, and the builders Messrs. G. Maile and G. Richardson, of Huntingdon. The Rev. Mr. Aveling, of London, preached in the afternoon. After a public tea a public meeting was held, when numerous addresses were given. Some hundreds sat down to tea, and the meeting was highly successful. The cost of the chapel and site is £730; the amount subscribed is £427 11s. 3 $\frac{1}{2}$ d.; leaving £300 to be collected.

On Thursday, May 25, the corner-stone of a new Baptist chapel and schools was laid in Oak-street, Crewe, by Henry Kelsall Esq., of Rochdale, assisted by an influential assembly of ministers and other friends. The congregation for which the building is to be erected is that of the Rev. W. J. Reade. The meeting-house that the congregation has rented in Earle-street, has recently been sold for other purposes, and hence the necessity for the new one. It is to be in Oak-street, on a good site, in a central and populous part of the town. The design is for a neat and plain Gothic building, of brick, with stone ornaments, and very substantial. The place will accommodate between two and three hundred persons, with open seats. The schools to have a corresponding space, will be in a basement story, but are to be thoroughly well lighted and ventilated. The cost will be upwards of £1000, including the land. Of this sum about £200 has been raised, and as the promoters are chiefly of the industrial classes they will need the assistance of the Christian public in order to carry out their undertaking. The ladies connected with the

church and congregation intend holding a bazaar in the Town Hall next month in aid of the funds.

OPENING SERVICES.

The opening of a new chapel at the rural village of Foxton, in Leicestershire, took place on Thursday, May 25, and was well attended by the leading Dissenters residing in the vicinity. The old chapel was built as early as 1716, and was therefore one of the oldest buildings of the kind in the county. It had become very dilapidated, and it speaks well for the zeal of the denomination and the success of the voluntary principle, that a determination to make an entire new building was resolved upon and promptly executed. The new chapel has been erected at a cost of about £1100. The opening services were crowded. The Rev. C. Vince, of Birmingham, preached, and the morning service produced the liberal collection of £92 8s. A cold collation succeeded; and, in the afternoon, a tea-meeting was well patronized. A bazaar of fancy goods occupied the vestry, and included a great variety of articles, presided over by several ladies of the vicinity. The concluding service in the evening was well attended; and the total proceeds of the day amounted to over £300.

PRESENTATION SERVICES.

STANSBATCH, Herefordshire.—Last year a new Baptist chapel was opened for Divine worship in this village, and on the first anniversary it was announced to be out of debt. The little church (which is a branch of the church at Preteign) in this place, immediately determined to present a testimonial to their pastor, the Rev. W. H. Payne, and on the 30th May the design was accomplished. A large congregation assembled in the chapel. After singing and prayer, the Rev. S. Blackmore of Eardisland occupied the chair, and introduced the pleasant business of the evening. In the name of the church he presented their pastor with a selection of books and a purse of money. The purse, with a suitable inscription worked on it, contained £8 5s. The gift was most appropriately acknowledged by its recipient. After this, animated addresses were delivered by the Revs. G. Phillips of Evenjobb, J. Jones of the Rock, and O. W. Smith of Kington. The meeting was altogether a most harmonious and delightful one.

PASTORAL BAPTIST CHURCH, MINT, EXETER.—The members and congregation of the above church, under the pastoral care of the Rev. E. H. Tuckett, held their first anniversary on Wednesday evening, May 10, when a large number sat down to tea, after which a public meeting took place, Mr. J. Badcock presiding. He commenced by referring to the success that had attended their pastor's labours during the past year. Then speaking in the warmest terms of the esteem and love in which the church held their pastor, said it was his pleasing duty, in the name of the church and congregation, to request his acceptance of a token of their esteem. This was a purse of twenty guineas, with a splendid set of tea trays for Mrs. Tuckett. The pastor rose, and with much emotion said he never knew a secret kept better, and most heartily thanked the friends for their manifestations of love, not so much for the money as the manifestations of love and Christian affection. Addresses were delivered by other friends, who all expressed the hope that a larger place for public worship might soon be obtained.

SERVICES TO BE HOLDEN.

SHOULDHAM-TRENT CHAPEL ANNIVERSARY.—Monday, July 31.—Tea in school-room at 6.30.

Sermon in chapel at 7.30, by Hon. and Rev. B. W. Noel, A.M.

RE-OPENING SERVICES.

SHARNBROOK, Herefordshire.—The re-opening of the old Baptist Chapel will take place (n.v.) on Tuesday, July 11, 1865, when three sermons will be preached, those in the morning and afternoon by James Wells, of the Surrey Tabernacle, London; and in the evening by John Foreman, of Mount Zion Chapel, London. Services will commence, morning at eleven, afternoon at two, evening at half-past six. Dinner and tea will be provided. Collections in aid of the Building Fund.

St. Paul's-square Baptist chapel, Southsea, has been closed for eight weeks for repairs. It was reopened for Divine worship on Sunday, May 28, when the Rev. S. March, B.A., of Southampton, preached morning and evening. The expenses have been met, and at a public meeting held on Tuesday, May 30, the Rev. J. H. Cooke, minister of the place, in the chair, a resolution was carried to attempt the destruction of another and long-standing debt.

On Wednesday, May 31st, the chapel in Hodcliff-street, Leighton Buzzard, recently purchased from the Wesleyans, for £1040, was reopened as a Baptist place of worship. The opening services were conducted by the Rev. J. A. Spurgeon, of London, on Wednesday, who preached two sermons, afternoon and evening. A tea-meeting was held in the New Corn Exchange, at which nearly three hundred persons enjoyed the social beverage. On the following Sunday the Rev. P. Bailhache, of Hammersmith, preached morning and evening. In the afternoon an address was given to parents and children, after which the Lord's Supper was administered by the pastor, the Rev. J. Mountford. The congregations were exceedingly good at all the services, and the collections also satisfactory. The alterations and improvements, with low expenses, are about £350, towards which about £200 will have to be raised before the place of worship will be entirely free from debt.

MISCELLANEOUS.

Our frontispiece of Bow Chapel is from plans by Messrs. Searle, Son, and Yelf. It is to seat 850 persons, with schoolroom for 800 children. Over £1000 has been subscribed and promised. Subscriptions will be thankfully received by Rev. James H. Blake, pastor; or the Secretary, W. Smellie, Esq., 11, Francis-street, Victoria Park.

The Rev. Charles Kirtland, of Canterbury, has accepted the secretariat of the British and Irish Baptist Home Mission, and entered on the duties of his office on the first of June. For the present, correspondents are requested to address private letters to Canterbury, and those connected with the Mission, to 2, John-street, Beddard-row, W.C.

PARK-ROAD (IRON) CHAPEL, OLD FORD, VICTORIA-PARK.—On Wednesday, the 31st May, a tea and social meeting was held in this place, at which the pastor presided. Addresses were given by the Revs. John Thomas, John de Keuer Williams, Henry Lances, W. H. Burton, Allan Curr, Edward Schuadharst, and the pastor, Robert R. Finch. Pieces of sacred music were sung by the choir.

NEW BAPTIST CHAPEL, GOODSHAW, LANCA-SHIRE.—The first services of this chapel were held on Good Friday, when two sermons were preached by the Rev. J. P. Chown, of Bradford. On Sun-

day, April the 16th, the Rev. J. Jefferson, of Southport (formerly pastor of the church) preached in the morning, and the Rev. C. Williams, of Southampton, in the afternoon and evening. Sermons were also preached on Sunday, April the 23rd, by the Rev. J. Strayan (Independent), of Bunkley, in the morning, and by the Rev. Dr. Brewer, of Leeds, in the afternoon and evening. The Revs. P. Prout, Haslingden; R. Maden, Ramshottom; R. Evans, Burnley; J. Howe, Waterharn; and W. G. Fifield (pastor of the church), also took part in the services. The chapel, which is built in the Lombardo-Italian style, freely treated, will accommodate nearly 800 persons, and has been erected at the cost of about £3150, including the amount paid for land. Expenditure on the opening, nearly £2000 had been raised by the members of the church and congregation, assisted by other friends. The collections at the opening services amounted to £132. A loan of £300 has been promised by the committee of the Baptist Building Fund.

The quarterly meeting of the ministers of the Old Welsh Association, was held at Rhyader, June 15 and 16. The Conference was held on Thursday evening and Friday morning; the preachers on the first day were the Revs. G. Phillips of Erevj-abb, from Z-chariah iii. 2; W. H. Payne, of Presteigne, from Romans vi. 5; and Dr. J. E. Jones, of the Tabernacle, Merthyr, in Welsh, from John i. 14. The Conference met again on Friday morning, and the Revs. Dr. J. E. Jones, E. Roberts, of Newtown, M. Morgan of New Wells, I. Edwards, of Llanidloes, T. Nicholas, of New Bridge, T. Evans, of New Chapel, and D. Davies, pastor, took part in the public services of the day.

On Monday and Tuesday, May 5 and 6, W. Jones, of Pontypool College, was settled as a minister at Tongwynnys, Glamorganshire. On Monday evening the Revs. H. Jones, classical tutor, of Llangollen, and Dr. Davies, of Aberavon, preached in the Welsh chapel, and Dr. Thomas of Pontypool College, in the English. The Revs. H. Jones, Dr. Thomas, J. Richards, R. Williams, Dr. Davies, E. Jones, and T. Thomas, took part in the services, which were very well attended, and all present seemed much pleased.

THE NORTHAMPTONSHIRE BAPTIST ASSOCIATION.—The above association has just completed the hundredth year of its existence, and the centenary meeting was held at Rushden, on the 6th and 7th of June. Three sermons were preached on Wednesday the 7th; the preachers were the Revs. Ewing, of Rythorne; Gough, of Clpstone; and Brown, of College-street, Northampton. All the services were well attended, and the satisfaction seemed to be of a very mutual character. The church and congregation at Rushden, under the pastoral care of the Rev. R. E. Bradford, were pleased to entertain so many, and the visitors all appeared delighted with the kind reception given to them. God grant his blessing that great good may be the result.

NEW ROAD CHAPEL, OXFORD.—This is the oldest of the Nonconformist places of worship in the city of Oxford, a congregation of Protestant Dissenters having had a meeting-house there so long ago as the reign of Charles II. Part of the present building has been standing for more than 120 years, and it is now greatly in need of substantial repair. Plans have been adopted for a thorough renovation of the fabric. To carry out the entire design it is estimated that a sum of

about £1200 will be required, a large part of which has been guaranteed. Previous to the closing of the chapel there were held Farewell Services. On Sunday, May 21, the morning sermon was preached by the Rev. David Martin, of George-street (Congregational) Chapel. In the afternoon a united Communion Service, conducted by the Rev. W. Allen, minister of the chapel, and the Rev. D. Martin, of George-street, was largely attended by members of other denominations. On Wednesday, May 24, a tea-meeting was held. After tea, Mr. Charles Underhill, one of the treasurers of the building-fund, made some statements concerning the proposed alterations; addresses were given by the Rev. W. Allen, Rev. T. Derry (Wesleyan), Rev. E. T. Harris (Methodist Free Church), and Mr. H. Alden; and anthems were sung by the choir during the evening. The meeting was numerously attended, and the most cordial good wishes were expressed for the success of the undertaking. The congregation now assembles for worship in the Town Hall, which is well filled each Lord's-day.

THE SUFFOLK AND NORFOLK ASSOCIATION OF BAPTIST CHURCHES.—On Tuesday and Wednesday, June 11 and 12, the annual meeting of this Association was held at Grundisburgh. At the commencement of this century, we learn, there were but two Baptist churches in this county.* Now there are seventy—twenty-nine of which are united in this Association, together with several others in Norfolk. The Association was formed at Grundisburgh thirty-six years ago, and has continued steadily to grow and very profitably to work for many benevolent objects. Mr. John Cooper, of Wattisham, presided as moderator, and was ably supported by Mr. Samuel Collins, an upwards of thirty-eight years the energetic and excellent pastor of the Grundisburgh church. We understand that the venerable secretary, Mr. Geo. Wright, of Beccles, this year resigns his office, and is followed into his honoured retirement by the fervent affection of all his brethren. He is succeeded by Mr. Cooper. Mr. S. R. Bland, Mr. Wright's co-pastor, acted as secretary throughout these present meetings. The meetings were held in the spacious association-tent, pitched in the beautiful park of Mr. Philip Harris, who freely granted that and his barns and stabling for the use of the Association. The meetings were attended by at least 3000 persons. On the first day interesting letters were read from all the churches. The preachers were Messrs. Austin, of Dover, and Wyard, of London. Messrs. Sears and Laxfield, Hill, of Stoke Ash, Poock and Wilks, of Ipswich, Higham, of London, and others took part in the services, which were brought to a close by a very earnest charge delivered by Mr. Collins. Good collections were made, and about £80 voted to help several of the poorer churches.

THE BAPTIST OLD WELSH ASSOCIATION.—The ministers and delegates of this association met in conference at Presteigne on Tuesday, June 6th. The Rev. W. H. Payne, minister of the place, was chosen moderator. A harmony of feeling pervaded, and interesting and profitable discussion followed every sitting. Among the subjects brought before the attention of the brethren, were the importance of organized efforts for the Baptist Missionary Society, the National Society, Freedman's Aid Society, Baptist Union, and Bible Translation Society; were cordially recommended. The Baptist College at Llangollen was allowed to collect

* Stoke-green, Ipswich, and Wattisham.

hopeful prospects. The pastor stated that during the first two and a quarter years of his ministry at Spencer-place, no less than fifty-three persons were added to the church. It was also stated that a committee had been formed to raise funds for building a new chapel, and that already they had in cash, and promised, £300. All the speakers referred to the desirability of building a new place of worship, and their full sympathy with the pastor and people in their efforts to accomplish that object. These interesting services were brought to a conclusion on the following Thursday evening, by a sermon by the Rev. Charles Stovel, from Heb. iii. 6, "The rejoicing of the hope."

THE BAPTIST OLD WELSH ASSOCIATION.—At the conference of the quarterly meeting of the above association, held at Rhayder, June 15 and 16, the following resolutions were adopted:—I. That the treasurer of the Home Mission for Montgomeryshire give £1 to Richard Davies, for his labour at Cwmllywd. II. That being painfully impressed by the poor, dilapidated, and inconvenient state of several of the chapels belonging to our association, such as Nantgwyn-rock, etc., we beg kindly to ask the friends at those places whether it is not due to the progress of the present age, and necessary to the better convenience of the congregations, and the interest of religion that they should without delay think in earnest of building new chapels, or materially improve the old ones. And we would also call the earnest attention of brethren in those localities in which new openings are made, to the urgent need of new chapels in these places. III. That the churches in Montgomeryshire engage to make one collection for the support of our brother, R. Davies, at Cwmllywd, on the condition that he and his family remove to reside there.

BOVEY TRACY BAPTIST SABBATH-SCHOOL.—The jubilee in connection with the above school was held on Sunday and Monday, the 9th and 10th inst. On Sunday two sermons were preached in the Baptist Chapel, by the Rev. J. R. Wood, of Burnstaple. Several hymns and pieces were sung by the children and teachers. On the Monday the children perambulated the village, each child carrying a banner. After which they met in the large room at the Union Hotel, and were regaled with a substantial tea. Tea, also, was provided for friends. At seven o'clock a meeting was held at the Baptist chapel, presided over by the minister, when suitable addresses were delivered by Revs. Wm. Payne, W. Doke and J. R. Wood.

STOTFOLD, BEDS.—The old Baptist chapel in this place having recently been enlarged and re-pewed, was re-opened for public worship on Lord's-day, June 25, when two sermons were preached by the Rev. P. Griffiths, of Biggleswade. On the following Thursday, the Rev. J. Spurgeon of Cranbrook, preached in the afternoon,

after which, a large number of friends sat down to tea. In the evening the Rev. J. Spurgeon preached from Rev. i. 8. The services were numerous attended, and the collections liberal towards the chapel debt. The cause which has for a long time been in a low state, is now in a flourishing condition, and the prospects of the church very encouraging.

BAPTISMS.

- ABERGAVENNY, Frogmore-street.**—June 20, Two, by J. Bullock.
- ALDERSHOT.**—July 6, Three, by Mr. G. Moes, in Blackwater Chapel, kindly lent for the occasion.
- BILDESTON, Suffolk.**—Five, by Mr. A. Knell; date not given.
- BLAINA, Monmouthshire.**—July 2, Two, by Mr. W. Roberts, Nefydd.
- BRENTFORD.**—June, Three, by Mr. J. B. Warren, of Rev. C. H. Spurgeon's College.
- CAERPHILLY, Glamorgan.**—March 19, Five; May 14, One; June 11, Three. We are glad to learn that the friends at Caerphilly have decided to build a new chapel.
- CORSHAM.**—June 22, Three, by Mr. Thomas M. Ind.
- COUTE, Oxon.**—April 23, One; June 25, Five; by Mr. B. Arthur.
- DUBLIN, Lower Abbey-street.**—May 21, Two; June 4, Two; 11, One; 25, Two; by Mr. G. Malins.
- DUNDEE.**—May 31, One, in the Baptist Chapel, kindly lent for the occasion, by Mr. B. Davies, of Greenwich.
- EXETER, Priory Baptist Church.**—May 17, Six; June 20, Six (one of these the pastor's eldest daughter); by E. H. Tackett.
- FRAMSDEN, Suffolk.**—June 4, One; July 2, One; by Mr. G. Cobb.
- FRESHWATER, Isle of Wight.**—July 17, One, in the Solent Sea, in the presence of a very large congregation, by Mr. W. W. Martin.
- GLASGOW, North Frederick-street.**—July 10, Three, by T. W. Medhurst; one of these candidates came a distance of more than one hundred miles that he might obey the command of King Jesus.
- GREENWICH, Bridge-street.**—Feb. 1, Two; June 25, Four; by Mr. B. Davies.
- GRANDSBERGH.**—May 23, Nine, by S. Collins.
- HARLINGTON.**—June 29, Four, by T. G. Atkinson.
- HATHELBRIGHT, Devon.**—June 25, Three, by our pastor, Mr. W. Norman.
- HAWICK, Roxburghshire.**—July 9, One, and July 12, One, by J. C. Hawkins.
- KINGTON, Herefordshire.**—May 9, Five, by C. W. Smith.

THE SPIRIT'S OFFICE TOWARDS DISCIPLES.*

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

"He shall glorify me: for he shall receive of mine, and shall show it unto you."—JOHN xvi. 14.

MANY persons are anxiously asking the question, "Am I a partaker of the Holy Spirit?" With enlarged anxiety they reason thus:—"I have felt certain inward emotions; there has been in me, I trust, a change of life; eager are my desires for God and his grace; do these come of the Spirit of God? When I find a suggestion in my soul which appears to be holy, does it come from Him? When I am at any time filled with earnestness and pray, or my soul has peculiar delight in considering divine things, may I say with truth that I am under the operation of the Holy Spirit?" I do not intend to go thoroughly into the resolution of these scruples; that would be too wide a subject for a short evening's discourse; but there is one point which may often relieve your perplexities. It appears from the text that it is the work, and office, and custom of the Holy Spirit to glorify Christ. If, therefore, with much strength and fervour in your soul you glorify Him, you may trust that it comes from the Spirit of God; but if there be anything in you which is derogatory to the character, or person, or glory of the Lord Jesus, it may either come from Satan or from your own corrupt mind, but from the Spirit of God it never did come, and it were blasphemy to impute it to Him. Whatever thou feelest which lifts Christ on high in thy soul comes of the Spirit; but whatever there may be which exalts self, or anything else in the place of Christ, come whence it may, from the Holy Spirit never did it proceed.

Let us then just handle this point. The Holy Spirit glorifies Christ in his people. How does He do it, and how far may I judge that He is at work in me?

One way in which the Holy Spirit glorifies Christ is this: He gives us more and more debasing views of our own selves. There are two Gods, as it were: one the true, the other the false. Self first mounts the throne in our heart; and the higher the throne of self is exalted, the lower must Christ go. Much of self, little of the Saviour. Exalted views of self, self-power, or self-righteousness, and then there are sure to be low views of Christ; but when self goes down, then Christ at once rises. It may be said of self, as John the Baptist once said of himself, "He must increase, but I must decrease." If thou hast had shallow views of thine own natural depravity, then thou hast had very shallow thoughts of Christ. If thou thinkest sin to be delightful, if Gethsemane, and Golgotha, and Calvary seem to thee to be names without weight or meaning, if thou hast never groaned under sin, I do not wonder that thou thinkest little of Christ's groans, and griefs, and bloody sweat; but when thou comest to know thyself as verily rotten and undone, then thou wilt prize thy Deliverer. When the dread word "lost!" has seemed to come like a death knell upon thine ear, then the tidings that the Son of Man came to seek and to save that which was lost will be sweet to thee as the Christmas carol of the angels, when they sang, "Glory to God in the highest, and on earth peace, and good news for men." If you feel the disease, you will value the Physician; if you know your own emptiness you will prize his fulness; but if you reject the teaching of the Holy Spirit, which shows you your utter helplessness and worthlessness, in so doing you have rejected Christ, and put far from you that Saviour who came alone to save sinners. It is, then, a most precious thing when we begin to sink lower and lower in our own estimation. At the commencement of spiritual life, we believe that we are

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No. 81, NEW SERIES.

nothing: as we advance, we find that we are less than nothing. May the Holy Spirit so work in you! Some of you are, perhaps, desponding, and thinking that you are no child of God, or else you would not be so cast down as you are. I pray you understand this matter aright. Instead of having any reason for despondency, you will find a subject for joy, for sure I am that the Spirit is honouring Christ when He is lowering you in your own estimation.

Still more to the point, when the Holy Spirit really works in the heart of man, He honours Christ in every respect. He honours the person of Christ. Those who think but little of his deity, are not taught of the Spirit of God. No man is taught to regard the only-begotten son of the Father as a secondary God by the Holy Spirit; for the Holy Spirit teaches us upon this wise, "When He bringeth in the first begotten into the world, He said, let all the angels of God worship Him." "In the beginning was the Word, and the Word was with God, and the Word was God." The Spirit ever teacheth concerning Christ that He is God over all, blessed for ever. Some have had lowering views of his humanity. Every now and then we hear dark hints about the human nature of our Lord Jesus Christ, his peccability, and so on; but this never comes from the Spirit of God. Both the deity and the humanity of Christ receive honour in the Christian's soul when the Spirit comes there with light. Jesus is worthy to receive honour, and power, and dominion. That very man who did hang upon Calvary we now adore. He is exalted far above all principalities and powers. All teaching which honours Christ in his person is of the Spirit; but that which dishonours Him should be branded with its evil authorship.

The Spirit also glorifies Christ in his work. Hast thou ever seen the finished work of Christ? He came into the world to save men; and He did save them. He did not make a bridge over which they might possibly get across, but He carried them across the bridge. He did not accomplish the work of redemption that by their own exertions some persons might climb to heaven, but He himself entered into heavenly places and took possession representatively of the throne of God for every one of his people who were in Him. The salvation of the elect, so far as Christ is concerned, is finished. He took upon his shoulders all their guilt; He was punished for that guilt; and they were there and then justified. He rose again, having shaken off alike the punishment and the iniquities that incurred it; He entered into glory; and they were there and then virtually made possessors of an inheritance which nothing will ever be able to take from them. Let the Christian feel that the teaching which lowers the work of Christ makes it dependent upon the will of man as to its efficacy, puts the cross on the ground and saith, "That blood is shed, but it may be shed in vain, shed in vain for you"—let us feel that such teaching cometh not from the Spirit of God. That teaching it is which, pointing to the Cross, saith, "He shall see of the travail of his soul, and shall be satisfied; by his righteousness shall He justify many;" that teaching which makes the atonement a true atonement, which did put away the vindictive justice of God for ever from every soul for whom that atonement was offered, exalts Christ, and, therefore, it is a teaching which comes from the Spirit of God. When your heart is brought to rest upon what Christ has done, when, laying aside all confidence in your own works, knowledge, prayings, doings, or believings, you come to rest upon what Christ has done in its simplicity, then is Jesus Christ exalted in your heart, and it must have been the work of the Spirit of divine grace. The person, then, and the work are exalted.

The Holy Spirit, also, exalts Christ in all his offices. That teaching which calls a man a priest, and bids me take my child to receive some grace at his priestly hands, and which puts another man into lawn sleeves, and bids me kneel before him to receive a confirmation of my grace from his pretentious fingers, that system of religion which lifts up any one man above his fellow-men, as if there

were any priests now, except the common and general priesthood, which belongs to every child of God, such teaching as that lowers Christ by lifting up priests into Christ's place. The Spirit beareth witness that Christ is the priest of his Church. It is from his hand we receive the blessing, through his blood we receive the washing, and nowhere else will we look, for all men are but broken and empty vessels that hold no water.

Christ, too, is exalted by the Spirit in his prophetic as well as in his priestly office. Shall I call any man master so as to take him for my teacher? All teaching which lifts up Wesley, or Calvin, or any man, living or dead, in the place of *the* authorized teacher, whose dicta are to be taken as though they were the infallible revelations of Christ, is not of the Spirit of God; but that teaching which says, "One is your Master above, Christ, and all ye are brethren," and which tells us of the holy equality of all saints, and that the true teacher and the only teacher who can speak with authority is Jesus Christ, the Son of God, such teaching you may accept as coming from God.

Then Christ occupies a third office; He is prophet and priest, and He is also king; and any teaching which puts Christ out of the throne, and puts some one else in, is not according to the Spirit of God. The headship of Christ in his Church is *the* doctrine which, perhaps, beyond all others needs to be taught at this time. It was for this that Scotland's sons suffered misery and death. Cast out, they wandered in the morasses and among the mountains. I stood but the other day near the place where the monument is raised to thousands of men who had shed their blood for Christ; and I felt it no small privilege to stand where Guthrie and others had poured out their blood for the defence of the headship of the Church; when forsooth, Charles the Second would be the head of the Church, or James, or some other person of the like character. But would this be tolerated by true-hearted saints of God's own true Church? Nay; none but cravens and cowards will ever admit the authority of men or women over the Church of Christ, or permit them to usurp the rights divine of the Lord Jesus. When that day comes, when the King of kings shall sit upon his throne, He will take summary vengeance upon the traitors who have dared to give up his high prerogatives. Christian, make Christ thy priest who absolves thee; take Him as thine only leader and prophet, who is the truth and the life to thee; and then take Him as thy king, and bow thy knee before Him—take Christ in all his offices to be exalted, for so the Spirit teacheth.

Then Christ is also exalted in his word. There are some who think and say that they can do without the Bible; but such think and speak not by the Spirit of God, certainly. This is always an infallible test of the work of the Spirit, that he honours God's own word. I could think no man true who first of all professed to write out his own mind, and then afterwards contradicted it. How can that spirit be true that contradicts the writing of the Spirit of the living God? Bring whatever thou hast of revelation to the test of Scripture, if it accord not with that, throw it away. I wish this rule were learned by all men; for every now and then we read and meet with persons who think that the Spirit has revealed to them over and above what is in Scripture. Now, this is never the case. Any man who saith that he has more revealed to him than is in the Holy Scripture, incurs the curse of the last chapter of Revelation. He must take care lest his name be taken out of the book of the living, since he adds to the words of the Lord Jesus Christ. "It is finished," must be said concerning this book as we close it. Not a single verse or revelation shall henceforth come of the Spirit. Until Christ cometh, this book is sealed, as far as any addition is concerned; and that is not the Spirit which does not honour the Word of God. Indeed, there is nothing which concerneth Christ which the Spirit of God doth not magnify. Consider any of his offices or his relationships, and you will find

that the Spirit magnifies them, and so presents them to the believer's soul that he may rejoice therein.

Now, I advance a little further. The Holy Spirit's work is to glorify Christ, and this it will do by filling you with Christ. If you are subject to the work of the Spirit, then ought you to have much of Christ; but if you can live days and weeks without thinking of his person, set yourself down as being a hypocrite if you will, but you are not a true Christian. "In thy law doth he meditate day and night." The very mark of the blessed man is, that he lives upon God's Word. We feed upon Christ; and as we could not live without food, so neither can we live without Jesus. The Spirit of God will also fill your heart with Christ, so that the more you have of that Spirit, the more intense will be your love of the Saviour, until at last you will be able to say—

"Jesus, the very thought of Thee,
With rapture fills my breast."

When the Spirit of God is with you, you will feel indeed that it is so. No joy can be compared with that of the love of Christ shed abroad in the heart. When the Spirit has thus filled your thoughts and hearts, He will be sure to occupy your tongue. They that love the Saviour must speak of Him. In choice company, they will tell some of the secrets of his love, and in any company they will not be ashamed to own that they are his servants. Occupying their tongue, He will be sure also to engage it in prayer for Him; and they will not cease to offer such prayers as these: "Thy kingdom come. Jesus, be Thou exalted. Oh, when wilt Thou come in the chariot of salvation to run over the whole earth? Come quickly, come quickly, Lord Jesus." And then, too, your tongue will be employed in songs concerning Him. It is always a token of a revival of religion, it is said, when there is a revival of psalmody. When Luther's preaching began to tell upon men, you could hear ploughmen at the plough-tail singing Luther's psalms. Whitfield and Wesley had never done the great work they did, if it had not been for Charles Wesley's poetry, and for the singing of such men as Toplady, and Scott, and Newton, and many others of the same class; and even now we mark that since there has been somewhat of a religious revival in our denominations, there are more hymn-books than ever there were, and far more attention is paid to Christian psalmody than before. When your heart is full of Christ, you will want to sing. It is a blessed thing to sing at your labour and work, if you are in a place where you can do so; and if the world should laugh at you, you must tell them that you have as good a right to sing the songs that delight your heart as they have to sing any of the songs in which their hearts delight. Praise his name, Christians; be not dumb; sing aloud unto Jesus the Lamb; and if we as Englishmen can sometimes sing our national air, let us as believers have our national hymn, and sing:—

"Crown Him, crown Him Lord of all."

And surely when the Spirit of God thus honours Christ in the tongue, it will not stop there; it comes to the acts of daily life. The Spirit shall glorify Christ by helping you to glorify Him in your own actions. I spoke this morning of some who set themselves apart for extraordinary service. I did not, however, intend to imply that that was at all necessary; for you may serve Christ as good housewives, you may serve Him as merchants, shopkeepers, and, in short, in every condition of life. Our religion is for the market-place, for the shop, for the streets, and for the field. And as God's being is not confined to temples made by the hands of men, but is present everywhere, on heath, and city, and moor, and field—in the sunbeams that light the peasant's cot as well as the monarch's palace—present in the minute as well as in the magnificent—down there in the glades

where the red deer wander and the child loves to play—up there where the storms gather upon the mountain's hoary brow—as visible in a blade of grass as in the cedar and the tall waving pine—to be seen as well in the dewdrop as in the avalanche—as certainly in the falling of a leaf as in the tremendous roar of the thunder—everywhere present—so is true religion—everywhere, in the cottage as well as in the temple, in business as well as in devotions, abroad in the streets as well as in the silence of retirement, up yonder where men wrestle with God, and down there where they come to contend with men and for his truth. Thou hast never received the Spirit so as to know that Christ is the glorified One, unless in thy life as well as with thy lips thou dost show forth his praise.

If the Spirit has thus far instructed you, He will next conduct you a little further, and you may accept his teaching because it glorifies Christ. There are some doctrines which are not often preached in certain pulpits; they are supposed to be rather dangerous. Speaking of a certain hymn-book, I remarked to a minister in whose pulpit I preached, that I did not like the hymn-book, as I could never find a hymn that sang of the covenant of grace or the doctrine of election. "Oh well," he said, "that is no disadvantage to me, for I never say anything about those doctrines;" and I can believe what he said. There are certain higher truths which only belong to those who have passed through the rudiments, and have done with the grammar-school book, and can enter into the university. One of the things which glorify Christ is when the Spirit makes us understand the eternal love of Christ to his people, and his covenant engagements for them.

Christian, I would have thee know that Christ did never begin to love thee! Before the mountains were piled, or the clouds had gathered about them, Christ had set his heart upon thee. Nay, when this great world, and the sun, and moon, and stars slept in the mind of God like forests in an acorn-cup, then, then had Jehovah Jesus love for you. And when the proper time came He offered Himself as a surety for your souls, to pay your debts, to stand your representative, to keep you in this world, and to present you at the last to the Father as a priceless jewel. Oh, how thou wilt glorify Christ, if thou hast faith enough to take in this divine mystery! Stagger not at electing love, it is one of the highest notes of heavenly music. Be not afraid of such a verse as this: "I have loved thee with an everlasting love; therefore, with loving-kindness have I drawn thee." Here is marrow and fatness such as saints fed upon in days long since gone.

Take another truth, the precious truth, the *finished* work of Christ for his people. How often do you hear Christ's work preached as if it were only begun; and many hold Him up as though He had begun a fitting garment, but had left off somewhere so that by adding our rags we might complete the work. I was in one of the vaults of the British Museum some time since when the sculptures came from Nineveh, and one of them was unfinished. There was evidently the last mark which the mason had made before he was destroyed, or it may be called away from his work to which he never returned. But Jesus Christ has left no sculpture of this kind; He has *finished* all his work. "It is finished," were words that gladdened earth, and made heaven more glorious. There is nothing now for souls to do to save themselves. For whom Jesus died that soul is saved; and all that that soul has to do is, being saved, to show its gratitude and love as one that is brought to life from the dead.

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

We may know that perfection in Christ by a firm reliance upon the Scriptures. How canst thou perish? Thou art saved; there is, therefore, now no condemna-

tion against thee. "Who shall lay anything to thy charge? Who shall separate thee from the love of God which is in Christ Jesus our Lord?"

If there is one doctrine, however, more sweet and yet more deep than another, it is the divine doctrine of that union which exists between Christ and his people. It is the Spirit's work to take the golden key, and let us into this secret cabinet. Believers are one with Christ; by vital personal union they are one; they are members of his body, or as He Himself says, they are the branches, He is the vine; they are the members, He is the head. I know of nothing that can be more delightful than this union—this eternal union—with Christ.

"One when He died, one when He rose,
One when He triumphed o'er his foes,
One when in heaven He took his seat,
And angels sang, 'All hell's defeat.'

"This sacred tie forbids our fears;
For all He is or has is ours;
With Him, our head, we stand or fall,
Our life, our surety, and our all."

It used to be said by an excellent theologian that any man who understood the two covenants of works and grace was a master in theology. Yet, oh, how few Christians there seem to be who are ready to understand the covenant of grace. "As in Adam all died, even so in Christ are all made alive." We fell not by our own fault, but by Adam's fault; and we rise, not by our own virtue, but by virtue of our union with Christ. If thou be in Christ, believer, thou art safe while Christ stands. You cannot drown the body until you drown the head. My foot may be deep in the stream, but until the billows roll over my brow, my foot is not drowned; and until Christ shall perish, no soul that is one with Christ can be destroyed; for it is written, "Because I live, ye shall live also." Did time permit, I might enter into some more of those sublime mysteries which make the core and pith of the comfort of the Christian; but I forbear. May the Spirit of God glorify Christ by taking these things of Christ, and revealing them unto you, and making them personally yours.

And to close. The Holy Spirit will continue all thy life, if thou be a believer in Christ, to further his work in thee by writing all that concerns Christ upon thine experience and thy life. I long to see in the Church more men and women who have Christ so glorified in them that their faith never staggers, who have neither doubts nor fears, who know whom they have believed, who are persuaded that He is able to keep that which they have committed unto Him, who leave all things to the Father's wisdom, and find everything in a perfect Saviour. I long to see some of you, brethren, made partakers of our overflowing joy. I long to see your eyes flash with the joyous radiance of your Saviour's presence. I pray that you may be so full of joy that when you speak you may cheer the downcast, and lift up the countenances of the sad. I want you to have added to this an intense and fervent love—love which shall perform impossibilities, which shall dare anything for Christ— which, instinct with zeal, shall thrash the mountains and beat them small, and shall winnow as the chaff from the thrashing-floor. I pray that you may have that mighty consecration of spirit which shall make you altogether unearthly, that as you have borne the image of the earthy, you may also bear the image of the heavenly, and that as you have been conformed to the first Adam in the curse, and in all the infirmities and griefs of this mortal life, you may be conformed to the second Adam in his pure unselfish love for man, his noble, all-daring, all-consuming love for his Father and for his cause. I am persuaded that the Spirit does not glorify Christ in us so much as He would do, if we gave ourselves up more fully to the Saviour. As one said, on a certain occasion, there is a fleet lying in the river richly laden, but it cannot come up, because the river is blocked

up with ice ; so, methinks, I see my Master's love lying out far down the river, and would fain come to my poor soul to enrich me, and make me holy and heavenly ; but, alas ! the coldness of my heart, like ice, blocks up the channel, and I get not what I might obtain. Come, heavenly love, and melt the ice ; flow streams of grace and dissolve every barrier ; come Jesus, come Thou in to my own heart, and let thy treasures be mine for evermore ! Oh, that I could stir some believers here to seek more than is generally enjoyed by Christians ! May God give you the seraphic earnestness of a Whitfield, the deep piety of a Machin, the lovely spirit of a Newton or a Cowper ! May He fill you to the brim with Himself, till you shall be like a city set upon a hill that cannot be hid ; and like unto candles in the house that enlighten all around ! But, alas ! there are some here who know not my Master at all, who are strangers to his love. There is Christ looking down upon you with tearful eye, and He bids you come to Him. That blood which you have spilled will wash away your every sin. Only cast yourself upon Him. Look up into those languid eyes, for they are full of pity yet. That streaming blood flows to every soul that trusts in Jesus. Read the mystery of that pierced heart, there is love alone written there. Study the anguish of that poor martyred body, for in every pang you can learn the story of his compassion ; and as you see Him bowing his head and hear Him saying, "Father, into thy hands I commend my Spirit," He asks you, every one, to commend your spirit to Him. Do it, do it now, God helping you, and Christ will thus be glorified.

Essays and Papers on Religious Subjects.

THE SHADOW OF THE SAVIOUR.

BY REV. E. BAYLY.

"I sat down under his shadow with great delight, and his fruit was sweet to my taste."—SONG OF SOLOMON ii. 3.

Those must have been hallowed and happy seasons when, the toils and trials being ended, Christ sat down with his disciples. To them such seasons were fraught with instruction as well as gladness ; for not only was Christ there to comfort them amidst the discouragements of their work, but also to instruct them in the way of the Lord more fully. Who shall describe their feelings at such times ? Gladdened by his presence, instructed by his wisdom, consoled by his words and tears of sympathy, they "sat down under his shadow with great delight."

The same privilege is ours. It is true that the Master is not visibly amongst us. He comes not now girded with a towel to wash our feet ; nor can we in the moments of our sadness pillow our heads upon his bosom, as the beloved disciple did ; nor can unbelief put its finger into the print of the nails, and its hand into the hole in his side ;

but still He is not less really here. His presence still surrounds us, and what is required of us in order to realize that presence is the exercise of those spiritual graces with which the new birth has endowed us. Faith has its eyes, with which it looks on things unseen ; its hands, with which it handles the good word of life. We walk, too, by faith ; and when this we do, we get Christ for our companion, and our hearts burn within us as He talks to us by the way.

There are times when the believer needs to rest. Wearied by conflict, or worn by trial, he would fain sit down that he may recruit his energies, and gather strength for what yet remains : just as the tired traveller seeks the shade of some glorious tree, that sheltered from the mid-day sun, he may not faint nor tire before his journey ends. It is even so with us. We need to rest sometimes, to recruit our energies, and to gather in the scattered forces of our souls, that so we may equip ourselves for remaining duties and fresh trials. The text is the language of the believer in relation to such seasons of re-

freshment—"I sat down under his shadow with great delight, and his fruit was sweet to my taste."

The delight of the believer when sitting under the shadow of the Saviour springs from manifold sources; and it is to some of these that the writer wishes to direct the readers' attention: praying that the Divine Spirit, whose work it is to reveal Christ, may show us where our Beloved feeds his flock, and where He maketh them to rest at noon (Song of Solomon i. 7).

First. The delight of the believer in sitting under the shadow of the Saviour arises from the contemplation of the Saviour's love. It is a grand truth, that "God so loved the world, that He gave his only-begotten Son, that whosoever believeth in Him should not perish" (John iii. 16); and I am not among the number of those who would rob the poor sinner of the encouragement which he derives from such a truth to seek the Divine favour and forgiveness. But I am not speaking to such a one just now, but rather to you to whom the Divine favour and forgiveness are matters of deep and hallowed experience; and what I want to impress on you is, that we miss the real blessedness of even such a truth as that "God loved the world," when we fail to realize its individual application to ourselves. Allied as we all are to the great human family which the first Adam represented and ruined, and which the second Adam died to recover, we have, notwithstanding, such an impression of our distinct personality, as makes it necessary that we should be able to say, not only that God loved the world, but also that God loved *me*; and not only to say this, but to *feel* it also. This is the exclusive privilege of the believer. Others may exercise an historical faith in Christ—*i.e.*, they may believe the facts of his life—but it belongs to the man who has had his spiritual faculties renewed, so as to "see, and hear, and handle the word of life" to "know the love of Christ." Such a one is not among the crowd which, satisfied with being fed, but caring for little else, throws our Lord as He blesses and breaks bread; rather is he found, like Mary, sitting at the Master's feet, confident that the words which Christ speaks, "they are spirit, and they are life" (John vi. 63). Such a one has been brought into the "banqueting-house," and sitting under his "banner," can say as did Paul,

"Christ loved me, and gave Himself for me" (Gal. ii. 20). And the saying of that, from heartfelt experience, is altogether in advance of saying, "God so loved the world."

In order, then, to realize our personal interest in the Saviour's love, it is necessary that we "sit down under his shadow," and that, with grateful hearts, we eat the fruit which He gives us. Or, putting the matter in a literal, rather than in a figurative form, we must needs have our seasons of devout retirement, consecrated to holy meditation on the promises of Christ. There in solitude, with the world far away, we are permitted to gather from the tree of truth many a rich cluster of exhilarating fruit. Here is one, on which the ancient church was wont to feast with delight, "The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love" (Jer. xxxi. 3). And then to match that with a cluster of more recent growth, take this, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ: Jesus our Lord" (Rom. viii. 38, 39). Is not such fruit as this, given by the hand of Christ, sweet to our taste? To feel the Divine love shining in upon the soul, and to know that it is no new creation, but has been beaming on and on through all the past cycles of eternity, just as the light of distant stars forces its way through interminable space, that it may reach our sin-stricken planet, and gild its gloom—to feel this is the privilege of all who, sitting under the shadow of Christ, feast upon the fruit He gives. And then again to have with Paul the confident persuasion that this same Divine love, when it reaches us, so entwines itself about us that nothing can separate us from its firm and fond embrace, because it purposes to lift us beyond the reach of harm, and has power to do it, to have this confident persuasion is, I say, to reach the very highest pinnacle of human joy on earth. And that pinnacle, high as it is, is mantled with the shadow of the Saviour.

These reflections conduct to a practical conclusion. It is this: Would we thus know and feel the Saviour's love? Then we must needs have our seasons of

devout retirement from the world, that with the fields of Divine revelation stretching out before us, we may wander up and down in green pastures, and beside the silent water-courses; that listening to the Shepherd's voice, and being led by the Shepherd's hand, we may be strengthened to discharge the duties, and endure the trials of life's rough journey. Without such seasons we shall grow weak and faint, if we are not, what is still worse, thrown down and torn by the wolves which always prowl around.

Secondly. The delight of the believer when sitting under the shadow of the Saviour, arises from a consideration of his incomparable excellency and rank. To associate with the high and honourable, and to fit one's self for their society, have been considered in all ages worthy objects of ambition. It is a sure mark of a pure soul that it wishes to ascend. Without despising such as are beneath it, I mean in moral station and worth, it looks for its companions in those whose altitude is higher than its own. It would fain move among the sons of Kish, the Sauls of the human family, that it may learn to walk the more erectly by looking up to those who are taller than itself.

An ambition like to this, pure in its spirit, and lofty in its aim, rules in the heart of every really converted man and woman. Conscious of their own imperfections first, and then, but less distinctly, of the imperfections of all around them, they long for a higher and holier companionship—one that will get them away from self and sin, and educate them for a nobler and better life. And so it comes to pass that the regenerate soul very soon finds that what the apple-tree is among the trees of the wood—to adopt the figure used in connection with the text—Christ is among the sons of men. Under his shadow the believer sits with great delight, the delight of conscious communion with one who is both infinitely worthy and immeasurably exalted.

What subject for meditation can be more gratifying to the Christian than the *incomparable excellency* of his adorable Lord! The study of that wonderful life of his, from its earliest stages to its latest, reveals to us a character which even the breath of slander could not sully, and which compelled the vacillating Pilate to declare, "I find no fault in him." And

although the world has since then seen many good men and great, these have only served to show more clearly that Christ is "the chiefest amongst ten thousand, and the *altogether lovely*" (Cant. v. 10). His character, sketched upon the canvas of inspiration, is still the glorious ideal to which all regenerated men aspire, but which none have yet attained. How honouring to be able to say in relation to such an one, He is my friend. This is the believer's privilege. It is permitted him when sitting under the shadow of the Saviour to glory in the thought that He whose character is the sum of all excellence is his companion here, and will be throughout eternity.

And then again, the exalted rank of his adorable Lord is a theme on which the Christian meditates with ever growing delight. Worth does not always occupy the station that it deserves. It not unfrequently happens that it is bidden to take the "lowest place" in the social scale. So was it with the Saviour during his earthly sojourn. There was nothing in the circumstances of his life which indicated the dignity of his person, and the glory of his rank. Beginning with a manger for his cradle, He ended his life upon a cross, whilst the thirty-three years that intervened were years of poverty and trial. But *now* "Him hath God exalted" and "crowned with glory and honour." Far above all principalities and powers, higher than the spot where angels bend, He stands at God's right hand. To Him every knee is yet to bow, and every tongue confess. The matchless worth which the world scorned and crucified is now enthroned with God. Of all this the believer delights to think when sitting under the shadow of the Saviour. To this glorious Person, so "highly exalted," he knows himself to be united by the ties of a holy brotherhood.

Thirdly. The delight of the believer in sitting under the shadow of the Saviour arises from the *prospect of eternal union with Him*. Human friendship, of the highest and holiest kind, is certain to suffer a temporary eclipse when the dark shade of death passes across it. It is the prospect of this which loosens the grasp with which we hold our friends. We scarcely dare love them as fondly as we would lest we should increase the exquisite pain that must be felt when the hour of

separation comes. And come that hour will, and must; and when it comes the widow must mourn in solitude, and the child go on alone without the father's voice to cheer, and the father's hand to strengthen him. It not unfrequently happens that the prospect of these dark days in the future detracts from our present happiness, ~~dash~~ing strange and bitter ingredients into the cup which friendship places in our hand.

It is otherwise with the believer when enjoying the friendship of his Lord. Seated under *his* shadow, he sees no future day approaching when its cooling shade shall be denied him. Eating of the fruit which *Christ* gives him, he fears no failure of the crop, for it is gathered from the tree of life, and *that* grows in the Paradise of God. Even the stroke of death, which hurries us away from all earthly friends, is but the hand of Christ uplifting the soul of the believer into closer fellowship with Himself. A dark shadow may fall aslant upon the grave, and so dim the eye of sense, but the eye of faith looking upwards scans a bright and beautiful path which leads onward to the perfect repose and consummated communion of the heavenly life.

At no time has the believer a more vivid conception of these glorious realities than when sitting under the shadow of the Saviour. It is then and there that he feels the vastness of the privilege of having one friend union with whom is not an accident of time, but an essential ingredient of eternity. What marvel then that in communing with the Lord his heart is filled with "great delight"; not only the delight of *present* enjoyment, but also of anticipated eternal union and everlasting joy! For of the future life, to which the eye of faith looks forward, it is written, "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. vii. 17).

Be it yours then, dear reader, to anticipate that glorious time by constantly seeking now the shadow of the Saviour, that in its cooling shade you may rest from the toils of earth, and prepare for the joys of heaven.

Scarborough.

THE DUTY OF CHRISTIANS TOWARDS INQUIRERS.

BY THE REV. H. ASHDEBY.

THE "golden rule" which requires us to do unto others as we would have them do unto us, may well be so designated, not only on account of its benevolent spirit, but also on account of its marvellous breadth, embracing as it does all the relations in which we can ever sustain to our fellow-creatures. It must be confessed that were this rule universally acted upon, many of the miseries of men would cease, and the remaining ones would be greatly alleviated. In temporal matters this rule must be acted upon by Christians—in business, in social intercourse, in pleasure, and in pain.

But this wide-stretching rule is worthy of Him who came to guide the souls of men to heaven, and is intended to regulate our conduct in spiritual as well as in temporal affairs. It is a rule for the tradesman as such, for the friend as such, and for the Christian as such. Acted upon, what a new character would it give to business, to friendship, and to religion. If our religious conduct towards others were only such as we would receive, how different in many cases would it be from what it is. We should cease from our pious patronage, our *saintish*, not *saintly* obtrusiveness and officiousness; and we should cease, I may safely add, from our cold indifference.

To act upon the rule laid down we must place ourselves in the circumstances of those around us, those to whom our conduct relates; for we must do to others as we would have others do to us, were we in their circumstances, and they in ours. It is easy for the rich to act towards the poor, as they would have the poor *at present* act towards them—that is, with simple neglect. Not so easy is it for the rich to act towards the poor, as they would in reversed circumstances on both sides have the poor act towards them.

Let us remember this rule in our treatment of inquirers. Do to them as ye in their spiritual condition would have them do to you.

In a paper, addressed to the readers of the BAPTIST MESSENGER, not long ago, the writer said a few words to the awakened; in this paper he ventures upon a

few words to Christians *in behalf* of the awakened. He is convinced that they are sadly neglected by those who ought to help them; and therefore he offers for the consideration of his readers a few suggestions.

Find them out. This may require a little trouble; for penitents do not always spring upon us, asking what they must do to be saved; they do not all act as the jailor did, but many of them rush from the scene of their awakening back into their own retirement, where in silent helplessness they nurse the grief which has torn their spirits. It is not every arrested Saul who feels urged to seek an Annanias.

Not a word would we say to turn the inquirer into a recluse, or to increase his temptation to become such; but convinced are we from somewhat extensive observation, that those in whom conviction has taken the deepest root are not those who make the loudest noise, who come hammering and clamouring at the church's doors for help and sympathy. He can quite understand the feeling which prompted the Atheistic member of a church when her conscience and fears were aroused, to seek a midnight interview with her pastor, apart from all questions of prudence, lest going to him at a more reasonable time, others should observe her and discover her dreadful secret; but how many have lacked her even Nicodemus-like courage, and have shunned the tenderest human eye that could rest upon their wounds, and have not dared to pour into the most sympathetic ear their tale of woe. Don't suspect any one, but be assured that the truest penitents are not the most blatant. When a child is seized with the consciousness of disobedience, does he rush with noise into the midst of his brothers and sisters, to tell them his sad discovery? No; but he shuns their innocent looks; but if he have one in whom, from former failing of like kind or greater known sympathy, he can put confidence, he tells to that one what makes him sad. Likewise when men have forced upon them the sense of guilt before God, they do not, like Satan, "appear" among the Sons of God, as if one of them: but thankful are they if there be one to whom they can unbosom themselves.

The retiring and well-known modesty of inquirers prompts me to say to you,

Christian reader, *find them out*, as the true philanthropist does the children of crime and misery. Are you a parent? Watch the first rays of holy sentiment and feeling in those dear to you, as you watch the unfolding of their manhood and womanhood. Are you a pastor? Watch the tearful eye that looks upon you on the Sabbath from its neighbouring or distant pew, and learn why it beams upon you only through the mists of grief. Are you a teacher? Bend an attentive ear to the voices of your class, that you may learn whether any one of them is the voice of anxious inquiry after Christ. Depend upon it, if you would gather around you and minister to anxious ones, you must search them out. I don't want you to be religious Paul Prys, spiritual detectives, or arrogant priests, intruding upon men's private thoughts and ways; but I would have you to be good shepherds, seeking the lost sheep, good Samaritans, lifting and comforting the fallen and wounded wayfarer; even though you have to go far to find the one, or cross the muddy or dusty road to reach the other.

Deeply sympathize with them. We ought ever to approach with sympathy those who suffer much; hardness and harshness should be avoided. And those who suffer mentally are surely not less entitled to our sympathy than those whose sufferings are physical.

The writer was once present at a so-called Revival meeting, at which the ministers present promenade from pew to pew, asking questions of deepest moments. Among the inquisitors was a burly man whose face and corporation bespoke much feasting rather than much fasting. He accosted a timid creature in the course of one of his in-door rambles, whom he asked whether she was journeying to the better land, to which she replied that she *hoped* so. "Hope so!" bawled out the rude questioner, publishing the gentle reply to the whole congregation. "No one ever went to heaven on a peradventure." Gentle shepherd! how different though from another shepherd, who takes the lambs in his bosom.

We do not treat rudely the victim of physical suffering; shall we treat with harshness those who have a deeper woe. "A wounded spirit who can bear?" And a wounded spirit who would tear? Speak gently, or seal thy lips in silence, to the

broken in heart. How would you have relished harshness and impatience when you were the smitten of the Lord? A fellow-feeling makes us wondrous kind; and this ought to be yours towards anxious seeking souls, such as you once were. Babes and lambs, both natural and spiritual, require tender treatment; let them have such from you. Do not be so unlike Christ as to break the bruised reed and quench the smoking flax.

Sympathy clothes with power. It is rather late in the day to refer to "Uncle Tom's Cabin," but there is one picture in that wonderful book so germane to our purpose that we recall the reader's attention to it. Uncle Tom is represented as rebuking St. Clare for his intemperance; but how does he rebuke him? By an indirect reference to the previous night's frolic, which brings crimson to St. Clare's cheeks, and by a flood of tears. The aristocratic master sees in the tears of his slave the evidence of his sympathy, and that sympathy, though shown by a slave, proves irresistible. The convicted and impressed St. Clare promises his poor slave not to repeat the sin which had grieved him, and keeps his word. When the beneficiaries of the late Joseph Sturge were mourning his loss, we are told that this was one of the expressions of their grief: "Mr. Sturge wasn't a bit proud; he used to make himself just one of *we*." In that ungrammatical sentence what a revelation is given of the secret of the power which was wielded by the high-principled Quaker:—

"The very gentlest of all human natures
He joined to courage strong;
And love outreaching unto all God's creatures,
With sturdy hate of wrong.

"Tender as a woman: manliness and meekness
In him were so allied,
That they who judged him by his strength or
weakness,
Saw but a single side."

Depend upon it there is no other class of God's creatures by whom sympathy will be so appreciated as it will by those who are sorry for their sin. No human sorrow is like unto their sorrow. They claim your sympathy on this ground, as well as on many others which we might mention.

Counsel them. Inquirers have their difficulties and make great mistakes; but unless our observation has led us astray, their difficulties and mistakes are very

simple, and met best by simple means, such as the simplest Christian knows best how to use. I have seldom met with a really *peculiar case*; that is, a case that must stand by itself. As a rule, we find that inquirers group themselves into classes; and to one of these classes every inquirer may be referred. Their difficulties are common difficulties, their mistakes common mistakes; just the difficulties we had to encounter, just the mistakes we stumbled into. Let us not fear to meet inquirers, lest their difficulties should be too complicated for us to grapple with. The grand qualification in a teacher of babes is not theology, but experience of the grace of God, such as in a greater or less degree every Christian possesses.

Encourage them. Seldom do such persons need repressive treatment. The sense they have of their own wickedness and weakness will prove, as a rule, a sufficient check upon forwardness and presumption.

Encourage them. Tell them of the abundant grace of Christ. Tell them of his exceeding great and precious promises, appended to invitations which embrace all sin-burdened souls. Lead them to the fountain which the dying thief rejoiced to see, bidding them, in the great Provider's name, to wash and be clean. Bear them to the throne of grace and intercede for them. By all means encourage them; for in so doing you will be helping the noblest work, and serving Him who did not discourage the penitent who sought his feet with flowing tears; but rather said to her effectual words of pardon and peace.

Lastly: Introduce them to your pastor. Be not afraid to do this. Be jealous indeed of your minister's time, and do not needlessly use it: do not waste it. He may find it hard to meet all his claims, and often wish himself able to stretch his days into weeks, in order to do all he would. But, depend upon it, he can find time to minister to wounded spirits, to help the slain of the Lord. Send an inquirer to your pastor when you call upon him, and fear not that you will get the "cold shoulder": he will receive you so accompanied with a hearty welcome, and take the kindness shown to the inquirer as shown also to himself.

Luton, Beds.

GOD TREATED AS A WILDERNESS.

BY REV. J. SMITH.

"Have I been a wilderness unto Israel?"—JER. ii. 31.

Nor only extensive sandy, waterless, and unpeopled plains, but large tracts of country little cultivated and thinly inhabited the Jews styled deserts or wildernesses. When, however, Jehovah asked if He had been a wilderness to Israel, He employed the term in the same sense as it was used by Moses and Jeremiah, to designate the unproductive, dreary, and perilous region about which the Hebrews were led for forty years. We shall therefore so use it in our remarks on the above passage of Holy Scripture.

I. The nature of the inquiry.

A wilderness is barren. Covered with sterile sands and having scarcely any springs, it yields but a scanty herbage, only suited to sheep, goats, and camels. For man it affords neither refreshing fountains nor nourishing food. God inquires whether He had been thus unreviving and unsupporting to his professed people. While leading the Israelites through an arid district, the Almighty supplied them with water out of a flinty rock, kept their feet from swelling, and gave them bread from heaven, and prevented their clothes from waxing old. The land he led them into He caused to flow with milk and honey. Then He raised up from their midst men who fed them with knowledge and understanding. Nor has the Highest been otherwise to us Gentiles. He has opened his hand and bountifully met our temporal wants from day to day, and furnished Gospel provisions fitted to meet our spiritual destitution.

Again, a wilderness is lonely. It affords no society for the children of men. All is desolate and solitary. If any perchance to be compelled to pass through it, they are made to experience a loneliness arising from its deep solitude they were before wholly ignorant of. Jehovah has not so proved himself to his servants of the past or the present age. He was with the Israelites when passing through the Red Sea, while in the wilderness, and when settled in Canaan. Both in the tabernacle and in the temple He let them have visible symbols of his presence and communed with them from off the

mercy-seat, and through his prophets and priests. So now He manifests Himself to his saints as He does not to the world, and enables them to have fellowship with Him and with his Son Jesus Christ. "I will," He says, "dwell in them, and walk in them." Jesus, speaking to his disciples, remarks, "I will not leave you comfortless; I will come to you." "If," He intimates, "a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Then the Lord gives us our kind friends and religious teachers, thus supplying us with human friendship and heavenly instruction.

Further, a wilderness is dangerous. The one through which Israel journeyed was full of perils. "Who," says Moses, "led thee through that great and terrible wilderness, wherein were fiery serpents and scorpions, and drought, where there was no water." "That led us," remarks Jeremiah, "through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwells." Was God ever thus hazardous to the Jews or to us? How often did He interpose on behalf of the Hebrews to deliver them from danger, and when, too, they had wilfully run into it? He rescued them from the evils of Egyptian bondage, from the dangers in their way to Canaan, and from all the deadly designs of their enemies in and near Palestine. Nor has He been less careful to defend us from evil. He has, moreover, sent his dear Son to save us from perishing eternally by dying in our room, and assured us that if we will only trust to the Crucified One, we shall realize a full and an eternal salvation.

Still further, a wilderness is pathless. Were a track made the winds would so completely sweep the loose sand over it, that there would be no trace of it left. Besides, as no man went through the wilderness the Jews had to sojourn in, there could be no beaten path. But has God ever like a desert supplied no pathway to his people? When Israel started from Egypt for Canaan the Lord provided them with a leader, "and went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light to go by day and night." Following these the

Jews were safely conducted into the promised land. For us He has also furnished a way, even Jesus, which if we follow will lead us to the better country.

II. The reason for the inquiry.

Mankind make not God their dwelling-place. As it was with the Jew, so it is with the Gentiles. The Israelites sought not to abide in Jehovah. Nor do the Gentiles. Just as men avoid settling down in a desert, so they keep from dwelling in the Most High, and thus treat Him as they do a wilderness. True, they can dwell in Him with perfect safety and uninterrupted comfort, yet such is their perverseness, they prefer to seek security and peace in some senseless idol or dying creature, or in some fancied good works or earthly possessions.

Moreover, men resort not to Jehovah for supplies. As none have recourse to a desert for the necessaries of life, so but few look to the Highest for the mercies they require. The Creator is able and willing to meet the temporal and spiritual wants of his creatures. Still, both Jews and Gentiles behave towards Him as if He were only a barren wilderness. In their necessitous circumstances the Hebrews resorted not to God, but to idols; and in our times of need, we, instead of applying to the Lord, run to some poor mortal, or try some self-devised means.

Yet again, man avails not himself of God's way. Even as travellers look not for a highway in a desert leading to their desired destination, so mankind betake not themselves to God for a path conducting to immortal blessedness. Although the Almighty gave the Jews, Scripture, priests, and prophets to point out the way of life, yet they treated Him as if He were a pathless desert. They looked not to Him or his messengers to direct them to the promised Messiah, the way to knowledge, justification, purity, honour, and happiness. Multitudes in our highly-favoured isle act not a whit better than they. For though God has furnished Jesus, the true and living way, and directed them to it by various methods, they take not advantage of it, but walk on in the broad road to everlasting destruction.

Then, most persons shun God. Like as they are found avoiding a desert as uninviting, desolate, sterile, and dangerous, so they may be observed shrinking from Jehovah, as unattractive, solitary, profit-

less, and dreadful. After all God had done for the Jews, they turned away from Him to idols, and notwithstanding what He has effected for the people of England, how many of them may be seen to shrink from Him. Just as the first pair, on sinning, sought to hide themselves from their Maker and Benefactor for fear of punishment, so we in our sinful state strive to get away from Him, lest He visit us with evil for our numerous iniquities.

Finally, reader, if you treat God as a wilderness here, He will surely prove a wilderness to you hereafter. He will then dry up all your sources of comfort, expose you to the undying worm, cause the shadows of the second death to rest on your soul and body, leave you to fall into the bottomless pit, and not even supply you with a drop of water to cool your parched tongue. Be wise now, therefore, and be reconciled to Him by faith in Christ crucified, and act towards Him as He deserves, and He shall yet be to you as an ever-blooming paradise.

Witheridge.

THE OLD MAN.

BY THE REV. J. TRALL.

It is a beautiful summer evening. Nature has assumed her most glorious apparel, and the words of the Psalmist are verified. "The earth is satisfied with the fruit of thy works." Moreover, it is *Sunday evening*. Not only do the "works" of our God "praise Him," but here, in the sanctuary, the shout of song and melody arises from a multitude of voices. "The saints and faithful brethren in Christ" have assembled in their solemn gathering, and, by the engagements of the hour, are they reminded of vows long since uttered, and of a profession once made that can never be revoked. In the midst of this "great cloud of witnesses" stands a band of friends who, having acknowledged their love to Christ, and their allegiance to his government, are now about to be "buried with him in baptism," while the open pool stands invitingly before them. The pastor conducts the service, taking for his text the well-known, and ever-memorable words of the apostle, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? 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." The worship is over. The friends have been baptized. The shout of "Hallelujah" has arisen from hundreds of tongues, and now the more private converse and fellowship of the vestry winds up the engagements of this sacred day. Among the recruits just added to the

"Army of the living God,"

is a soldier of the Queen. It has fallen to his lot long to wear the uniform of the British service, and, alike in sultry Bengal, as in our island home, to attend to the duties of his military profession. Now, however, he bears another name. He has enlisted under another "Captain." He has become, spiritually, a subject of the "King in Zion." Yes! And having long felt what Solomon calls "the plague of his own heart," wishing, moreover, for the future, to "walk in newness of life," he addresses the administrator of the baptism in these words, "I hope, sir, that you have buried 'the old man' down deep, for he has been, for a long time, a terrible plague to me." Now, my friend, these words arrested the attention of the writer as being most expressive of the marvellous change which divine grace produces in the individual who is happily brought beneath its power and influence. That grace instils a new principle. It imparts a new life; in short, it makes a man "a new creature in Christ Jesus." In the heart that remains unrenewed and unsanctified the principle of depravity reigns undisputed and supreme. "The strong man armed keeps his palace," and "the old man" has no rival. Such is not the case with the person interested in the "great salvation." True, he is not entirely freed from all the influence of in-dwelling corruption. No. Rather the spiritual warfare has only commenced. Antagonism between the "first and second Adam" is now openly avowed; and that "sin that dwelleth in him," once causing no anxiety whatever, has become the most fruitful source of his distress. Scriptural allusions to this important subject are both frequent and impressive. That "the old man" has been more troublesome to the saints who have reached an exalted altitude of Christian experience and privilege, than aught beside, is evident from the manner in

which they complain of his attacks, as well as anticipate future and complete deliverance. It was thus with Paul. Yes! For what, to him, were all the dangers incident to the service of his Master? What the beating with rods? What the stoning? What the shipwrecks? What the perils? What the journeyings? The weariness and painfulness? The watchings? The hunger and thirst? The fastings? The cold and nakedness? What all these? What? All! All! What? I ask the question. Yes! And the illustrious sufferer himself supplies the answer. Hear him. "Bonds and afflictions await me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Just so much and no more, then, did this moral hero make of all the *outward* hindrances to his work. These were simply the ripples of the summer evening, just moving, advantageously rather than otherwise, the waters of the ocean of life over which he sailed. Not so, however, did he feel in reference to remaining depravity. No, rather, over that he sighed, while his total deliverance therefrom was the most glorious anticipation he could cherish. An expression or two, in corroboration, shall suffice. "For I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Oh wretched man that I am! Who shall deliver me from the body of this death?" Such is his complaint. Now for the language of triumph. The influence of "the old man" is at present limited, and his ultimate destruction is promised and certain. "For sin shall not have dominion over you: for ye are not under the law, but under grace." "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." This experience is common to all the servants of our God. They may not all realize it to the same extent, but, more or less, every one understands the contention between the several powers of grace and sin.

So, too, my reader, this is precisely one of the matters connected with the Christian life that puzzle and excite the astonishment of those who are "ignorant of God's righteousness." In nothing more than in this one fact do the words of the Apostle find their fulfilment. "The natural man receiveth not the things of the Spirit of God." "They think it strange that ye run not with them to the same excess of riot, speaking evil of you." All this, however, is explained here. Yes! And to give the illumination that will discover the great secret is alone the work of the Spirit of our God. I remember, when quite a lad, hearing a good old saint, in his address to the throne, at a prayer-meeting, use this expression—"Thou knowest, Lord, that the very worst enemy we have at all is the one that we carry with us, a heart only partially renewed." I could not understand it then, but I do now. My friend felt the troublous vexings of "the old man," and sighed to be free. Aye, and so do I. *My reader, dost thou?*

"With flowing tears, Lord, we confess
Our folly and unsteadfastness:
When shall these hearts more fixed be,
Fix'd by thy grace, and fixed for thee?"

Complete deliverance from all experience like this, however, is the very thing that so sweetens the prospect of the heavenly inheritance that we have before us. Yes. We sigh for our Father's house because there, while uniting with our brethren, and sharing the bliss they realize, this we know, that "when He shall appear we shall be like Him." As holy as the Holy One Himself. Oh, my soul! Mayest thou there be

"Freed from toil, and grief, and sin,
With God eternally shut in."

Woolwich.

THE PRECIOUSNESS OF CHRIST.

BY REV. E. E. SEARS.

To glorify Christ is the great work of the Holy Spirit. The work of Christ glorifies the Father. "I have glorified thee on the earth, I have finished the work thou gavest me to do." The work of the believer glorifies Father, Son, and Holy Ghost. No man can truly seek the Lord without the Holy Spirit. Life must precede action. The dead in sin fear not God, neither do they seek his face. Where

the Holy Spirit is, there is life, and where there is life there is motion, and every spiritual motion of the Christian is Christward. He who was once despised now becomes all in all to the soul. Christ is esteemed above all others, and his preciousness is known, not from hearsay, but from the deep experience of the soul, "Unto you, therefore, who believe Christ is precious." Having been taught our need of Christ, and having received of his fulness, we love Him. He is above all others, "The chief among ten thousand and the altogether lovely."

Christ is precious to the believer for what He is in Himself. Precious as the mighty God, precious as the man Christ Jesus. Precious because of his humanity, precious because of his divinity. Precious because He claims affinity with us in our sorrow and tribulation; precious because over all God blessed for ever. Precious for the wisdom of his head in planning my salvation. Precious for the love of his heart in embracing my soul. Precious for the swiftness of his feet, in running to my relief. Precious for the power of his arm in delivering me from evil. Precious for the beneficence of his hand in supplying all my wants. Precious for his piercing eyes that never cease to watch over me. Precious for his quick ears of mercy, ever open to receive my cry. Precious for his melodious voice that speaks peace to my troubled heart.

His attributes endear Him to the heart, and proclaim Him above all others. He is precious for his power, precious for his wisdom, precious for his love, precious for his holiness, precious for his justice and his mercy.

He is precious in the names that He bears. Our Christ bears no empty titles. Every name is a well of comfort to the believer. Precious because "Wonderful," "Counsellor," "Everlasting Father," "Prince of Peace," "The Lord our Righteousness." He is precious, because his name is Jesus. Yea, every name you can give Him falls far short of what He is to his people.

Christ is precious because of the offices He fills. Precious as my atoning priest, precious as my instructing prophet, precious as my reigning king. "He shall sit a priest upon his throne, and rule over the house of Israel for ever."

Christ is precious in his characters.

Precious as my Rock, precious as my Fountain, precious as my Bread, precious as my Shepherd, precious as my Husband, precious as my Brother, precious as my Friend. He is precious as my Fortress, Refuge, High Tower; precious as my Morning Star and Rising Sun. All nature is borrowed to set Him forth. The earth, with its riches; the rock, with its strength; the sun, with its light; the sea, with its fulness; the rose, with its sweetness; and the heavens, with their glory. But when you have brought forth every name, borrowed every figure, emptied the whole store-house of nature, Christ is as much above them as a mountain is above a mole-hill; as the sea is above a drop; as the sun is above a glowworm.

"Earth is too narrow to express
His worth, his glory, or his grace!"

Jesus is precious in his works. To my eyes, in every sunbeam; precious in every twinkling star, precious in the dew-drop's gentleness, and in the storm's mightiness. Christ in providence is a precious fact. He is working all things together for the good of his people and his own glory. But, above all, Christ is precious in redemption. If I may so speak, it is his atoning blood that cements me to his heart. I had never been one with Him but for his bleeding wounds. Yes, He is precious for what He has done; precious because He put away my sin; precious because He brought in a perfect righteousness; precious because He overcame the world, and bound that old enemy, Satan; precious because He in his own soul bore the vials of his Father's wrath, and endured the curse. He is precious because He burst the bands of death, and opened a pathway to glory for every believer. "Sing unto the Lord a new song, for his right hand and his holy arm hath gotten Him the victory!"

Christ is precious wherever we find Him. He is precious in Bethlehem's manger, precious in the arms of Simeon, precious in private life, precious in Jordan's stream, precious in the dreary wilderness, precious in preaching the word, healing the sick, and comforting the mourners, walking on the sea, raising the dead. Above all, He is precious in Gethsemane, Pilate's bar, and Calvary's cross. He is precious as a tenant of the tomb, and precious as our risen Lord. He is precious in heaven.

"He lives!" "He was dead, but is alive for evermore!"

"Whatever things men precious call,
Christ is more precious than them all."

Laxfield, Suffolk.

SUN SPARKLES ON THE SEA OF THOUGHT, OR AIDS TO MEDITATION.

BY W. POOLE BALFERN,

Author of "Glimpses of Jesus," "Lessons from Jesus," etc.

THE sea of thought; what a *dark* sea it is! but when Christ, the risen Sun, shines upon it, how bright and beautiful it appears, reflecting in ten thousand sparkles the beams of his truth and glory. We once saw the sea with its myriad waves touched by the slanting rays of the setting sun, each transparent with his light; what a beautiful picture, we thought, of the great sea of life around the throne of God, each mind retaining its own individuality, but each and all reflecting the rays of incarnate purity and love for ever and ever.

The sea of thought; what a *restless* sea it is! how it heaves, and rolls, and uses its wild strength for destruction and death! but when Christ breathes upon its ever-changing face the wind of his Spirit, or places his swift-moving feet upon its proud waves, how calm and quiet it becomes, bearing tenderly, as a mother her infant upon her breast, myriads of life's voyagers in an atmosphere of peace to the haven of everlasting rest.

The sea of thought; what a *turbid, polluted* sea it often is, casting up mire and dirt! But how easily can Christ purify its waters, gild every ripple with the beams of his presence, causing them to flash with the light of truth and heaven, and make even its secret places and hidden depths show themselves as richly freighted with the costly pearls of divine wisdom, and the unsearchable treasures of his eternal love.

The sea of thought; what a *universal, mysterious* sea it is! We cannot see where its dim boundary lines begin or end. How

many are constantly wrecked through during to venture upon it alone; lost in its wild infinitudes, bewildered by its multitudinous voices, stunned by its ceaseless roar, broken by its hidden rocks! May we never venture upon its hearing waves but in *his* company whose eye can scan its secret depths and the imperishable lines beyond which it cannot pass, and who, in its wildest moods, can speak with authority, and say, "Peace, be still!"

The sea of thought; what a *pleasant* sea it is, when He who holds the waters in the hollow of his hand pilots our little bark, and by the light of his blessed face and sweetness of his words reveals that He is on board. True it is that we never so clearly perceive our *danger*, while yet how we rejoice in our sense of security! The strong winds, currents, and rocks which at other times fill us with fear become now peacefully instructive to us, and calmly, and pleasantly, and joyously we drink in strength and rest from all around us; the infinite waste of waters which we behold fills us neither with terror nor despair; its boundless sweep neither dismays nor appals us; it is enough for us that we have found *our home* with Him who, while He

gathers infinitude unto Himself, is yet bone of our bone and flesh of our flesh; the God who fills the heaven of heavens with his glory, and yet the living, sympathizing *man*, who sails with us in our little shell-like vessel over the vast waters of time; *with whom* it matters not how we may seem to drift, we are *safe*; *without whom*, it matters not how we may direct our course, we are *lost*.

The sea of thought; what an *everlasting* sea it is! Its waters rise and fall, but remain, and *must* be essentially the same undiminished and undiminishable; for it is fed from a fountain that cannot fail. It will utter forth its everlasting song, and yield its cries of anguish and despair *for ever*! Oh, awful sea! may He who is ever its great Master—the crowned and regal Head—the everlasting King, even in the realms, the ever-changing realms of thought—set up his throne *within* us, and through the divine intelligence and love which He ever brings, so *sway* his sceptre, that every high thought and vain imagination may be cast down and led captive by his imperial sway; and may we seek strength from his hand to "keep the heart with all diligence, knowing that *out of it* are the issues of *life*."

Tales and Sketches Illustrative of Christian Life.

THE LATE REV. WILLIAM CLARK.

WILLIAM CLARK (for many years pastor of the church at Saxlingham, Norfolk), died, December 30, 1864, in the 86th year of his age, full of peace and joy in the Lord, at Carleton Rode, where he had spent the last six years of his ministerial career as pastor of the Baptist church in that place.

He was a truly godly man, liberal in heart, earnest and frequent in prayer, a lover of the house and ordinances of God. For the last three years of his life he had been a great sufferer, but an uncomplaining one, his utmost cry being, "Have pity on me, my friends, for

the hand of God hath touched me," and then he would refer to that glorious hope expressed in 2 Cor. iv. 17, 18; but in the times of his deepest trials that precious truth was his stronghold, "the blood of Jesus Christ his Son cleanseth us from all sin."

A few days before his departure, he declared he heard an audible voice thrice repeat, "I am coming," and he added, "I think my Saviour is coming to take me home; I have long been forgetting the things which are behind, and reaching forth unto those which are before. I feel that the gospel I have preached to others, a full and free gospel, I can now die with."

On the day of his death he said to his

wife, "I told you my Saviour was coming, and now *He is come.*" She replied, "Can you claim Him as your Saviour?" To which he answered with much emphasis, "Yes," and then his countenance lighted up with joy as he described Christ as his surety. Those who witnessed his departure felt the truth of Pa. xxxvii. 37, and Job v. 25.

The following interesting statement has been found in his own handwriting:—

William Clark, eldest son of John and Deborah Clark, was born April 7, 1779, in Kenton, a little village near Debenham, in Suffolk, and as there was no religion but what was called "the church," I knew of no other till I was seventeen or eighteen years of age; only the Lord was pleased in a dream, when I was about nine or ten years old, to show me that there was a place of torment and a place of happiness, which made me refrain from many evils which otherwise I might have run into. At that time Kenton was a place noted for wickedness, and near where my father lived, there was a place called the "knoll," where vile people used to meet to practise all manner of wickedness; and amongst other children, I used to go to hear and see; and after hearing some of their bad talk, and seeing some bad practices, I went home and went to bed, and I dreamed that I was in a meadow near the spot where these wicked people met. I saw in my dream the earth open, and the devils come up out of the pit, and drag these wicked, as I thought, down to hell. The thought of this dream, and the fear of punishment, kept me from doing that which I thought was offensive to God. I was a true Pharisee till the good Lord was pleased to send a dear servant of his to preach the gospel in Debenham church. This caused great excitement, being a new thing in that part of the country. The people flocked to this new doctrine from all parts, from ten to twelve miles around. Seeing these things, I was induced to go and hear for myself; and the first time of hearing him I heard such things as I never had heard before, and what I knew nothing about. One day he preached from Isa. iii. 10; and from that time I was brought to see that all my good works, through which I was hoping to be saved, were as filthy rags, and without Christ and his perfect righteousness I could not be saved. But

hearing from this dear servant of the Lord that there was in Christ a full and free salvation, I cast myself at his feet, and lost my burden from the words of Christ in John xiv. 1. A season which I never forget.

About this time the Baptists opened a house for preaching near where I was then living, and having seven miles to walk to Debenham church, in the winter of 1798, I was led to go and hear the Baptists. In 1799, the Horham chapel was built, and then looking and trusting on Christ alone, and his grace for strength I became a constant hearer of Mr. Manser, and being satisfied that baptism by immersion was the duty of all that had a love to Christ, I was baptized October 27, 1799, and was joined to that ancient church the first person after the ordination of their first pastor, and the first person that Mr. Manser baptized, and I was chosen to the office of deacon, August 26, 1810. The church, being satisfied that the Lord had given me a gift to speak, through his blessing, to the comfort of his church, I without one dissenting voice, was called forth by the church to go to any place where the Lord in his providence might call me to preach the gospel on July 14, 1816."

Carleton Rode, July, 1865.

A NIGHTINGALE'S SONG.

A YOUNG girl of thoughtful mien stood at the entrance of a wood one summer's evening.

"Fifteen years old to-day," she murmured, "and I have no idea what my future will be, no way out of my present difficulties."

A choice had that day been offered her, and whether to accept or refuse she knew not. She was a fatherless girl, and an uncle had invited her to live with him and her cousins, and share their opulence. On the other hand, she was the only help and stay of her widowed mother, and she knew that if she left her she would be alone and desolate. But the two prospects were widely different. One was a pleasant home in the midst of juvenile society—a home where she would be sought after and appreciated, where her mind would be developed, and her powers of conversation exercised, where pains would be taken

with her, and every effort made for her happiness. The other was a home in which few comforts were left, whence the joy and mirth were removed, where her only companion would be a sad and almost broken-hearted woman, whose age grew more and more sorrowful.

"I don't know what to do," she sighed in her perplexity. "I wish they had not left it for me to decide—if I had only some one to advise me."

Suddenly a nightingale's song came pealing through the silence, literally filling the air with its sweet melody, and making the whole summer scene one of gladness and joy.

She stopped in the midst of her musing to listen to the wonderful song, and her heart was subdued and made silent. Then, for the first time in her life, she felt the presence of the heavenly Friend, and remembered things she had learnt of Him in the Sunday School, and her soul was moved to prayer. She knelt down upon the green leaves, and said, "O Lord, show me what I should do."

Into her heart there came the answer. She arose with a sense of relief, for her way was plain before her.

"Mother, I will stay."

"Are you sure you will not regret the choice afterwards, my child?"

"I don't think so, mother. I will try to be happy and contented. I feel sure it is the right thing."

And so the mother's heart received and welcomed back her child with joy, for she had not lost, as she feared she should, the light and gladness of her home.

* * * * *

"Twenty-five years old to-day."

It was no longer the girl in her youth who spoke, but the thoughts of womanhood suggested the murmured remark. Once again she rested on the green sward at the entrance of the wood, and looked into the future.

"Will it be joy or disappointment?" But no shadow came into her bright eyes as she asked the question. She believed, as do most on the eve of their wedding-

day, that she was to be supremely happy and blest. But human love only had a place in her heart. She had not learnt that truer source of happiness and delight. But as she mused there upon the future, suddenly she heard again the nightingale's song. And back to her memory came that evening ten years' since, when she had offered her first prayer, and God had heard and answered it.

"I have scarcely thought of Him since," she cried, with regretful voice. And the Spirit stirred within her then, and the old memories were awakened until a new feeling came over her. Reviewing her past life, she was filled with sorrow. In that calm hour it was given her to see the true state of her soul before God, and there in the quiet of the summer evening she knelt once more, and this time her prayer was, "Lord, pardon and accept me, vile and unprofitable as I am, make me what Thou wouldst have me to be."

And so that night there was another espousal.

* * * * *

"Thirty-five years old to-day. It is full young to die." The doctor had told her she had not many months to live. And her nature rebelled against that fiat, and could not yet say to the Allwise, "Thy will be done." She knew her strength was failing, that not many more times she might walk abroad and enjoy the beauty of air, and earth, and sky. And once more she wended her way to the wood to hear the nightingale sing. And as it thrilled forth its lay her heart was melted within her, for she remembered all the goodness and mercy that had followed her through the days of her life. And new faith was given her that hour. She saw that *all* the discipline of her Father's loving hand was not only wise, but kind. And she was enabled to feel that whatever came, whether life or death, was well for her. And so she was enabled to meet "the angel of death."

A nightingale's song is only a trifle, but God can use the little things of life to bring most important results.

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How I Managed my Children from Infancy to Marriage. By Mrs. WARNER.

How I Managed my House on Two Hundred Pounds a Year. By Mrs. WARNER. London: Houlston and Wright.

THESE admirable and popular shilling volumes are worth a hundred times more than they cost the purchaser. The subjects are not only of universal interest, but they are treated in a way by the gifted writer that will insure their being read, and if read, they cannot fail both to instruct and impress. How many homes might be made really enjoyable that are now almost unbearable, if the good and true views of these volumes were adopted. While the subjects of the volumes are diverse, yet how closely connected. First, wisely and economically use means for living honestly and in comfort, and then make the hearth the sphere of health and joy by a rational treatment, both of the bodies and minds of children. Fathers should not neglect the one of these volumes, nor mothers the other, and to both we pronounce them real treasures of great value. And the price brings them within the reach of all classes of readers.

The Advantages of Knowledge to Working Men.

A Lecture. By the Rev. J. ALCORN, Burnley. London: Nisbet and Co. 1865.

THAT this first-class lecture, delivered before the Sunday-School Union of Burnley, should have been requested for publication, does not astonish us. Indeed, it would have been a great loss, to have allowed its momentous truths to have been listened to only by a local assembly. The title is one fairly exhibiting what the lecture is, and the treatment, and the style are at once both intellectual and popular. But to these is added an element of greatest worth, in these days of semi-indel assumptions, that secular knowledge, however valuable, is not sufficient to rectify the disorders of man's moral nature. This department is well treated by Mr. Alcorn, and the whole subject does great honour both to his head and heart. We earnestly hope that it will find its way into all our Sunday schools and young men's associations, and feel persuaded that none can rise from its perusal without having derived great advantages from it.

Mr. Alcorn is not only an eloquent preacher, but bids fair to become both a useful and popular writer, and we know enough of the hard-headed men of Burnley, to be assured that what is really acceptable to them, cannot fail to be well received by the people in general.

Lessons from Jesus. Cheap Edition. Cassell, Petter, and Galpin.

WE are very glad to learn that a cheap edition of this valuable work is published. We can but reiterate our former recommendation, that it would be well for all our readers to obtain a copy.

Home Schools at Burton House. London: S. W. Partridge, 9, Paternoster Row.

A BEAUTIFUL and edifying little book, and calculated to instruct and please young people.

Sunday School Hymn-Book. 90th Thousand. London: Elliot Stock, 62, Paternoster Row.

ONE hundred and forty-four hymns, well printed, for twopence. No wonder the ninetieth thousand is now selling.

Clifton Sermons. By SEPTIMUS SEARS. London: Houlston and Wright (No. 6.)

A good discourse on love fulfilling the law.

Difficulties of the Village Ministry. By Rev. J. T. BROWN. Northampton. London: Elliot Stock.

AN admirable essay on a most important subject, by a master who knows his theme, and how to handle it.

PERIODICALS FOR JULY.

The *Baptist Magazine*, good throughout. The *Sword and Trowel*, better and better. The *Sunday Teachers' Treasury*, crammed full of good articles. The *Mothers' Treasury*, equal to anything of the kind for maternal aid. The *Missing Link*, of universal Christian interest. The *Ragged-School Magazine*, well sustained. The *Little Gleaner*, small but sweet. *Old Jonathan*, ever welcome and ever fresh. The *Gardener's Magazine*, conducted by Shirley Hibberd, Esq., F.R.H.S. Here is everything that can be desired by florists, naturalists, etc.

Poetry.

COLENSO AND THE BIBLE.

BY W. POOLE HALPERN.

COLENSO says the old book is a myth,
Moses scarce wiser than Brown, Jones, or Smyth;
No men of science can his book receive,
None but old women can his tales believe.

These "Jewish stars" must now withdraw their
light,

For modern wit and science shine so bright,
Bishop and clergy now so sorely doubt,
Their learned breath will surely puff them out.

We hope they won't! for now these many years
They've shone up yonder, 'bove these lower
spheres;
And now in silent beauty they look down,
Like saintly sorrow on a thoughtless clown.

And who can tell? Perhaps they'll shine and look,
As though Colenso never wrote a book,
Or learned babbler said it was a shame
They in the heavens so long should shine and
reign.

As little children strive to reach the stars,
While distance laughs and all their efforts mars,
So learned men oft stretch and talk apace,
And thus proclaim their childhood and their place;

As little children often talk in dreams,
And oft to them their prattle wisdom seems,
So foolish men oft very wise appear,
Because they talk and soar beyond their sphere.

These "Jewish stars," how is it they will shine
When Bishops talk and timid Christians whine?
What! dare to shine and shew their twinkling face,
Despite the book and learning of his Grace!

Here learned men, and men who never think,
Bid them recede, and cease up there to blink;
And yet, in spite of all these modern braves,
They *will* appear; they'll shine upon their graves.

Well, it is strange that light so far away
Should still presume to shine in open day;
Our night is gone, our caudles shine so bright,
Old "Jewish stars" no longer give us light.

Strange that these stars should not obey the call
Of men who are so great—themselves so small;
And find some other world just coming out
Of chaos, darkness, prejudice, and doubt.

To shine on us with colleges and schools,
As though we were a set of vulgar fools,
With "Essays and Reviews"—the Chelsea seer—
And Bishops, too, with money and good cheer.

"They none of them agree," well, what of that?
They say your light's not wanted, very pat;
You will not take the hint, but stink up there,
Winking and blinking, without thought or care.

To think that you so calmly there should shine,
As if our wits had never penn'd a line,
Serenely smiling through ethereal space,
On little insects here, and all their proud grimace.

Oh, if you knew what editors oft write—
Newspaper kings—you would withdraw your light;
But there you are so far away, and seem
To treat men here as though they did but dream.

Oh, ye calm stars! ye witnesses of God!
Age after age still shining on this clod;
Though ye have seen such changes here, ye ought
To pale your lustre now to modern thought.

Oh, if ye could but see our shops, or park!
So full of poets, statesmen, men of mark!
We're sure you'd think, and thinking you would say,
"Our light's not wanted there," so bright their
day.

"A cartes de visite album!" why you look
As though you'd never heard of such a book;
Well, 'tis our gallery of illustrious men,
Who fight our battles; often wield the pen.

"A murderer or two;" well, do not pine;
Now do you think without them you could shine?
"We have done so these many years;" ah well;
Perhaps you will shine on, we cannot tell.

"Hope for the best;" well, yes; but still we fear;
"What of the ministers?" now do you hear?
If we should lose their beams, what then?
What could you shine without these sacred men?

Perhaps we can; for many years we've shone,
Lighting the ancient sages long since gone;
And never seen your lamps, however bright,
Greatly disturb the darkness of the night.

We knew a woman once on whom you shone,
She's not here now, death kindly fetched her home;
She read that Christ was guided by your light,
And so, poor simple soul, she thought all right.

And "all was right;" for oft in storms of grief,
These "Jewish stars" shone bright and brought
relief,
And all that Moses said seemed well to fit;
We'd rather have her faith than Bishop's wit.

And numbers now, though Moses is a myth,
Would rather follow him than Jones or Smyth;
Would rather swallow ark, and Jonah's fish,
Than eat with scoffers from a Bishop's dish.

We think the old book now more truth contains
Than lives in many books and learned brains ;
And while men talk and boast in lofty tone,
It lights our path, and helps the weary home.

And Moses too will live and wisely teach,
When Bishops and their books have ceased to
preach ;
And " Jewish stars " all through the night of time
Will still in silent grandeur live and shine.

Then to these stars we'll look ; though much perplex ;
Though sceptics write, and modern prophets vex ;
For if their light should ever leave our skies
We should not care to see with Bishop's eyes.

HAMMERSMITH, June 23, 1865.

THE THREE GARDENS.

PART I.—EDEN.

'Twas in a garden, broad and fair,
That our first parents dwelt ;
Before the tempter entered there,
No pain or grief they felt.
In perfect purity they stood
At first, but how they fell
By eating the forbidden food,
The Scriptures plainly tell.

God's voice was heard at cool of day
In Eden's calm retreat,
Then midst the trees they hid away,
Afraid their Lord to meet.
Jehovah's eye pierced through the gloom,
And soon, with guilty shame,
Our parents heard the righteous doom
That from their Maker came.

They left the garden of the Lord,
To suffer and to weep,
While angels stood with flaming sword,
The tree of life to keep.
Oh let us not forget that we
Are sharers in the fall,
Born with the Lord at enmity,
And under Satan's thrall.

Yet with man's sentence, dark indeed,
Some cheering words were said ;
God promised that the woman's seed
Should bruise the serpent's head.
How great his mercy ! Adam's race
All merit endless hell,
But millions, through his sovereign grace,
Shall in his glory dwell !

Wellington.

THEODORA.

Denominational Intelligence.

MINISTERIAL CHANGES.

The Rev. T. Baker, B.A., of Ridgmount, Beds, has accepted the invitation of the church at Great White Chapel, Ramsey, near Huntingdon ; and on Thursday evening, June 27th, a meeting of the church and congregation at Ridgmount was held, presided over by the Rev. J. Andrews, of Woburn, at which a purse of gold was presented to Mr. Baker, accompanied by the warmest expressions of affection and esteem for his personal character and labours during his pastorate of eleven years. The rev. gentleman leaves Bedfordshire with the best wishes of his ministerial brethren, both Baptist and Independent.

Mr. W. W. Willis, of the Rev. C. H. Spurgeon's College, has become the pastor of the newly-formed church, now worshipping in St. Peter's Hall, Theatre-street, Norwich.

LYMINGTON.—The Rev. W. C. Jones of Warminster, has accepted the pastorate of this church.

ABINGDON.—The Rev. T. R. Price, of Manorbier, has accepted the pastorate of this church.

The Rev. O. Deavan, late of Minchinhampton, has accepted the pastorate of the church at Fakenham, Norfolk.

Mr. D. Morgan, of Pontypool College, has

accepted the pastorate of the church at Usk, Monmouthshire.

BEDFORD, MILL-STREET.—Mr. Speed, of the Metropolitan Tabernacle College, has accepted an unanimous invitation to the pastorate of this church.

RESIGNATIONS.

Mr. T. Pepper having resigned his pastorate of the church at Newington-green, which he has held during the last seventeen years, preached his farewell sermons on Lord's-day, June 18th. A tea-meeting was held on the previous Monday, when a handsome drawing-room timepiece, with shade and stand, was presented to Mr. Pepper by the church and congregation, as an expression of the high esteem which they entertain for both Mr. and Mrs. Pepper, and of their heartfelt desire for their future prosperity and usefulness.

The Rev. R. Stevens has just resigned his pastorate over the Baptist church at Bridport, Dorset, and is open to communication from any destitute church.

The Rev. G. Taylor has resigned the pastorate of the church, Burcham, Essex, in consequence of protracted and severe indisposition.

On Sunday, the Rev. Mr. Whitmarsh, the Baptist minister of Shefford, Bedfordshire, preached two farewell sermons on his resignation of the pastorate, and removal to Devonshire. On the following day a tea-meeting was held in a field belonging to Mr. Powell, near the chapel, where a gathering of the congregation took place, and a purse was presented to the retiring pastor.

GLASGOW, NORTH JOHN-STREET.—The Rev. David Young has resigned the pastorate. A number of the friends connected with the church have presented Mr. Young with a purse of sovereigns, as a token of their esteem, and appreciation of his self-denial in carrying out his conscientious convictions. Mr. Young was formerly a minister of the United Presbyterian Church.

RECOGNITION SERVICES.

STANNINGLY, NEAR LEEDS.—On Wednesday, May 3rd, recognition services in connection with the settlement of the Rev. Henry Watts, late of Golcar, as pastor of the church and congregation, took place in the Baptist chapel. In the afternoon a sermon eminently suited for the occasion was preached by the Rev. J. P. Chown, of Bradford, from Ps. lx. 4. At the conclusion of the service a public tea-meeting was held in the Primitive Methodist School-room, kindly lent for the occasion, when about 300 sat down to tea. The public meeting, in the evening, was held in the Baptist chapel, which was well filled—Mr. Joseph Bradley, one of the deacons, occupying the chair. Mr. Joseph Gaunt, deacon, gave some interesting details concerning the state of the cause in the past and present, and concluded by giving Mr. Watts, on behalf of the church, publicly, the right hand of Christian fellowship, an example which was afterwards followed by the Rev. J. P. Chown, and other speakers.

Mr. James Smith, of Mr. C. H. Spurgeon's College, was recognized on Sunday, July 2nd, as the pastor of the Open Communion Baptist church, Redhill.

Mr. Robert Johnston (late honorary secretary of the Youths' Christian Association and Home, London), having been unanimously called to the pastorate of the Baptist church, Hanley, Staffordshire, was solemnly recognized on Tuesday, 20th June. The various ministers representing the churches of North Staffordshire, were present to welcome Mr. Johnston, and took part in the proceedings of the evening.

Numerously-attended and deeply-interesting services, in connection with the recognition of the Rev. H. A. James as pastor of the Baptist church at Minchinhampton, were held on Friday, 23rd June. In the absence of the Rev. W. Yates, the Rev. J. E. Cracknell took the chair at the afternoon meeting. The Rev. E. Ayres read the Scriptures and prayed. The Rev. W. Jackson put the

usual questions to the church and the pastor. The Rev. J. Webley offered the ordination prayer. The Rev. G. Rogers, theological tutor at Mr. Spurgeon's College, delivered an affectionate charge to the young minister. The Rev. W. C. Taylor concluded the service with prayer. A public tea was provided, at which between three and four hundred sat down, at half-past five. The meeting in the evening was conducted under the presidency of the Rev. G. Rogers, who spoke of the universal esteem in which Mr. James was held at the college. The devotions were led by the Rev. W. C. Taylor and Rev. H. Jones. The Rev. J. E. Cracknell delivered an impressive address on the relation of the church to its pastor. The Rev. W. Jackson delivered an earnest address on the relation of the church to the world. Addresses were also given by the Rev. J. Burrell, H. Whitlock, J. B. Brasted, and J. Webley. The pastor, H. A. James, feelingly responded in words of fraternal love.

LAYING FOUNDATION-STONES.

Services in connection with the erection of a new chapel at Barlestone, to cost £409, were held on Tuesday, July 4th. The Rev. T. Barras, of Peterborough, delivered an address and laid the stone, in which had been deposited papers containing the names of the building committee and trustees. The collection, with the proceeds of the tea, amounted to £25.

The memorial stone of the Carlton Chapel, for the use of the Baptist church and congregation, meeting at present in the Carlton Rooms, was laid on Wednesday, July 5, by the pastor, Rev. J. Collins, in the presence of a numerous company of friends. Rev. B. Caven offered prayer. After a very suitable address by Rev. Mr. Sissons, the proceedings closed with the doxology and benediction. In the evening of the same day a public meeting was held in the Carlton Rooms, the pastor in the chair. Addresses were delivered by Revs. H. Carlisle, G. Sargeant, and B. Caven. Collections were made in aid of the chapel, which amounted, with donations, to £27 10s., including £10 from A. Lamb, Esq., who was to have laid the stone. The greater part of over £58 was also paid in on this day of amounts promised a short time back. We have now about £1050 in hand, towards the £2800 required; in addition to this, however, Mr. C. H. Spurgeon, who has been a firm friend to the cause from the beginning, has promised £10 to every £100 collected, so that makes it equal to £1155 in hand.

OPENING SERVICES.

THE NEW BAPTIST CHAPEL, BANGOR, NORTH WALES.—The opening services were commenced on Lord's-day, April 2, and were concluded on Tuesday evening, April 18, by a very able lecture on John Calvin, by the Rev. G. D. Evans, of Upton Chapel, London. The following ministers

officiated at the opening: Revs. J. Pritchard, D.D., Llangollen; A. J. Parry, Lefo-maur; R. Ellis, Carnarvon; L. Jones, Pwllheli; D. Evans, Dudley; J. D. Evans, Llangefni; J. G. Owen, Rbyl; J. Jones, Brymbo; R. Jones, Llanllyfni; Geo. James, Bethesda; J. Jones, Llanberis; G. D. Evans, London; J. James, Beaumaris; and W. Roberts, Ioroddias. The services throughout were well attended. The collections were also good. English sermons are preached in the new chapel Sunday afternoons at three o'clock, and Tuesday evenings at seven. The new chapel is considered the most beautiful in the principality, will seat 700 persons, has two school-rooms for 300 children, and two small vestries on the base. The entire expenditure, including land and law, is £2000, of which about £1300 are still owing.

On the 30th of April, a new chapel was opened in the village of Lyonshall, Herefordshire, for the use of the brethren in connection with the church at Kington, under the pastorate of C. Wilson Smith. The Rev. S. Blackmore, formerly a pastor of the church, preached in the afternoon and the pastor in the evening. The chapel was crowded at both services. On the following Wednesday a tea-meeting was held. A public meeting followed, when addresses were delivered by many neighbouring ministers and friends. The opening services were continued on the following Sunday, when the Rev. Geo. Cosans, formerly a pastor, preached. Much good taste has been displayed in the building, which is somewhat Gothic in appearance. The chapel will seat about 200; the cost of site and building (exclusive of gallery and stairs which were a gift) is £265. Contributions up to the time of opening, £144 4s. 11d.; collections at opening services, £21 7s. 10d.; proceeds of two tea meetings, £21 12s.; total, £189 4s. 9d. A fresh subscription list has been started, and £27 17s. 6d. already subscribed, leaving a debt of £35 17s. 3d. The friends have worked hard and well, and we hope that the end of the year will find them free of debt.

The new chapel in the village of Ewias Harold, Herefordshire, has been opened for Divine worship. The preliminary services were conducted by Messrs. J. S. Morris and J. Green, of the Metropolitan Tabernacle College, after which two sermons were preached by the Rev. J. Bullock, M.A., of Abergavenny, and the Rev. J. Penny, of Clifton. In the evening a public meeting was held, when addresses were delivered by the Revs. J. Beard, J. Penny, J. Foster, J. S. Morris, and J. Green. The cost of the building is £300, towards which about £100 has been raised.

PRESENTATION SERVICES.

A very interesting tea-meeting was held at Calvary Baptist Chapel, Brynmaur, on Thursday May 26th; after which a testimonial, consisting of a handsome silk purse, containing forty-two sove-

reigns, was presented to the pastor, the Rev. Thos. Roberts. Mr. Thomas Powell, the oldest deacon, made the presentation on behalf of the church and subscribers. The Rev. T. Roberts has held the pastorate upwards of thirty years. The Rev. J. Lewis, Tredegar, occupied the chair, and addresses were delivered by the following gentlemen—Revs. T. Phillips, Blaia; M. Phillips, W. Jenkins, J. Jones, E. Thomas, Brynmaur; A. Torcy and D. Jones, Beaufort.

A very interesting meeting was held at the Old Meeting, Luton, on occasion of the completion of the seventh year of his pastorate by the Rev. Thomas Hands. John Everitt, Esq., presided, and, after an able address, presented to the Rev. T. Hands, in the name of the church and congregation, a testimonial of confidence and esteem, consisting of thirty-four volumes of books—viz., "Alford's Greek Testament," four years' issue of "Nichol's Puritan Divines," and Howe's Works, with memoir by Rogers. Addresses were delivered by Revs. H. Ashberry, J. Little, G. H. Davies, and D. Gould. The work of God has been very successful in this place during the past year. More than fifty persons have been added to the church during that time; the congregations fill the place. The attendance in the Sunday schools is large, and many of the additions to the church have been from among the scholars. It is expected that in August, at latest, the foundation stone of a second chapel, to seat 1200 persons, will be laid, with the prospect of its being completed and opened free of debt.

LANDPORT.—On Thursday, July 13, a public tea-meeting was held in the school-room adjoining the chapel, Lake-road, to welcome Mr. and Mrs. Gange after their wedding tour. The room was well filled. After the tea, Mr. Crowter was voted to the chair. The meeting having been opened with singing and prayer, the chairman briefly addressed the meeting, and then called upon Mr. Harfield, the senior deacon, who after a short address, presented Mr. Gange with an elegant silver tea-service, as a wedding present from the church and congregation, as an expression of their love. After Mr. Gange had addressed the meeting, Mr. Porter, secretary to the Young Men's Mutual Improvement Society, in the name of the young men, presented Mr. G. with a handsome gold pencil-case, as a tribute of gratitude for his efforts as their president, in promoting their secular and spiritual instruction. The evening was pleasantly spent, the choir having added to the pleasure by singing several pieces.

ANNIVERSARY SERVICES.

DUBLIN, BOLTON-STREET.—The second anniversary sermons in connection with this church, were preached by the Rev. Wm. Walters, of Newcastle-on-Tyne, on Lord's-day, the 28th May. On each occasion the chapel was well filled. On the following Monday evening the annual meeting was

held, when the pastor, Charles Morgan, gave an account of the origin and progress of the cause, and expressed on behalf of the church, their thankfulness to God for the peace, happiness, and prosperity which had been given to them. Addresses were afterwards delivered by the Revs. J. Bigwood, of London, J. Hirons, of London, Walters, of Newcastle, and G. Malins of Abbey-street. On the Tuesday evening, the Rev. Wm. Walters delivered a very instructive lecture in the Abbey-street Chapel, on "British Philanthropists." The meeting was presided over by the Rev. G. Malins, and at the conclusion of the lecture, Mr. Morgan expressed the hearty thanks of himself and the Bolton-street Church to the chairman and his church for the use of his chapel, and to the lecturer for his kind assistance.

MIDHURST.—The anniversary of the Baptist cause in Midhurst was held June 8th. In the afternoon the Rev. B. B. Williams, of Chichester, preached; in the evening, a public meeting was held, Wm. Anpleton, Esq., of London, occupied the chair. Suitable addresses were delivered by the Rev. J. Eyres, minister of the place, Revs. J. Goobr, H. Rogers, J. C. Morgan, and H. Appleton, Esq., of Haslemere. At the back of the chapel, in a tent tastefully decorated, a bazaar was held in the morning, and also in the afternoon, after service, and on the following day. This was for the purpose of disposing of articles which had been given by friends to raise a fund for repairing and painting the chapel. As the weather was fine, and several parties came from a distance, the attendance was good.

WINSLOW, BUCKS.—The first anniversary of laying the foundation-stone of the Baptist chapel in this town took place May 3, 1865, the Rev. C. H. Spurgeon preached morning and evening to crowded congregations. A dinner was provided, to which about forty sat down. After dinner the balance-sheet was read, which showed the building, etc., to cost £678 19s. 4½d., towards which £363 15s. 2½d. had either been received or promised, leaving a balance of £275 4s. 2d. Mr. John Neal suggested that an endeavour be made at once to raise £50 in £5 donations, he himself giving the first £5. Mr. Spurgeon followed, and the remaining eight offered before the day was over. The proceeds of the day was £86 6s. 3d., leaving us to get £188 17s. 11d. Mr. Spurgeon afterwards promised another £5, if four other five pound donations were obtained. Through our friend Mr. Neal we have received five guineas from John Gemmill, Esq., 128, Westbourne-terrace, Paddington, and £5 from Mr. and Mrs. Essex. We have also the promise of one £5 in Winslow.

MISCELLANEOUS.

A series of very interesting services have been held to celebrate the jubilee of the church at Prick-

willow, near Ely, Cambs. On Sunday, July 2, the pastor, the Rev. S. Nash, preached on the year of jubilee. On Monday a public prayer-meeting was held. On Tuesday a sermon was delivered by the Rev. J. Keed, of Cambridge. In the evening a public meeting was held, Mr. C. Claxton, of Ely, in the chair. The pastor gave a brief history of the church for the last fifty years. Addresses were delivered by the Revs. T. Mee, J. B. Cutlow, W. A. Claxton, and J. Keed. All present were interested and profited. About £50 has been realized towards the erection of a house for the minister. An appeal is being made to the Christian public which we hope will find a ready response. This is a needy case, and is strongly recommended by many ministers and gentlemen. Full particulars may be obtained of the pastor, Rev. S. Nash.

A series of interesting services in connection with Park-road Chapel, Peckham, were commenced on Thursday, June 8, when a sermon was preached by the Rev. C. Clark, of Maze Pond. On the Sunday following, two discourses were delivered by the pastor (Rev. T. J. Cole) and the Rev. W. Howieson, of Walworth-road Chapel. On Tuesday the public meeting was held under the presidency of S. R. Pattison, Esq. Addresses were delivered by the Revs. T. J. Cole, J. Russel, T. J. Malyon, G. D. Evans, and J. W. Munns. About 150 sat down to tea, which was provided gratuitously by some ladies of the congregation. The collections amounted to about £35. Eleven years ago this church commenced with only twelve members. They now assemble in a building, which, with vestries and school-room, cost £3000. The church numbers upwards of 200 members. The Sabbath school contains about 300 scholars. They have also a Dorcas Society, Christian Instruction Society, and two mission stations, and other organizations for the welfare of the neighbourhood. Of the cost of the building about £1200 remains unpaid.

Special services in connection with the jubilee of Spencer-place Chapel, Goswell-road, London, were held as follows:—On Lord's-day, June 18, sermons were preached morning and evening by the Rev. J. H. Cooke, of Southsea, formerly pastor of the church, and that in the afternoon by the Hon. and Rev. B. W. Noel, M.A. On the following day (Monday) a tea-meeting was held. The school-rooms were densely crowded, and many were supplied with tea in the chapel. After tea a public meeting took place, the chapel being crowded in every part. The Rev. Philip Gast, pastor of the church, presided. The meeting was addressed by the chairman, the Rev. C. Bailhache, W. T. Henderson, W. Miall, J. H. Cooke, J. Russell, C. B. Sawday, J. Hobson, J. S. Hall, and Alex. Hannay. The speakers congratulated the pastor and church upon their present advancement and

hopeful prospects. The pastor stated that during the first two and a quarter years of his ministry at Spencer-place, no less than fifty-three persons were added to the church. It was also stated that a committee had been formed to raise funds for building a new chapel, and that already they had in cash, and promised, £300. All the speakers referred to the desirability of building a new place of worship, and their full sympathy with the pastor and people in their efforts to accomplish that object. These interesting services were brought to a conclusion on the following Thursday evening, by a sermon by the Rev. Charles Stovel, from Heb. iii. 6, "The rejoicing of the hope."

THE BAPTIST OLD WELSH ASSOCIATION.—At the conference of the quarterly meeting of the above association, held at Rhayder, June 15 and 16, the following resolutions were adopted:—I. That the treasurer of the Home Mission for Montgomeryshire give £1 to Richard Davies, for his labour at Cwmllywd. II. That being painfully impressed by the poor, dilapidated, and inconvenient state of several of the chapels belonging to our association, such as Nantgwyn-rock, etc., we beg kindly to ask the friends at those places whether it is not due to the progress of the present age, and necessary to the better convenience of the congregations, and the interest of religion that they should without delay think in earnest of building new chapels, or materially improve the old ones. And we would also call the earnest attention of brethren in those localities in which new openings are made, to the urgent need of new chapels in these places. III. That the churches in Montgomeryshire engage to make one collection for the support of our brother, R. Davies, at Cwmllywd, on the condition that he and his family remove to reside there.

BOVEY TRACKY BAPTIST SABBATH-SCHOOL.—The jubilee in connection with the above school was held on Sunday and Monday, the 9th and 10th inst. On Sunday two sermons were preached in the Baptist Chapel, by the Rev. J. R. Wood, of Barnstaple. Several hymns and pieces were sung by the children and teachers. On the Monday the children perambulated the village, each child carrying a banner. After which they met in the large room at the Union Hotel, and were regaled with a substantial tea. Tea, also, was provided for friends. At seven o'clock a meeting was held at the Baptist chapel, presided over by the minister, when suitable addresses were delivered by Revs. Wm. Payne, W. Duke and J. R. Wood.

STOTFOLD, BEDS.—The old Baptist chapel in this place having recently been enlarged and repaired, was re-opened for public worship on Lord's-day, June 25, when two sermons were preached by the Rev. P. Griffiths, of Biggleswade. On the following Thursday, the Rev. J. Spurgeon of Cranbrook, preached in the afternoon,

after which, a large number of friends sat down to tea. In the evening the Rev. J. Spurgeon preached from Rev. i. 8. The services were numerous attended, and the collections liberal towards the chapel debt. The cause which has for a long time been in a low state, is now in a flourishing condition, and the prospects of the church very encouraging.

BAPTISMS.

ABERGAUENNY, Frogmore-street.—June 29, Two, by J. Bullock.

ALDERSEOT.—July 8, Three, by Mr. G. Moes, in Blackwater Chapel, kindly lent for the occasion.

BILDESTON, Suffolk.—Five, by Mr. A. Knell; date not given.

BLAINA, Monmouthshire.—July 2, Two, by Mr. W. Roberts, Nefydd.

BRENTFORD.—June, Three, by Mr. J. B. Warren, of Rev. C. H. Spurgeon's College.

CAERPHILLY, Glamorgan.—March 19, Five; May 14, One; June 11, Three. We are glad to learn that the friends at Caerphilly have decided to build a new chapel.

CORSHAM.—June 22, Three, by Mr. Thomas M. Ind.

COUTE, OXON.—April 23, One; June 25, Five; by Mr. B. Arthur.

DUBLIN, Lower Abbey-street.—May 21, Two; June 4, Two; 11, One; 25, Two; by Mr. G. Malins.

DUNDEE.—May 31, One, in the Baptist Chapel, kindly lent for the occasion, by Mr. B. Davies, of Greenwich.

EXETER, Priory Baptist Church.—May 17, Six; June 20, Six (one of these the pastor's eldest daughter); by E. H. Tackett.

FRAMSDEN, Suffolk.—June 4, One; July 2, One; by Mr. G. Cobb.

FRESHWATER, Isle of Wight.—July 17, One, in the Solent Sea, in the presence of a very large congregation, by Mr. W. W. Martin.

GLASGOW, North Frederick-street.—July 10, Three, by T. W. Medhurst; one of these candidates came a distance of more than one hundred miles that he might obey the command of King Jesus.

GREENWICH, Bridge-street.—Feb. 1, Two; June 25, Four; by Mr. R. Davies.

GRUNDSDURGH.—May 23, Nine, by S. Collins.

HARLINGTON.—June 29, Four, by T. G. Atkinson.

HATHERLEIGH, Devon.—June 25, Three, by our pastor, Mr. W. Norman.

HAWICK, Roxburghshire.—July 9, One, and July 12, One, by J. C. Hawkins.

KINGTON, Herefordshire.—May 9, Five, by C. W. Smith.

LONDON, Bow.—July 9, Eight, by J. H. Blake.

——, Kingsgate-street, Holborn.—June 28, Eight, by the pastor, W. H. Burton.

——, Stopney-green Tabernacle.—June 20, Twelve, by Mr. Ness, of the Metropolitan Tabernacle; the church at present being without a pastor.

——, Metropolitan Tabernacle.—June 22, Thirteen; 26, Twelve; 29, Fifteen; by Mr. Ness.

——, Upton Chapel, Lambeth-road.—May 27, Four; June 25, Four; by G. D. Evans.

——, Vernon Chapel, King's Cross-road.—June 22, Six, by Mr. Sawday.

MIDDEHAM, Kent.—May 14, Six, by Mr. Wall.

NORWICH.—Gildencroft Chapel.—June 1, Two, by Mr. C. H. Hosken.

PENNYNOR, Breconshire.—July 18, Four, by the pastor, Mr. Jones.

PLYMOUTH, George-street Chapel.—Feb. 8, Four; June 21, Eleven; by T. C. Page.

SHEFFORD, Beds.—June 29, One, by W. T. Whitmarsh; also at same time and place, One, by H. Killen of Bedford.

SOUTHAMPTON, Carlton Rooms.—June 29, Eight, by Mr. J. Collins.

SPRIN, Bucks.—June 30, Six, by W. Cuff, of the Metropolitan College, Newington.

STEEP-LANE, Yorkshire.—June 28, Three, by Mr. W. Haigh.

STROUD, Gloucestershire.—After an address by Mr. Robinson, Nine by Mr. Yates; three of the number from the Sabbath-school.

THAXTED, Essex.—July 2, Two, by J. O. Fellowes.

TORQUAY, Devon.—July 2, Seven, by Mr. J. King.

TREDEGAR, English Church.—May 27, Four, by J. Lewis.

WINSLOW, Bucks.—at the Tabernacle, June 29, Three, by Robert Sole.

WOOLWICH, Queen-street.—June 25, Six, by Mr. Teall. These, with three other friends, received by letter, were added to the church, July 2.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—REV. C. H. SPURGEON.

Statement of Receipts from June 19th to July 19th, 1865.

	£	s.	d.		£	s.	d.
Mr. J. Craddock.....	0	2	6	Annual Contribution by a few Friends			
First Fruits.....	1	0	0	at the Tabernacle	35	0	0
A Friend, Edinburgh	2	0	0	Per Editor "Christian World".....	2	0	0
Part Proceeds of Lecture by Mr. Spurgeon, at Palace-gardens Chapel	12	0	0	Mr. Rogers, Ilfracombe	10	0	0
H. H.....	1	1	0	A Friend	1	0	0
Mrs. Edwards.....	0	10	0	Gratitude, York.....	5	0	0
Mr. Flood.....	1	0	0	Mr. H. Hibbert	2	0	0
Mrs. Wilson.....	1	1	0	The Elders' Bible Class	5	0	0
Collection at Upton Chapel, per G. D. Evans	17	5	0	Miss Campbell	0	2	6
A Debtor to the Gospel	0	2	6	Miss C. Shaw	0	2	0
Mr. Brown	5	0	0	Mr. A. Stewart	0	2	6
Mr. Cook	5	0	0	Lizzie.....	0	2	0
S. W. L.....	12	7	11	A Friend, per Mr. Read	1	0	0
Mr. G. B. Simpson	0	9	0	Weekly Offering at Tabernacle, June 26	26	4	1
Mrs. Tyson	12	10	0	" " " July 3	23	9	0
Collected by Mrs. Jephth	0	19	3	" " " " 9	9	41	10
Mr. Linnell	1	1	0	" " " " 16	16	24	8
A Bruised Reed	5	0	0				
					£255	12	1

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

CHAS. BLACKSHAW.

THE JOY OF HARVEST.*

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

"They joy before Thee, according to the joy in harvest."—Isaiah ix. 3.

HARVEST crowns the year with God's goodness. When the harvest is abundant there is universal joy. Everybody rejoices. The owner of the land is glad because he sees the recompense of reward; the labourers are glad for they see the fruit of their toil; even those to whom not a single ear may belong, nevertheless sympathize in the common joy, because a rich harvest is a boon to all the nation. It is a joyous sight to see the last loaded wain come creaking down the village road, to note the youngsters who shout so loudly, yet know so little what they are shouting about, to mark the peasant on the top of the wain, as he waves his hat and gives vent to some gleeful exclamation, and to see them taking it all into the stack or barn. There is joy throughout the village; there is joy throughout the land when the harvest time is come.

A better joy than this, however, greets the more auspicious season when a sinner finds his Saviour, when the prayers that he has sown like handfuls of seed come up and the good yellow ears of confidence in his Saviour are brought to maturity. They that divide the spoil shout loudly, their joyous clamour reaches the heavens, but the joy of those who have found the Saviour is greater than all this; they can say, "Thou art more glorious than all the mountains of prey." Burst ye barns, overflow ye wine vats, but ye cannot give such joy to your possessors as Christ, really grasped and laid hold upon, can give to a soul that feels its need of Him. The joy of harvest is far exceeded in the joy of simple faith.

We, as a church, like Christian churches in all ages, have had times of ingathering, when we have rejoiced before God, as with the joy of harvest. And there cometh a brighter day than has ever dawned upon this poor misty earth, the day of the coming of the Son of Man, when the Sun of Righteousness shall rise, when He shall thrust in his golden sickle and shall reap the harvest of this world, and then they shall rejoice before Him with a greater joy than ten thousand harvest years have ever known.

Let us talk, then, to-night of our own joy as the joy of harvest. The joy of receiving as members of the church these converts from the world, is the joy of realization, and therefore is like the joy of harvest. Faith realizes what she sought and expected. It is an act of faith in some sort, when the husbandman casts his good seed into the earth to die. He loses sight of it for a long time; it must rot and decay under the clods. It is not quickened except it die. But he believes—he believes it will be ultimately to his gain to sustain a loss of those golden handfuls. When he sees the harvest, his faith is honoured and proved to be sound sense. Thus, too, his cherished hopes are fulfilled. When he first saw the green blade appearing above the soil he had hope of golden ears; when the whole field grew green and looked like his own pastures, then he thought full sure that harvest time would come; and each day, as he has walked across his field, or round about it, as he has seen first the blade and then the ear, he has hoped to see the full corn in the ear, and now his hopes are all fulfilled in the harvest before him. Now his labour is all repaid, his workmen have plodded to and fro over that ground; it was toilsome work—to plough, to harrow, to sow; there was much weeding, the hoe had to be in frequent use, but now he grudges no labour that has been spent; he has a good return for all his outgoing in the incoming of his harvests. Harvest is the realization of faith, of hope, and of labour. So with the conversion

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No. 82, NEW SERIES

of souls; we sow the word in faith. How often have I preached the gospel here and I have felt there was no power whatever in it, in itself, to convert souls, and no power whatever in souls to meet with that word and make it converting to them; but yet I felt and knew that God would honour his good truth, and make it quickening to those whom He had ordained unto eternal life. And you, sitting in these pews and offering your silent prayers, you have hoped it would be so, you have anticipated it, your faith has been exercised with my faith, expecting that God's word would not return unto Him void. And I know many of you, anxious men and women, have looked out for results; you have had a quick ear to hear a hopeful word from your own children, you have had a quick eye to notice the eye filled with tears of any that sat in the same pew with you, and your hope sometimes rose very high and sometimes sank very low; but now that you have seen many of them brought in and added to the Church, you seem to cease to hope, and you bless God that his word has been honoured, for souls have been saved and hope has been fulfilled, for these are brought to Christ. I cannot tell how many of you have laboured for those particular persons who are to be added to us to-night. I know some of you have, but I venture to say this, that you that have prayed most shall rejoice most; you that have spoken most to souls, who have laboured most to bring them to Christ, you shall have the sweetest part in the joy of harvest to-night. As for you loiterers, that do nothing but look on, as for you who are ready at meal-time to come in and dip your bread in our vinegar, but have nothing to do in the matter, who have not toiled with us side by side—you will have little joy. You will perhaps stand by and be suspicious at the results. Like the elder brother, you will be angry and not come in while we have music and dancing over the brother who was lost and is now found, who was dead and is alive; but you that have believed most, you that have hoped most, you that have worked most, you shall rejoice this night before God with the joy of harvest. Glory be unto God, He has not failed us, his word has not returned unto Him void; He has heard the cry of his children, He has given to us to sow in tears and to reap in joy. It is the joy of realization.

Change the note a moment, and observe that it is the joy of congratulation. I think I may congratulate you, my brethren and sisters. There is a time for rebuke, and there is a time for expressing our mutual comfort in one another. Let us congratulate one another that the Spirit of God is with us as a people, and with us in no mean measure. Oh! what would other churches give to have such an increase as we have had year by year. God has been pleased to add to us, year by year, pretty nearly after the rate of four hundred members in a year, till it has swollen our numbers up to nearly three thousand souls. Oh, how greatly has He multiplied the people and increased our joy! Surely the Spirit of God is with us to make the Word every month useful. I do not think there has been a sermon preached here but what God has blessed. I cannot speak of those during the last six weeks, for there has not been time enough to gather fruits from them, but of the whole range of ministry farther back, we can say from positive facts, that there have been those who have come to us and professed, either that they have found the Saviour, or were led to tremble under a sense of sin through the word preached. Surely the Spirit of God is with us, shall we not recognize his presence? Will we not now adoringly bless Him, that though we are not worthy that He should come under our roof, He does deign to abide with us and make the place of his feet glorious.

Let us congratulate one another that our prayers with all the faults that we are apt to find with them are being heard. They are penetrating heaven, they are entering the pearly gate, they are swarming the throne of the Most High. Through Jesus' blood, which they use as their great prevailing weapon, they are moving the arm which moves the world; blessings are coming

down upon our sons and daughters, and upon our kinsfolk and acquaintance in answer to our wrestling, believing prayer. Let us congratulate one another. If we were depressed, if we were like a wilderness, we would condole with one another. Let us now congratulate; let us take the right hand of fellowship over again, and looking back upon the past, vow for the future, in God's name, that, if He will but strengthen us, nothing shall daunt our courage, nothing restrain our zeal. What He has done shall make us aspire to more; what has been accomplished by us as a people shall be but a stepping-stone to more daring attempts, to more zealous adventures, to more arduous labours for the promotion of his kingdom and the extension of his sway. Let us then have the joy of congratulation. As the farmer congratulates the men, and as the men congratulate the master, as the one says, "Blessed be ye in the name of the Lord," and the others reply, "We wish you a blessing in God's name," so to-night let us give mutual blessings, let us congratulate each other for God's mercy.

And is it not particularly a joy of gratitude? I envy not the man who can see the Church increased and yet not feel glad. I know some little narrow souls, so compressed within their own selfishness, that it never seems to them to matter whether souls are lost or saved. It has been the lot of some of us to be cast among a narrow-minded class of people at times, who say, "There are very few that shall be saved;" and the fewer their numbers are, the more satisfied they seem to be. The appearance of a candidate for baptism or church-membership, is at once the sign for all of them to put on their spectacles, and look him through and through to see that he be not a hypocrite. I do not know that their churches are so particularly pure, but I do know that it is particularly difficult to get into them. I do not know that they are worth getting into, but I do know that they ought to be worth it, considering the time it takes before one can possibly be received into their number. You must be summered and wintered, and tried in this way and that before you can be received, and when you are received, the members are sure to rub their hands together, and say, "Well, it's a serious thing to receive members;" and they are about as glad as I suppose a man is who has had nineteen children, when there is another coming to eat the scanty loaf. They seem to think that the addition of so many new members would make the whole of the old members so much the poorer. For my part, and I think I can speak for all here—we feel greatly rejoiced, and the more there are brought into the Christian family, the more glad will we be. We will bless our God—without ceasing will we bless his name, that He does add to us, for this is his work. Jesus sees of the fruit of his passion, the Spirit sees the result of his work, the Divine Father sees his own children returning to his own board, and herein we do rejoice—yea, and we will rejoice with the joy of gratitude.

I was trying if I could to think over the various causes for joy in those that were added to us to-night, but I do not think I can sum them up. The joy of sympathy, however, cannot be wanting. In many cases to-night you may not know the persons admitted, and yet you may enter into the fellowship of their joy. A parent's joy may kindle some fellow-feeling. There are fathers here, and mothers, who feel the water standing in their eyes because a dear boy or a dear girl has been before the Church and borne witness of faith in Jesus, and are this night to be publicly received with the right hand of fellowship into communion with that church of which their parents have long been members. Estimate the prayers that have been put up, the sighs that have gone up to heaven, the many fears, the many motherly pangs of heart, the many fatherly cares, and now share the joy of the parents, while they say to you, "Magnify the Lord with me, and let us exalt his name together." Here, too, are wives who see their husbands saved, and there is much joy here. There will be a happy household now. Here are sisters and brothers that have watched over

brothers and sisters with the most sedulous attention and importunate prayer, and at last they see them confess the Saviour whom once they despised. I beg you to share my joy, a joy that overflows just now. Oh, what a mercy to save a soul from death, and to hide a multitude of sins! and how precious is that promise, that they that turn many to righteousness shall shine as the stars, for ever and ever. But I ask you not to share my joy alone, but to share to-night the joy of earnest teachers in this church. I shall not mention names, for you know the persons without the names. The men, the women that love the souls of sinners, and who have been most blessed in our midst, in bringing them to Jesus. Rejoice with them; they have found their Master's sheep, and they are rejoicing with the joy of harvest; I pray you share their joy. Sunday-school teachers, God blesses you: out of your school there come additions. You that conduct our catechumen classes, God blesses you: we have additions from your midst. Young men that preach in the street, ye missionaries that toil in your little rooms, that serve God by speaking a word for Him: ye have all been honoured, and for this month there has been some fruit from every place, and for this let us join in sympathy with the labourers whom God has honoured by giving them success in souls saved.

And may I not ask you to rejoice because there is One who loves souls better than I do, better than you do, who rejoices more than any of us? 'It is the Man that bought them with the wounds in his hands, and in his feet. As He looks down upon those who have come up to Him from the wilderness, and are looking to Him alone for salvation, the eyes that were red with weeping flash with hallowed joy, and unfeigned delight sits upon the Saviour's brow. I cannot see Him, but I know that He is here. Each soul that has trusted Him has been another jewel to his crown, another flush of pleasure in return for his pangs of grief. Come, let us rejoice with Him. Jesu, companion of our sorrow, Captain of our Salvation, when thou art glad, we are rejoiced too. And this is not all, for in yonder skies there are those that wait upon our Master, who once waited on Him on earth, and are now glad to hymn his praise before his throne. Oh, could you hear their songs, they are just now louder and sweeter than is their wont. "Hallelujah! hallelujah! hallelujah!" ever rolleth up to the throne of God and the Lamb; but to-night it is deeper, and its volume is more mighty, and its note more sweet, as they sing over the ingathering of souls into God's Church. "I say unto you that there is joy in the presence of the angels of God over one sinner that repenteth." How much more when by scores, and even by hundreds, repenting sinners find the Saviour.

I could give you another ground of joy—surely I have said enough—if I did give it, I should call it the prospective reason for joy. Think what might have been the lot of those who profess now to have been saved. Ye had need of a prophet to tell you. Some of them might have been—where they once were—upon the ale-house bench, with the drunkard; aye, and where some of *them* were who have been washed and cleansed—with the harlot in her midnight sin. There are young ones to be added to this church, who have never gone into open sin at all, but if they had not been called by grace, little do we know what might have been the career of vice before them. Temptation might have led to sin, sin might have ripened into habit, habit might have gathered force, until they became ringleaders in mischief; but they are washed, but they are cleansed. O Satan, what a harvest hast thou lost! What soldiers have been taken from thy ranks! how much mischief might they have done, which now they shall not for grace has turned them in another road, and filled their mouths with another song.

And then think, dear friends, think of what they now shall be through Divine grace. I cannot depict to you each case. I know there are some here whom we look upon with hope that they shall be teachers of others. We have especially, holy mothers bringing up their children in God's fear, and holy fathers seeking the conversion of their little ones. Their seed, as a generation which the Lord

hath blessed shall become in after years, some of them, pillars of the Church, honoured and honourable; they shall serve their Master in this life, they shall bear testimony to his faithfulness in death; they shall sing his praise for ever.

Still, with all this joy of harvest, there is one mixture. I would not say much of it to damp your joy. It is this. Out of those added to the Church there are always some not saved. Let us judge carefully and watch earnestly. Some come like Judas, with a lie in their right hand, and put on Christ by profession, who are not in Christ in spirit and in truth. Search yourselves, brethren and sisters, and if ye be not Christ's, do not dishonour his name by venturing to be called by it.

And there is another grievous thought. While so many are ingathered, many are left out. Oh, some of you have been with us in our best days, and I am afraid I shall have to take that text again, which I took a few Sunday nights ago: "The harvest is past, and the summer is ended, but ye are not saved—ye are not saved." Your sister is saved, but you are not saved; your wife is saved, but you are not. Two of you sleep in one bed—one has been taken and the other left. Two of you grind in one mill in your daily work—one has been taken and the other left. You are not saved, you are not saved! and when the time comes for you to die, this will be a bitter word to ring in your ears with more doleful sound than death-knell ever knew, "Not saved! not saved!" Amidst the joy of harvest, let us not forget to pray for those who are not saved.

Another harvest is coming, when Christ shall gather together his people. There will be first of all the ingathering of the righteous. Do not make a mistake about the day of judgment, as though the righteous and the wicked were to be judged together, for remember that first of all there will come the day when the righteous will be gathered. If you read the Book of Revelation, you will find that the harvest precedes the vintage. The righteous are gathered as the harvest of the earth, and afterwards the vintage of the world is gathered—that is, the wicked. The harvest is gathered into the garner, the vintage into the wine-press, and then the grapes are trodden under foot till the blood thereof floweth out, even up to the horses' bridles. Well, there is to come a harvest of the righteous, and what joy there will be when you think of the number. Oh, ye angels, ye had need to be twice ten thousand times ten thousand, when at the ingathering of sheaves that no man can number—ye welcome the multitudes of the redeemed. What shoutings when millions upon millions mount to the upper skies! It was great joy when all Israel passed through the Red Sea, but how much greater joy when ten thousand times ten thousand, even myriads of myriads, shall enter into their eternal rest. There will be joy in the persons saved; each one will have a separate song, or make a distinct note in the one song. What joy over Magdalene and the dying thief! what joy over Manasseh and Saul of Tarsus! Each separate case shall stand out clear and bright, as though it were better than another, and yet each one shall claim that his is the best exhibition of divine love and faithfulness. What joy when altogether the jewels shall be put into the casket! Think of what they shall be gathered from! From poverty, from sickness, from beds of dust and silent clay they shall be gathered, from slander and rebuke, from persecution and from suffering, from the lion's jaws, and from the flames they shall be gathered, ten thousand times ten thousand of them, from sin and suffering to sin and to suffer no more.

Think of where they will be gathered to! Gathered to their Saviour, to the general assembly and church of the first born, whose names are written in heaven. Remember that they all will be gathered—not one will be absent. They will all be gathered too, in a perfect state, not one unripe for heaven, not one green ear, not one child unfit for his heritage, but all ready and prepared through the sanctifying influence of the Holy Spirit. Oh, that mine eyes could see the day! The pearly gates stand wide open, and first comes the Saviour up the eternal hills,

leading the van fresh from the battle-fields of Armageddon, where, for the last time He has fought and triumphed over all his foes. And here come the noble army of martyrs, waving the palm, and then the goodly fellowship of the prophets, the great assembly of the ministers and preachers of the word, and the multitude and hosts of those who through great tribulation, have washed their robes and made them white in the blood of the Lamb. Hark, how hell gnashes her teeth! how the infernal lake is stirred to envious burning, while they see these brands plucked from the fire as they ascend to heaven! Listen to the symphonious harpings of the myriads of spirits, as from the battlements of heaven they look on with wonder, and gaze upon the new inhabitants of Jerusalem, who are coming to people it and make it glorious, more glorious than it was before! Hark, how they begin the song, "Who is the King of Glory? The Lord of Hosts!" and hark how the multitude outside the walls echo the strain, "Unto Him that hath loved us, and washed us from our sins in his blood, unto Him shall be glory for ever and ever;" and yet again, "Hallelujah! Hallelujah! Hallelujah! for the Lord God Omnipotent reigneth." May you and I be partakers of the joy of harvest, and not be yonder, where there is weeping and wailing, and gnashing of teeth, because they would not trust the Lamb, because they would not come to Him that they might have life, but chose their own delusion and followed out their own corruptions till they met with the due desert of their deeds. God bless you, dear friends, every one of you, for Christ's sake. Amen.

Essays and Papers on Religious Subjects.

COME FACE TO FACE!

BY REV. H. WATTS.

IN olden time when a certain king, elated with recent victories, wanted another king to meet him in battle, he issued the challenge to him thus, "Come, let us look one another in the face" (2 Kings xiv. 8). Although the challenge was not in all respects commendable, at all events it had the virtue—it was fair. He was willing to test his own strength against that of his antagonist, and to abide by the issue. Now, as Englishmen, we are noted for our love of fair play. If war is to be carried on we like to see it carried on upon fair and honourable terms. Whether the warfare is material or moral, whether it relates to bodies secular or religious, or whether it simply has relation to two disputing persons, in all cases we like to see fair play. We brand as cowardly any undue advantage taken by an opponent; we protest against the strong oppressing the weak; and contend in all circumstances that no one should be expected to "fight in the dark." As Englishmen then in various modes of

warfare, we endorse the challenge, "Come, let us look one another in the face."

It is to be regretted, however, that there are some persons who call themselves Englishmen, who do not carry out in their polemical practice, that emphatically English challenge. My allusion, it will be perceived, is to backbiters and slanderers. These persons are often found guilty of saying behind a person's back things relative to that person, which they dare not say before his face. This is a pity and shows great cowardice. Let us remember, as a general rule, that what we cannot say to another, is not worth saying about another. Backbiters and slanderers are invariably among the most disreputable of the human race. The mischief they do is incalculable. We have all been horrified lately at the cowardly and brutal assassination of President Lincoln. From all parts of the world has the burning cry of indignation been heard against the assassin and his coadjutors in the plot. When the news reached the Exchange in Liverpool, we are told that all around were shocked, save one wretch, who dared to shout, "Hurrah!" By

his side stood a gentleman who had the manliness to seize him by the collar, and immediately hurl him out of the room, saying, "You fiend, you have got the heart of an assassin yourself." Had I been by this gentleman, I should certainly have said as I witnessed the action, "Well done; without doubt you are right; the man has that heart, and not having the nerve to strike the deadly blows with his hand, he has unquestionably often done it with his tongue." All persons who make stabs at others in the dark, who stab at their characters, position or deeds, are moral assassins. They may most appropriately be called "human tigers." The tiger appears very beautiful to look at and so do they. But beautiful though the brute is, it will lie in wait by the wayside, until the unsuspecting victim passed by, and then watching keenly for its opportunity, it will pounce upon him and make him a prey. So these, however fair they may look and speak, are only lying in wait, and watching with intense eagerness for the time when they can, without damage to themselves, pounce upon their victims, and by malicious slander blast their characters and make them a prey. If, reader, you call this "strong language," my reply is that no language can be too strong to denounce their pernicious practice. For a manly open foe we can have respect, but for individuals like these, respect is altogether out of question.

But it is possible that, without being branded as slanderers or backbiters, we may think that we have just cause of complaint against certain persons whom we look upon as having tried to injure us. What is the common practice in such cases? Is it not to speak against them and their supposed sayings and doings, when they are not present? This is unfortunately too common, and of itself does great harm. Now the remedy for this state of things is the adoption of the motto, "Come face to face!" By so doing a great deal of mischief may be prevented, and many misunderstandings may be rectified. Certainly this is the scriptural mode of settling disputes. The words of Jesus are, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses

every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. xviii. 15-18). The doctrine then inculcated by the highest authority, in case of a falling out, is first of all, "Come face to face!" Do not take any step whatever, until you have "Come face to face!" This advice is not only scriptural but reasonable. You have heard that Joe Brown has said something calculated to damage your reputation. This is told you in all seriousness by Bill Green, who says he heard it from Tom Smith, and that Tom Smith got it from Sally Jones, who "heard Joe Brown say it with his own mouth." Of course you feel grieved. You are as innocent as a child just born! It really is too bad of Joe Brown to say anything of the kind. So away you go and tell Jim White, "What do you think Joe Brown has been saying about me? He has been saying," etc., etc. Then Jim White tells it in all confidence to Job Robinson, who being the purveyor of all the slanderous rubbish in the locality, takes care to spread the news with any number of exaggerations, wherever the sound of his clacking tongue can be heard. It is not to be wondered at that Joe Brown soon becomes acquainted with the matter. He has heard from public rumour ten times more than he would have heard from yourself, had you both at first "come face to face." The difficulty of obtaining a satisfactory reconciliation is increased immensely; and it may be, if as is likely enough, Joe Brown is innocent, injury is done that a life-time cannot repair. How much better it would have been, in the exercise of a Christian spirit, to have carried out this motto, have heard from the lips of the accused his own version of the story, and have given your own explanations in return. The chances are greatly in favour of believing that the adoption of such a scriptural and reasonable course would terminate in making you, instead of sworn foes for life, better friends than ever.

Of all the men in the world, the Christian is the man who should be able to look another in the face. He should be able boldly to look the great in the face, for God hath crowned him a king; he should be able to look the powerful in the face, for the Almighty is on his side; he should be able to look the rich in the face, for he

is the possessor of unsearchable wealth ; he should be able to look the learned in the face, for he is made wise unto salvation ; and he should be able to look the wicked in the face, for he shall acquiesce in the verdict that records their final condemnation. And when it is considered that the time is coming when he shall face angels with joy, devils without fear, the universe in triumph, and God in Christ, on the throne of glory with ineffable rapture ; surely he should be the last on earth to act unfairly towards a supposed or real enemy, or decline in case of misunderstanding or dispute to "Come face to face."

Stanningley, Leeds.

HOW TO BE "EDIFIED" WITH PREACHING.

THE well known Charlotte Elizabeth, speaking of a friend, says :—

"About that time he made a remark that impressed me deeply, I hope abidingly. We attended the ministry of his beloved friend H—, and on one occasion, advert- ing to certain criticisms that had been heard on his discourses by some who seemed to sit in judgment on their teacher, I asked him how it is that while they call one of his sermons fine, and another dry, and so forth, I find them all so profitable, and always come away well fed? With animated quickness he replied, 'I'll tell you how it is—you pray for him.' 'Indeed I do, and that he may be taught to teach me.' 'Ay, there it is, and your prayer is answered. Now, mark me, the preacher and the flock either feed or starve one another ; what they withhold from him in prayer, they lose in doctrine. Those who merely listen to cavil or admire, come away empty of spiritual food. Those who give liberally to their minister in secret prayer for him, have their souls made fat by the very same doctrine that falls unblest upon others.' He added, 'Bear dear H— more and more upon your heart before your Father's throne, and you will feast more largely upon the banquet that he spreads.' I have to be thankful that my friend's counsel was not lost on me. From that shepherd, indeed, I was soon removed, and very soon after he followed D— to glory ; but I had already carried the lesson into another pasture, where, richly and abundantly as we are fed, mine always ap-

pears a Benjamin's mess ; for I had learned the secret of the profitable barter, which I would commend to every Christian hearer— instant, affectionate, individual interces- sion for the teacher in the spirit of faith ; then may we sit contented, and humbly confident to receive the assured answer in the portion which he is commissioned to divide."—*Helen Plumtre.*

THE BURIAL OF CHRIST.

BY REV. JOHN COX.

THE death and resurrection of Christ are constantly dwelt upon by preachers and writers ; but his burial which intervened between these two great events, is not very often distinctly alluded to. Yet do we find it spoken of in Scripture, as a great and most important fact (see Acts xiii. 29 ; 1 Cor. xv. 4 ; Ephes. iv. 9, 10), and as is the case with his birth, life, and resurrec- tion, we have various details relating to it, and an account of the persons who were engaged at the funeral.

It may be well to study, this part of our Lord's humiliation a little in detail, trace its connection with other facts, survey the circumstances which surround it, and inquire what doctrinal and practical teaching may be gathered from it. It must surely be profitable believingly—

"To see Him in his grave clothes lie,
His life and vigour gone,
And ask ourselves the reason why
This wondrous deed was done."

I. *The contrasts suggested.* "He was buried." Look back and consider his previous dignity. "He was in the form of God," and thought it not robbery, to be equal with God. "He was in the beginning with God ; yea, He was God." "By Him were all things created that are in heaven, and that are in earth." Yet He was buried, He said, when He became incarnate ; "Lo I come, I delight to do thy will, O God." Of Him was said, "Unto you is born a Saviour, who is Christ the Lord," and over his lowly birthplace was sung, "Glory to God in the highest." Yet He was buried ! Devils said of Him, "We know Thee, who Thou art, the holy one of God." He asked the Father to glorify Him with his own self, yet "He was buried."

Look forward to his undying glory. "His countenance was as the sun shineth

in its strength." "I saw in the midst of the throne, a lamb, as it had been slain." It is He who is appointed of God to be the judge of quick and dead. "I saw a great white throne, and Him that sat on it." Yet HE (who is thus described), was buried.

II. *The antecedents of his burial.* It is what goes before that gives any deep interest to a burial. You sometimes see a funeral stealing along by-lanes, towards the place of graves, with scarcely a follower: it is the burial of a stranger, or one but little known. But if you behold a long procession following a coffin, if the streets are thronged with spectators, and all business is suspended, you conclude at once that the person whose dead body is thus honoured has done something important during his life. Thus was it in London when the Duke of Wellington was borne to the tomb; and thus was it at Edinburgh when Dr. Chalmers was carried to his resting-place. But whatever may have preceded the burial of earth's greatest men, shrinks into nothing when compared with the antecedents of Christ's interment. A miraculous birth, a sinless life, a perfectly unselfish and infinitely holy course, a death of victory, in which all spiritual graces were exhibited, and every divine perfection was glorified—are some of the great facts of his history. All these antecedents were vicarious; it was for others He was born, and lived and died. He died covered with glory. General Wolfe's last words were, "I die content," when he heard that the enemy fled. That great general did not know what would result to his country from his victory; but Jesus did know, and He exulted greatly in the fact, "Verily, verily, I say unto you, except a corn of wheat fall into the ground, it abideth alone; but if it die, it bringeth forth much fruit." When He said, "It is finished," and bowed his head and gave up the ghost, He saw from the cross all the grand results so vividly described in Ps. xxii. 27—31; Ps. lxxix. 34—36; Isa. liii. 9—12, and other glorious prophecies.

III. *The burial of Christ was foretold, typified, and anticipated.* In Isa. liii. 9, we read, "His grave was appointed with the wicked, but with the rich man was his tomb."* Here we see man's wish overruled by God's will. How literally was all accomplished. Jonah's wondrous incar-

ceration in the belly of the fish was a *type* of the Saviour's more wondrous sojourn in the grave (Mark xii. 40). The whale which swallowed the prophet could not digest him; and when the monster death had received Christ into the dark tomb, He could proceed no further. "His flesh did not see corruption." "It was impossible that he could be holden of death" (Acts ii. 24). His brief stay in the grave was foreseen by prophets, and anticipated by Christ Himself; He looked calmly forward to his grave, and hopefully beyond it.

IV. *The circumstances of his burial should be noticed.* The place of interment was a garden, in a new tomb, and that tomb belonging to another. "The first man" fell in a garden, and in a garden "the second man" would be buried. He intended to make the tomb a new thing to his people; He would need it but a very little while, and so He merely borrowed it for a few hours. Loving friends deposited his body in the honoured tomb. He was not left in the hands of enemies or mere officials. His was not a funeral "performed," everything was real as was meet on such an occasion. Nicodemus and Joseph were the two favoured men; unprecedented circumstances drew out these timid ones, and made them bold. Ah! how Nicodemus must have thought of the memorable conversation he once had with Jesus, and how nobly did he redeem the pledges he had previously given, when he ventured to speak a few words for Christ in the council (John vii. 50). Joseph also, the secret disciple, went boldly to Pilate, and craved the holy body of Jesus. "Christ (says one) can make the timorous hare own his cause, while those who think themselves lions forsake Him."

Look at the mourners on that memorable occasion. "And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre" (Matt. xxvii. 61). "And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how his body was laid" (Luke xxiii. 55). Ah! who can conceive how deep, how heavy was their sorrow. The sad event was so sudden, so unlooked for, so mysterious, so overwhelming. Scarce a hope lingered in their breasts, though love still triumphed there.

V. *Consider the reasons for the Lord's burial and brief sojourn in the grave.* It was part of his humiliation, and required

* Lowth's translation.

by his covenant engagements. He would also thus be made like unto his brethren, most of whom will have to lay down in the dust. He would hallow the grave for them. It was also necessary that the Lord's resurrection—the most important fact of all—should be put beyond doubt, and everything was ordered by overruling the malice of his foes, and the fears of his friends to yield the clearest evidence that the Lord who died really rose again. He would conquer death in his own dominions, and make the very tomb the theatre of his triumph. The dark prison of the grave was a tiring room, where he put on the robes of immortality, and came out manifestly "the resurrection and the life," "declared to be the Son of God with power."

While speaking of the burial of Christ we cannot adopt the language some use respecting Christ "bearing the sins of his people in his grave," or "going down thither under their weight." The fact is, there were no sins left to bury." He had "put away sin by the sacrifice of Himself;" "He had already made an end of sin by dying;" all atoning work was finished on the cross. The Lord was not laid in the grave as then a sin-bearer, but as one who had borne it away. His resurrection was the proof of all this. Sin was not imputed to Him in the grave, who had been made sin on the cross. He lay down the dust of death as "THE HOLY ONE." His inanimate body was as really in union with his Godhead as was his conscious Spirit, and both were united again at his resurrection, and will be the temple for Deity throughout eternal ages (John ii. 20, 21; Colos. ii. 9). Those texts which refer to believers being "buried with Christ," must not be so interpreted as if they implied that sin was still laying on Christ after He died, and previous to his resurrection (Rom. vi. 3; Colos. ii. 12). These passages refer to baptism. "Wherein ye are buried with Him," "buried with Christ in baptism." Before a believer is baptized he has died, and is risen with Christ. This wondrous identification takes place on believing, and should always precede baptism. The just God accounts Christ and the trusting sinner one, and He would have all believers always "reckon themselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." In being immersed in water and rising out of it, the

believer shows forth what Christ passed through for his salvation, and professes by this significant act that He is already one with Him. Those who are thus "planted together in the likeness of Christ's death, shall be also in the likeness of his resurrection."

While thus contemplating the burial of Christ, let us seek to learn the wonders of his love. How many triumphs do we trace as we contemplate Jesus buried? There is first the triumph of death. This was a unique triumph; there never was, nor ever can be, such another. Most mysterious and most marvellous triumph! Yet was it necessary, and only for a time, and it prepared for a most glorious victory.

At this grave we trace the triumphs of grace in the boldness, zeal, and love of Joseph, Nicodemus, and the mourning women, and learn from them boldly to confess Christ. But the greatest triumph of all was the triumph of love, even the love of Jesus. "Greater love hath no man than this, that a man lay down his life for his friends." Look, believer, at Jesus in the tomb, and learn the vastness of his love.

"Thus low the Lord of life was brought,
Such wonders love can do;
Thus cold in death that head was laid,
Which wept and bled for you."

He gave Himself for us to the grave; all was voluntary on his part. What strong, costly, condescending, conquering love was his; and ever remember that what He was as the loving one, He now is and ever will be. The love which led Him to the cross, and brought Him to the tomb, triumphs in his heart. Now he is on the throne, and there He consecrates all his powers to his people's good.

Another triumph should follow. While we wonder at the triumphs of death, admire the triumphs of grace, and glory in the triumphs of Jesus' love, a triumph of Christian principle is called for. The love of Christ should constrain us, and the love of his people should direct us. Let us learn from these who stand around the grave of Christ to make a bold and consistent confession of his honoured name. Surely we should come forth to own Him, and be more zealous to minister for a living Saviour and his glorious cause, than they were to minister to his dead body. Let there be deep sorrow for the sin which caused his death, lofty joy in the death which destroyed sin, and simple trust in

the love which ever lasteth. Christ needs not a tomb for his body now ; He requires no grave clothes and sweet spices at our hands. "Being raised from the dead, He dieth no more." His Father has provided Him a glorious high throne, robes of honour, a crown of victory, and a name above every name, which is as "ointment poured forth." But the Saviour also requires the hearts of his redeemed for his throne, and that their lives, talents, and property should all be devoted to Him. The wise men who visited his lowly birth-place opened their treasures, and presented to Him gifts—gold, frankincense, and myrrh. Let us who stand over his empty tomb, as we gaze upon his priestly throne, joyfully sing, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father, to Him be glory and dominion for ever and ever." Amen. "He shall live, and to Him shall be given of the gold of Sheba; prayer also shall be made for Him continually, and daily shall He be praised." Let Him who once lay in the grave, but who is now the source of all glory and the conservator of all life, be the centre towards whom all love shall gravitate, and the object to whom all praise shall be rendered.

Ipswich.

BROTHERLY LOVE.

BY REV. T. W. MEDHURST, GLASGOW.

Author of "Rays of Light in the Dark Valley," "Baptism and the Church of England," "Streams from Lebanon," etc., etc.

"Let brotherly love continue."—Heb. xiii. 1.

THERE are two great brotherhoods in the world—the human and the spiritual. The human brotherhood embraces all mankind, who have sprung from the same first parents ; for God "hath made of one blood all nations of men," that dwell in all parts of the earth. The spiritual brotherhood embraces all who are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is of this spiritual brotherhood that we now write. The Greek word *philadelphia* properly means "brotherly love." The ancient classic writers used this term as strictly referring to the affection existing between brothers and sisters in blood. In the New Testament the word is used to express the

love of believers to their fellow-believers ; to "all them that love our Lord Jesus Christ in sincerity." All believers are "born of the Spirit ;" they all have one Father ; Jesus is to all the elder brother, and in Him they become "joint heirs." Thus all believers are "holy brethren, partakers of the heavenly calling."

Brotherly love, chief among the fruits of the spirit, is the distinguishing mark of true Christians. Thus writes the Apostle John, "Whosoever believeth that Jesus is the Christ is born of God ; and everyone that loveth Him that begat, loveth Him also that is begotten of Him." Paul, in his Epistle to the Galatians declares, "The fruit of the spirit is love." It is by brotherly love that the world is to recognize us as the true followers of Jesus. Thus Jesus testifies, "By this shall all men know that ye are my disciples, if ye have love one to another." The disciples of different teachers are known by their manners, and by the reception of the spirit of their masters. The disciples of Jesus are to be known by their mutual love towards each other. The early Christians were particularly known by this spirit. "See," says Tertullian in his "Apology," "how they love one another, and are ready to lay down their lives for each other." True Christians must ever be known, not by their outward uniformity either in religious rituals or in doctrinal profession, but by their self-sacrificing, patient, constant, kind, courteous, truthful love toward each other. It is by brotherly love that believers may know themselves. Thus it is written, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Those who do not love all who are fellow-heirs together of the grace of life, have no evidence that they themselves have undergone that spiritual change without which none shall ever either see, or enter into the kingdom of God.

Brotherly love is the special commandment of Jesus. "A new commandment I give unto you, that ye love one another ; as I have loved you, that ye also love one another." Moral love, or love to mankind generally, was old as the Mosaic law given from Mount Sinai ; but spiritual love, or love self-sacrificing to the saints, was new, and after the example of Jesus. The old law of Sinai enjoined, "Thou shalt love thy neighbour as thyself;" but the new law

which Christ gave reaches farther than self, "As I have loved you, that ye also love one another." "Hereby perceive we the love of God, because He laid down his life for us, and we ought to lay down our lives for the brethren" (1 John iii. 16.) This is the new sanction to the law of love, and the new example of obedience thereunto. "God commendeth his love toward us in that, while we were yet sinners, Christ died for us." The law of love is old, but the illustration and application of that law, as given in the person of Jesus, the Son of God, is new; and a new motive is supplied in the fact that all believers are made one in Him. Thus Paul, in his Epistle to the Ephesians, writes, "But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." We are to speak "the truth in love," not in anger. If saints are making spiritual progress in truth and love, they are growing up into Christ, who is the head. Truth and love are here seen to be closely united. Satan ever seeks to separate these, and to keep them practically asunder in the minds of believers. Love is often extolled as a sentiment at the expense of truth. Truth is often pursued in a spirit altogether destitute of love. But God has joined truth and love together, and believers must be careful that they do not seem to separate them. The heart, not the head, needs instruction here.

Brotherly love has certain peculiar features by which it may be known. It rests on the evidence of a Christ-like character; it proceeds from love to Christ Himself; and is to be after the pattern of Christ's love to us. This love is not universal, to be extended to all mankind; but special, reaching to all saints. Our common humanity demands love, as expressed in kindly sympathy, while it forbids all hatred and jealousy between man and his fellowmen; but brotherly love belongs exclusively to the friends of Jesus. A mere profession of Christianity does not bind us to the exercise of this brotherly love. We must have proof that the profession is real. We are obliged to test the reality of the profession made, and are disposed to decide favourably; but we are only bound to

exercise this love toward those who possess the spirit of Christ; for "if any man have not the spirit of Christ, he is none of his;" and if he does not belong to Christ he is not my brother. Wherever we see evidence of spiritual life, though that life may be associated with wrong beliefs, rudeness of manners, or inferiority of social position, there we are bound to extend brotherly love. Just as the magnet will draw to itself the particles of steel, so the Christ-like heart attracts to itself all who belong to Jesus. There is a sacred affinity between all those who have love to Jesus. This is not the love of sect or party, but love to believers, simply on the ground that they are believers. We are to love the brotherhood because all its members are complete in Christ. The display of this love is not to be measured by denominationalisms, but it is to be measured by love to Jesus. Denominationalism has its advantages, and is necessary in the present state of the Church. We are each bound to seek the welfare of the denomination to which we belong; but never let our love for our denomination over-ride our love to the whole brotherhood of saints. While we contend for the truth earnestly, let us never forget that we must also contend lovingly. Alas! in the present day many contend for what they call "the truth," jealously, angrily, savagely. Their spirit savours not of much fellowship with Jesus.

Brotherly love does not forbid us to controvert the opinions, or to reprove the faults of our fellow Christians, but it requires that we do so. We do not really love our brethren, if we see that they hold erroneous views of Scriptural truth, unless we endeavour to set them right. We do not really love our brethren if we suffer sin upon them, and administer no word of reproof. We have heard a great outcry lately, concerning brotherly love in connection with the "Baptismal Regeneration Controversy," as though that controversy must of necessity be destructive of the spirit of love. Such a fear could never have arisen if the demands of brotherly love had been properly understood. We, who engaged in that controversy, saw those whom we believed to be our brethren, holding a lie in their right hand, and (convicted out of their own mouths). We heard the injunction, "Let brotherly love continue," and in obedience to that

injunction, we were compelled to rebuke them sharply. Alas! alas! alas! that they should still continue, notwithstanding our loving rebuke, to minister at the shrine of falsehood. If we had not loved them, we had not spoken. Did not Paul love Peter when, because he dissembled, he "withstood him to the face?" Verily, he did, and his sharp rebuke was the clearest evidence he could give, both of his love to the truth of God, and of love to his brother in the faith of the gospel. In like manner, we love Presbyterian, Episcopalian, Congregationalist, Wesleyan, and Baptist, so far as they are one with Christ Jesus; but our brotherly love towards them, compels us sharply to denounce their errors. We cannot suffer sin upon our brethren, either in belief or in practice. Our brotherly love demands that we controvert their false opinions, and that we sharply reprove their faults, without censoriousness, personality, or malice, but in the love of Christ and of truth. We should hate our brethren in our heart, if we did not rebuke them, or if we suffered sin upon them.

Brotherly love does not require that we should love all our brothers and sisters in like measure. There are some whom we cannot help loving more than others. There are some whose disposition and manners, render them more lovable than others. We may love as a sister in Christ, one whom we could not make our wife. We may love as a brother in Christ, one whose close companionship we could not cultivate—one whom we could not follow as a leader. Brotherly love is love for those whose characters are most Christ-like; we love our brethren because they have mutual faith with us in Jesus; because we are united in our love to the Saviour; because we have a mutual confidence in the sincerity of each other's love to the person of our Redeemer; because we bear a mutual goodwill toward each other; because, as followers of the crucified and rejected Jesus we are similar in condition and experience; our outward trials, our inward joys and sorrows are the same in nature, if not in degree; because our aims, pursuits, and hopes are the same; because we discern that our brethren are portraits, faint and imperfect at the best, but yet portraits of our absent elder Brother; and because we expect to dwell with them in that heaven of love unto which we are all hastening. Our

love to the brethren is not an earth-born, but a heaven implanted grace, and will be eternal as the duration of God. Brethren and sisters in Christ, were once involved in a common ruin, but are now made partakers of "the common faith" (Tit. i. 4), and are all interested in "the common salvation" (Jude iii.). They have mutual relations to Jesus; they all love Him because He first loved them; therefore, to them, love is the bond of perfectness.

Brotherly love will prompt us to relieve our poor brethren, to counsel our perplexed brethren, to bear the burdens of our suffering brethren, to comfort and encourage our weaker brethren, gently to reprove our erring brethren, and to guard the reputation of all. Let us cultivate a closer acquaintance with our brethren, that we may love them more. We should know more of each other than we can, if we only meet boxed-up in pews on the Lord's-day. Let us dwell more on the virtues, and less on the defects of our brethren. Depend upon it, there is more goodness in all the saints than we dream of. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."

"Let thy religion be a loving one.

With aspect unto men as well as God.

After thy Father's own thy brother's claim,

That so thy daily acts discredit not

Thyself or thy profession; and the men

Who cannot read thy heart, at least may read

The book of thy own life."

Glasgow.

CHRISTIAN FORTITUDE WITH DIVINE AID.

BY REV. G. PHILLIPS.

"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."—DEUT. xxxi. 6.

THIS sweet passage contains an Old Testament exhortation, enforced in the most engaging and stimulating manner. It has doubtless cheered the hearts of thousands who are now in glory, yet it still retains its full reviving influence and invigorating power. The words were spoken by Moses, that eminent servant of God, a little previous to his death, and addressed to Joshua, his successor, to encourage him to lead the Israelites into the Promised Land. Moses left the people this side Caanan, emblem

of the law, which does not introduce us to heaven; but we must be led thither by Jesus, of whom Joshua was a striking type.

The words can with propriety be applied to all Christians who have left the bondage of sin and Satan, and who are travelling through the wilderness of this world to the celestial Canaan above. We refer—

1. *To the exhortation.* "Be ye strong," etc. Joshua, whatever his state might have been as a renowned servant of God, needed to be exhorted and encouraged; so do all Christians who, like him, have foes to face, trials to encounter, and victories to win in advancing towards the Promised Land. The Christian life is real, earnest battling with the world, the flesh, and the devil; consequently we are exhorted—

1. *To exercise strength.* "Be ye strong." It means, of course, spiritually vigorous, strong in God. Christians are not to be always weak, babes in Zion; if they continue so it indicates that they do not feed upon sound doctrine, or that the vital principle is not vigorous within. Life is powerful, and works its way not impeded by, but rather controlling, surrounding circumstances. The rotten block floats with the stream, whilst the fish, having life, swims against the stream; the stone, impelled upwards, ceases to ascend beyond the point to which the external force had hurled it, hence falls, whilst the bird soars aloft despite the law of gravitation. It has an inward impelling force, even life; so the Christian, having the life of God in the soul, should put forth his strength, should be strong in maintaining the great principles of the Christian religion in the face of the formality, superstition, and scepticism of the present age. If his principles are founded in truth, why should he desert them or hold them with diffidence? The banner should be hoisted on the topmast, and not by any means taken down to accommodate circumstances.

Strong in the exercises of devotion, in secret prayer, which feeds the flame of the fire within on the altar of the heart, which resembles the vestal fire, always burning, never to go out, family prayer, and public devotion. Strong also on the watch-tower, make no compromise with the enemy; strong amidst all the duties, trials, and sorrows of life. How we are reproved in looking back at our forefathers, the patri-

archs, prophets, apostles, martyrs, confessors, the reformers, and Puritans. How they outshone us in their depth of piety and vigour of Christian life; we appear as dwarfs with religion compared with their stature. There may be more profession made in the present age, but we fear less of that heartfelt piety and energy displayed with God's cause.

2. *Courage is inculcated.* Be "of a good courage." The Christian requires courage as well as strength. We may conceive of strength apart from courage; a coward may be strong, but his strength is employed not in vanquishing the foe, but in fleeing from him. The Christian may possess strength, he may be clothed from head to foot, he may have a helmet of brass; his hand may grasp a two-edged sword, yet no enemy will be destroyed unless he has courage to fight. Courage is requisite with strength; void of courage to persevere, men become unstable like water, hence cannot excel, go with wind and tide, creatures of circumstances, crying one day, Hosanna, the next day, Crucify. Christians assured that their cause is good, their plans and methods regulated in accordance with truth, to glorify God both in the pulpit and the pew, should perseveringly pursue their course with vigour and courage. Courage ascends mountains of difficulties, or, if the mountain is too steep to scale, tunnels through, and finds treasures in its bowels to aid on its pathway. If it cannot bridge the stream it will breast it or pass under it; if there are lions to face, faith and courage feels that they are under God's control; if a Goliath of Gath has to be opposed, courage sees God's brook running by, with smooth stones to fall the giant. Courage has been appreciated in science and navigation. Galileo bravely said the earth moved in spite of public opinion, and Harvey maintained that the blood circulated though opposed. Columbus, under a series of trials and amidst the mutiny on board, persevered in ploughing the proud billows of the Atlantic Ocean with his barque, till he at last landed on the shores of the New World.

The same principle has won laurels in the Senate-house and on the battle-field; we always admire the principle of courage, though not always exhibited in a just cause. But the Christian is engaged in a good cause, with which enlightened conscience must give its sanction, and the laws of the

universe approve. It is the cause of God and of truth, hence better than the best earthly cause. He has a better land to explore than Columbus, more honourable battles to fight than Alexander, brighter stars to gaze upon than Newton, and richer blood to point to than Harvey—the blood of God's dear Son, through which souls are saved, and made meet to wear an immortal crown of righteousness that fadeth not away.

3. *The Christian is exhorted not to fear.* He is often alarmed with his fears, sometimes in taking a retrospective view doubts arise. Sometimes unable to "read his title clear to mansions in the skies;" the evidence of conversion itself not satisfactory. One Christian not able to point to any crisis from which it may be fairly argued the work of God's Spirit took place. Another may feel that there has been a crisis in his history, but it was so alarming and terrifying that fears arise lest the religion should be occasioned from fear and terror, and not from pure love, whereas God has a thousand ways to bring sinners to a state of grace. It is said of Melancthon, that his conversion was so mild that it resembled the awaking of the little babe from its slumber by the kiss of its mother. It was so mild as the flower opening before the morning sun, as the heart of Lydia was opened of old. Others, like the Philippian jailor, Luther, and Bunyan, have been awakened by stormy terrors; and between the two extreme cases, doubtless a variety of ways are exhibited by the Holy Spirit. Let the Christian try to realize the fact that the work of God's grace has been commenced in his soul, and to be able truthfully to testify, "one thing I know, that whereas I was once blind, I do now see," then give his fears to the winds. Then in looking forward fears may arise enemies numerous, cities of the enemies strong, Jordan rolling between him and his fair possessions. Yet be not afraid, the cities must crumble, for "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." The enemies will be subdued through the Captain of Salvation, and the High Priest will control the Jordan. Hence let exhortation be reduced to practice, the result will be salutary. We notice,

II. *The inducement.* "The Lord thy God, He it is that doth so with thee," etc. To inspire strength and courage.

1. *Here is the presence of God promised.* The Lord God, Jehovah, the Everlasting Father, the Great I Am, Self-existent, Independent, the Governor of heaven, earth, hell, and the universe at large. There is not only the presence of an Infinite Being, but He is the Lord thy God, thy covenant God, not only thy Maker and Preserver, but He who gave his only Son to bleed and die to save thy soul, He that brought back thy wandering soul from the brink of fiery ruin, when nearly engulfed in the mighty vortex, the Lord opened thine eyes to see thy danger and to behold the bleeding Lamb as the only hiding place.

"Sweet as angels' harps in glory,
Was that heavenly sight to me,
When I saw my Lord before me,
Bleed and die to set me free."

Thy God not only who administered the balm of Gilead, and gave thee rest in conversion, but He that has been with thee in six and in seven troubles, who has helped through all the past. It is said that Julius Cæsar once in a storm tried to cheer his soldiers in saying, "Fear not, Cæsar and his treasures are on board." But he was but a frail mortal, and could not control the elements. But the Christian on the voyage of life, having the presence of Him whom the ocean must obey, has a true antidote to every fear, for above the storm Emmanuel's voice is heard, saying, "It is I, be not afraid;" and the troubled soul is hushed to rest as the Galilean lake of old, so that the Christian,

"With Christ in the vessel,
Can smile at the storm."

2. *There is his inexhaustible resources to help.* "He will not fail thee." He not only gives his presence, but also supplies all need. If thou art walking in darkness, He is the Fountain of Light and Life; if in distress, He is the source of all consolation; if in trouble, He is "a present help in time of trouble." The treasures of providence, of grace, and of glory, are accessible. Hence thou art exhorted to open thy mouth wide in prayer, do not ask simply for a drop when there is an ocean in reserve, or for a crumb when the royal table is replenished with plenty, and Paradise filled with riches. The treasures of earth often fail. The stores treasured up in Egypt of old, during the years of plenty, though so great that the numbering was dispersed with, yet they were exhausted during the seven years' famine, but the rich provi-

sions in the storehouse of mercy are inexhaustible. True, the famine of sin has lasted nearly six thousand years, and millions have been supplied without money and without price, yet it has not failed. God's resources of grace are as full as ever.

His power and love also are undiminished, the power of friends often fails, when there is a willing heart, means are inadequate to render aid. History mentions of a father who, when his child fell into a cauldron of boiling oil, dipped down his hand to raise his son up from his dangerous state, but in the act of raising his son, the burning fluid paralyzed and deadened his arm, so that from inability, his son was left to fall back and perish by his side. The father possessed a loving heart, but the means failed. But not so with regard to divine aid. Humanity had fallen into a worse position, but the arm of love and mercy was made bare by bringing salvation through the bleeding Saviour on Calvary, and from the bottom of the horrible pit and the miry clay millions have been raised who are now in glory—yea, thousands more are already raised on the rock through grace, and shall ultimately be raised to walk the golden streets of the New Jerusalem in glory, whilst the arm of our Heavenly Father has not failed, but is as potent as ever. Death may have frozen the blood, paralyzed the arm, and stopped the throbbing heart to beat, of many a tender father and loving mother, but God is always the same. He will not fail thee.

"In the furnace God may try thee,
There to bring thee forth more bright,
But can never cease to love thee,
Thou art ever in his sight."

3. *His faithfulness is also engaged.* As a further encouragement "nor forsake thee." How endearing the inducement, men may prove faithless, friends may forsake, but God never will abandon his true servants. David says, "I have been young and now am old," hence the opportunity of witnessing many changes, "yet," he says, "I have never seen the righteous forsaken, or his seed begging bread." Nay, his promise is, "I will never leave thee nor forsake thee."

Cardinal Wolsey had to complain in his declining years of the unfaithfulness of the king in a period when aid was most needed, and amidst tears and wailing made the memorable confession, "If I had served God as diligently as I have served the

king, He would not have given me over in my grey hairs." Nay, if it was the manner of King Henry VIII., it is not the manner of our King and our God, the first and the last—He is faithful to the end. How consoling the truth, "the mountains shall depart, and the hills be removed," etc., "but my lovingkindness shall not depart from thee."

This is not poetical fiction, but a palpable fact actually experienced by Joshua at the Jordan, though its banks were flooded from the melted snows of Lebanon. Still, when the priests touched the stream, the waters divided and the passage was made; at Jericho, too, the ramparts fell down, nothing failed that God had promised. Samuel, David, Isaiah, and Paul—all have proved his faithfulness and love. Our friends and forefathers, gone before all, dying in the faith, found the Great High Priest present, even in the river of death, and landing them safe to the Canaan of rest and everlasting glory. Let this passage of Scripture stimulate the Christian in God's service, to do and bear all his righteous will in this world that heaven may be his portion at last.

Let the sinner consider the folly and danger of resisting such a glorious Being, and earnestly pray that God's Spirit may influence the heart to enter his service without delay, and vigorously advance in the divine life, relying upon all-sufficient grace.

EVENJOB RADNOR.

THE ATLANTIC TELEGRAPH CABLE.

BY W. POOLE BALFERN.

"Brief messages were sent through the cable in the course of the day, the time occupied in travelling through the immense coil of 2300 miles being about four minutes."—*Daily Paper.*

THIS was a wonderful result, and a no less magnificent expression of man's intellectual strength and resources, that by skilful working and wise arrangement and adjustment of his material, he should be able to attach his thoughts to one of the most subtle fluids in nature, and shoot them along with the swiftness of the lightning's flash; that he should be able to bring so many varied materials and processes to so perfect and beautiful a unity in the production of this intelligent and beneficent result is a lofty triumph for reason, perseverance, and industry indeed. And can we suppose that He

who is the author of man's reason, will be outdone by his creatures? Impossible; though life and all the events of time may appear to us like broken and tangled thread, having no coherence or unity, yet of this we may be assured, that to the eye of God and in fact, they all form but one huge coil of wise, immutable, and indissoluble purpose girdling this world, and all worlds, running with imperishable strength all through time and eternity itself, through which his great and godlike thoughts pass and repass with the swiftness of light accomplishing the purposes of his heart, and bringing all things into divine accordance with the issue of his infinite will.

If man, however, can put such varied instrumentality under tribute in the expression of his thoughts, and pass his very mind through such varied materials, where then, within the limits of this visible creation can there possibly be found any instrumentality or materials through which God cannot speak, and through which He cannot communicate his thoughts to those who may be willing to learn?

Homer is supposed by some to have written the finest epic poem the world has ever seen; but we think that after all it has been reserved to the workers and men of science of modern times, to make *the* greatest; and in the Atlantic cable we behold that consummation. How grand and magnificent to behold the universe girdled by this mystic coil; to see the currents of fresh human thought perpetually circling round it, and this vast world itself pulsating, so to speak, with the varied expressions of human intelligence and feeling. Truly this world will gather a fresh interest to itself indeed, when embraced by this truly auriferous zone. How interesting to contemplate it as the vast spinal cord of a mighty system of intelligent communication, interlacing and connecting all lands and people; to behold it stretching itself over vast continents, fruitful fields, and

barren wastes; now lost in vast solitudes, anon spanning mighty precipices, borne as by the wing of an angel; now in social juxtaposition with its kindred and friends at the railway-station in the heart of a populous city, again lost in a neighbouring field; buried again beneath the bed of a mighty river, appearing once more to traverse the summit of some lofty mountain, finally to lose itself as for ever in the secret depths of the great ocean; in all these varied wanderings 'mid many men and climes, invincibly true to its good and great purpose, as a vehicle of thought, an intellectual exponent; bearing faithfully amid all its changes in winter and summer the great burden of man's restless fevered brain, the merchant's news, the patriot's hopes, the widow's tears, the orphan's hope, a nation's joy, a mourner's grief.

How wonderful now does the silence of this huge mystic coil speak; what a vast page of the world's biography it already exhibits; what volumes of its future history will it bring to us through the secret depths of the sea, and write as in words of fire for ever! Wondrous coil! we look at thee almost with awe. How many hearts will thy words heal, how many break? to how many wilt thou carry mountains of wealth, to how many poverty and despair? how wilt thou stir the nations to strife or hush them to peace.

Wondrous cable! What unnumbered events lie slumbering in thy silent coils; how the great heart of the world seems to wait to pour forth its pent-up utterances through thy silent lips. God speed thee on thy voyage, and may the Great Master and King of the universe grant that through thine effective and intelligent ministration, myriads of human hearts may be so bound together in the bond of peace and amity as to make war an impossibility, and strife among nations for war a thing of the past!

Hammersmith.

Tales and Sketches Illustrative of Christian Life.

HARVESTING.

EVERYBODY is glad in the harvest time. It is such a time of blessing; so many hearts are lifted up in thankfulness to the God who has given his sun and shower in one time, and brought the fruits of the earth to perfection. Rich and poor may alike join in the song, "The eyes of all wait upon Thee, Thou givest them their meat in due season."

Of course there are cares, and sorrows, and anxieties, even in the harvest time—our burdens are as heavy as we can bear them, without any reference to the time of the year. And sometimes there is an increase of trouble when we least expect it.

It had been a fine summer, and the harvest of 18—drew near. The farmers were in good spirits, everyone expected to do well, and have filled barns; and the poor man looked forward to his cheap loaf with very great satisfaction.

Stephen Smith was a farmer in a small way. He had had many a struggle to maintain his farm and keep his wife and children in comfort. It had been uphill work with him for many years, but now that the crops were in such good condition and the harvest bade fair to be better than the average, he was looking up and rejoicing.

"We will begin to-morrow," he said one night, to his men, "we have fine weather, and will lose no time, no one can tell how soon a change may come."

They did begin on the morrow, and Farmer Smith had his corn about half cut when the weather became wet, and thoroughly unsettled. Day after day there were either showers, or continuous rains; day after day he looked at the weather-glass and rode over his field with a very sad and woe-begone countenance. The sheaves were soaking, the ground sodden beneath them, and still the rain kept steadily on.

"I have given up hope now," he said to his wife one day; "where is the use of noping, when nothing comes but disappointment."

"Do not give up praying, Stephen," said she.

"Well, and what good will that do? Every day since we sowed that corn, I have prayed that it might be a good harvest and that I might be enabled to pay every man his due. You don't know how I have looked forward to this, how I have watched and waited, and trusted and prayed—aye and I believed as well."

"But now is the time for faith."

Stephen thought over this last remark when next he rode among his corn, and he was forced to acknowledge the truth of it. It was no great trial of faith, when the sun shone and all went well, but now—

Smith was a Christian man, and strove to do the right. He prayed once more, and this time it was "Lord, give me faith to trust Thee."

And *that* prayer was answered. "It will be all right somehow," he said to himself when the mornings were wet and the evenings foggy. "It will be all made up to us, wife;" and she was sure of it, though her own heart was heavy, and her smile very forced sometimes.

Well, the weather changed at last, and the corn was gathered in, and it was found that after all it did not seem to be at all injured. Smith had never before such corn as he took to the market that year, he had never realized such good prices, had never felt his heart so turned to the Father of all good.

The first of September does not find us all joyous. It is not necessary that we should be farmers to know what sorrow and disappointment are. The rain has fallen on our harvest and threatened to destroy it. We are looking forward to the winter with much quaking. We are afraid to trust now the trying time has come. We too, have been praying, and striving, and hoping all in vain.

Oh, cannot we also have faith in God? Shall we not also be sure that "it shall be made right for us"? Let us go to our Father once more in our fear and regret, and "all will be well."

A SKETCH OF THE LIFE AND LABOURS OF MR. W. H. BAYLIS, OF BILSTON.

BY REV. W. JACKSON.

WHEN we bless and try to perpetuate the memory of the just, we act in harmony with the decree of heaven, "The righteous shall be had in everlasting remembrance." When we impartially record the lives of the pious dead, we act in harmony with inspired biographers, for they always make us feel that "the best of men are but men at best." When we extol the Redeemer in our admiration of sainted believers, we act in harmony with the gospel rule, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." The devout reader will not fail to magnify the Saviour in the subject of the following sketch. The Redeemer is visible in his character for he was conformed to the image of the son of God; in his life, for Jesus lived in him; in his spirit, for the meekness and gentleness of Christ adorned him; in his devotedness, for the love of Christ constrained him; and in his disinterestedness, for he found it more blessed to give than to receive.

But it will be necessary to look at him in a five-fold aspect, in order to discover the excellences which beautified his private and public life, and to estimate the worth of his character and labours.

I. *As a Christian.* No one that knew him could doubt the sincerity and superiority of his piety. He professed to love the Saviour, and he did not love in word, neither in tongue, but in deed and in truth. He professed to believe in Jesus, and he held the beginning of his confidence steadfast unto the end. He professed to be dead unto the world, but alive unto God, and he faithfully walked in newness of life. He professed to be a stranger and a pilgrim on the earth, and he faithfully pursued his course towards the abiding city.

He professed to be a soldier of the cross, and he faithfully fought the good fight until the Redeemer crowned him with victory. He professed to be a runner in the heavenly race, and he faithfully laid aside every weight, and so ran as to obtain the prize. He earnestly maintained that the righteous shall hold on his way, and finally appear in Zion before God, and he as faithfully adorned that doctrine by a

long life of uniform Christian consistency. It pleased God to convert him while very young. At the early age of about sixteen he was publicly baptized on a profession of his faith, by Mr. Finch, who was pastor of the church at Bilston, in the year 1807. From that period up to the close of his earthly course, in the present year, the grace of God reigned in him through righteousness, unto eternal life. *He valued the means of grace above many.* He could not spend any portion of the Sabbath either in paying visits or in receiving visitors. He could not idle away any of its precious hours. Trifles could not keep him from the house of God, in which he desired to dwell all the days of his life. He could not live in the neglect of week night services. When he was so deaf that he could not hear the brethren pray, he would not consent to stay at home, for he said, "If I can get no good, my example may do some good."

He bowed to the will of God above many. He had several painful afflictions, but was graciously preserved from indulging a repining spirit. On one occasion he lost £3000 in mining operations, but he was never heard to drop a murmuring word. He has been heard to speak of that loss with as much cheerfulness, as if it had been as great a gain. And he doubtless felt he was a gainer by the loss, for we know that all things work together for good to them that love God, and to them that are called according to his purpose.

He cultivated the grace of humility above many. His reverence for God was so potent in its influence that he was constrained to regard himself as the least of all saints; yea, as the very chief of sinners. It was far more congenial to his nature to condescend to men of low estate, than to mind high things. He was taught of God to esteem others more highly than himself. He was remarkable for his nonconformity to the world. His character was of the puritanical type, and there was a great charm in its simplicity which won the admiration and praise of a large circle of acquaintance.

II. *As a Baptist.* He was born and cradled among the Baptists. His father was a member of the church at the Dark House, and for some years pastor of the church at Willenhall. It was at his father's house that it was determined to found a Baptist interest in Bilston. His father

was one of the first trustees of the chapel. But Mr. Baylis was not a Baptist by the force of circumstances and education merely. He knew the truth, and the truth made him free. He could give a reason of the hope that was in him with meekness and fear. He was never ashamed to admit that he belonged to the sect which is everywhere spoken against. He was fond of saying, "I am a Baptist to the back bone." No, lo here or lo there could turn him aside. He was so firmly planted and grounded in Baptist soil that no storm could uproot him.

III. *As a Friend.* It was not in his nature to play fast and loose. It is said that mica is transparent when viewed on one side, and opaque when viewed on the other. Not so was our departed friend. There was a thorough transparency about him, which could not fail to win the esteem and confidence of those who knew him. It was not possible for him to cry hosanna one day and crucify the next. As many of the friends of his youth as survived, were the friends of his old age. Those whom he gathered round him in fair weather he did not desert in foul. His friendship was never like the babbling brook, which now overflows its banks so that a giant hesitates to cross it, and now runs so shallow that a child is not afraid to play in it; but it resembled the deep, flowing river which pursues a noiseless course, distributes blessings on every side, and finally empties itself into the ocean.

IV. *In his secular calling.* He was a man under authority, and admirably served his generation by the will of God. When a youth he entered a situation which he continued to fill with credit to himself and satisfaction to his employers to the last. During the course of nearly sixty years an angry word was never exchanged between them; and only one mistake was made, and that was of so trifling a nature that it was easily rectified. Mr. Baylis rightly understood, and practically illustrated the meaning of the words of the apostle, "Not slothful in business, fervent in spirit, serving the Lord." With him business was for God. He served with good will as to the Lord, and not to men. On the very last morning of his life, although exceedingly unwell, he rose early to fulfil an appointment with his employer, and he could not be dissuaded from doing so. He was so strictly conscientious and faithful, that he

may almost be said to have died a martyr to his principles.

V. *In the Lord's work.* His first sphere of labour was the Sabbath school, where he was employed first as a teacher, and afterwards as a superintendent. The school was to him, and several young men besides, a kind of college or training institution, in which they exercised their gifts under the superintendence and tuition of the pastor, and other experienced brethren. By degrees he was sent into the ministry. The Church heard him preach with satisfaction, and encouraged him to do the work of an evangelist. His ministry being generally approved, he was called to itinerate many of the towns and villages of South Staffordshire, and to supply the pulpits of neighbouring churches.

In 1812, he was chosen deacon; in 1821 he was appointed co-pastor with Mr. Wassel at Willenhall; in 1839 he was the principal means of establishing the Baptist cause in the town of Wednesbury. In those places his labours were extensively blessed of God, to the conversion of sinners and the edification of the body of Christ. For about two years he rendered valuable services to the church at Wolverhampton, which then met in Cannon-street.

The Divine Master having both endowed him with a benevolent disposition, and placed him in good circumstances, he laboured in word and doctrine, without being chargeable to any, and was always as ready to contribute of his substance to further the interests of Zion, as he was to give his personal services. When the chapel at Bilston, at which he was an elder during the last part of his life, was remodelled and enlarged in 1860, he was one of the largest subscribers. In 1861, he proposed the erection of a lecture-hall, and generously gave the shell of the building, which cost him at least fifty pounds.

One of the last public acts of his life was to take a lively and energetic part in getting up a bazaar for the liquidation of the debt on the place of worship to which he belonged.

The day preceding his death he was unusually well and exceedingly happy. He heard his pastor preach two sermons, and was present at the Lord's Supper. All the services were deeply interesting and profitable to his soul. Before retiring to rest at night, he conversed in a very animated and heavenly strain with his beloved

Christian partner about the blessed seasons he had enjoyed in the sanctuary. His last audible prayer, with which he closed the day indicated his nearness to the better world. In the night he was taken ill, as he had often been attacked before. He rose, however, at an early hour, hoping to be able to discharge the ordinary duties of the day; but before eight o'clock in the morning his spirit took its flight to the celestial paradise in the 77th year of his age. This unexpected event spread a gloom over his family and the church, and led many besides to exclaim, "A great man and a prince has this day fallen in Israel."

His funeral sermon was preached by his pastor from the words, "He was a faithful man and feared God above many." The commodious chapel was far too small to contain all who sought admission on the occasion. The following lines, written by one of the members, have been printed and extensively circulated:—

His course is run, a good long course is run;
The goal is reached, a crown of glory won;
The strife of battle's o'er, and victory gained;
Now rests in peace the soul that once was pained
By sin's contagion.

"Who and whence are they,
Arrayed in white, that worship night and day,
With palm in hand, before the throne of God?"
"These all have washed their robes in Jesus'
blood,
And passed through tribulation sore and long;
Therefore compose they this triumphant throng."

And thou art one of that exulting host,
Who make the Lamb that once was slain their
boast;
And while the glory thus to God is given,
Thy happy soul drinks in the bliss of heaven.

Thy toils were constant in the Master's cause,
To act thyself, and teach his holy laws;
And here thy faith in trial firmly stood—
That God would turn all evil into good:
"Though Jacob judged all things against him bent,
Yet, all for good the wise Disposer meant;
And when the news of Joseph's life he heard,
His soul was led to bless and praise the Lord."

Believing thus in Heaven's unchanging love,
And that unerring Wisdom rules above,
'Twas thine to argue from the sacred page,
That, blessed are the men from age to age,
Who put their trust in God, and make his law
Their rule of faith and work; who comfort draw,
And strength, and courage, from the hallowed
tome;
Whose guide the Spirit is, and heaven their home.

And precious was thy doctrine to the soul,
As safety when the foaming billows roll;
Refreshing to the spirit worn with toil,
As dew in summer to the parched soil!
Or, as the honey dropping to the ground,
Which Jonathan the weary warrior found.

But silent is thy voice; thy work is done;
Earth's troubles o'er: the rest of heaven begun.
No more a tear shall dim thy sparkling eye,
Nor leaden-weighted sorrow move a sigh.

Fatigue nor pain thy service shall molest;
But with immortal zeal and vigour blest,
Thy willing soul, in worlds divinely bright,
Shall serve for ever with renewed delight.

Reviews.

The Higher Ministry of Nature; or, the Bearing of Creation on the truth and Mission of Christianity. In Seven Lectures. By GEORGE S. INGRAM. London: Elliot Stock.

THESE Lectures are admirable in every respect. The themes are not of the every-day order, and the thoroughly intelligent and practical discussion of them leave nothing to be desired. The analogies of Nature and Bible teaching are presented in a beautiful and forcible manner, and the Lectures abound with striking thoughts and appropriate illustrations, and are expressed in a plain but agreeable style. There is no verbosity, no dry or stale expositions; but the subjects are well thought out and vividly presented to the mind of the reader. Mr. Ingram's volume deserves a wide circulation, and one who can write so well will not fail to have appreciating readers. We

add the volume is printed with good type and substantially yet tastefully bound.

The Pilgrim's Progress. By JOHN BUNYAN. Unabridged. Sunday Scholars' Edition. London: The Book Society, 19, Paternoster Row.

BUNYAN'S immortal work, three hundred and eighty-four pages for One Penny! Surely every Sunday scholar in Great Britain will have a copy. This surpasses all we have ever seen or heard of in cheap religious literature!

A New System of Health and Medicine. The Antiseptic Treatment. By Dr. W. EVANS. London: Houlston and Wright; and Bailliere, Regent Street.

A SMALL book on a most important subject, and

one which ought to be read and pondered, and to us it appears based on the principles of science and common sense, and as such we ask health-seekers to read it by all means.

A Sunday School Dictionary. With an Address to Teachers. By WM. PARKS, B.A., Rector of Openshaw, Manchester. London: W. H. Colingridge.

A SIXPENNY Manual well adapted to the purpose expressed on the title. Brief, clear, and as a whole, thoroughly reliable in its definitions. We heartily wish it success.

Of Single Sermons we confidently commend the following to our readers:—

Clifton Sermons. By SEPTIMUS SEARS. London: Houlston and Wright. Nos. 7 and 8.

Go to Joseph. By Rev. J. E. CRACKNELL, J. Paul, 1, Chapterhouse Court.

The Memorials of our Fathers. A Centenary Discourse. By J. T. BROWN, Northampton. London: Jackson, Walford, and Co.

APPROPRIATE, eloquent, and deeply interesting.

Christ's Baptism of Suffering. By Rev. JAS. WILLIAMS. Preached at Brecon. The Association Discourse.

Honour to whom Honour is Due; or, the Church's Manual of Duty to the Pastor. By Rev. W. ISAAC, Ealing. London: Elliot Stock.

GOOD and of permanent interest.

The Methodist Class Meeting. By the Rev. JAS. RIGG. London: Elliot Stock.

IMPORTANT to all Methodists, and other denominations may read it with profit.

Words to the Select Music for the Young. London: Sunday School Union.

OF acknowledged excellence, and should be in all our schools.

Thoughts for Our Homes. By T. H. London: 14, Princess Street, Hanover Square.

A REALLY good book; worth twenty times its price—Three-pence. This is the Second Edition of 5000.

Blunt Iron. By GILES HESTER, Minister of Cemetery Chapel, Sheffield.

HERE is a capital Lecture on the evils of Ignorance and the value of Sabbath schools. Mr. Hester is an acknowledged wit, and his racy discourse is first rate. The price is *One Penny*, but there is no London publisher. How inconceivably absurd. Mr. D. J. Ingham, of Sheffield, however, will supply it.

Idle Dick's Fall. The Eighth of a Series of Stories for Sunday Schools. London: Elliot Stock.

WORTHY of a large circulation.

BAPTISMAL PAMPHLETS.

Baptists: their Existence and Present Necessity. The Address of Dr. ANGUS at the last Session of the Baptist Mission. London: Elliot Stock.

A SUBJECT of vast importance, requiring judgment, deliberation, and faithfulness in its author; and in each of these respects doing great credit to the writer.

"*Dipping not Baptism.*" As yet Unanswered. etc. By Rev. JAMES GALL. Edinburgh: Gall and Inglis; London: Houlston and Wright.

THIS is intended as a reply to Rev. F. Johnstone's Lectures on Baptism. The writer most piously regrets that late revivals have been arrested by Baptist controversy, and styles Mr. Johnstone's lectures kindred with the fanatical zeal of the early Judaizing teachers. We imagined from reading the Acts, that the early Christian revivals of religion were connected with the Baptisms of thousands of the converted; but in Scotland they wish to have revivals high and dry, and are angry with those who would have them to conform to primitive usage. Well there is no accounting for the varieties of opinions people hold, but Rev. Jas. Gall is very naughty and equally presumptuous in setting himself up against nearly all the learned theologians of every age and sect, and writing a pamphlet with the singularly foolish and incorrect headline, "*Dipping not Baptism!*" His theological hydrophobia has diseased his critical vision.

The Subject of Baptism further Considered. London: Hall, Smart, and Allen, Paternoster Row.

A SERIOUS and edifying pamphlet, and free from all bitterness of expression.

PERIODICALS FOR AUGUST.

WE can speak most favourably of *The Baptist Magazine* for August, and equally so of the *Sword and Trowel*, which seems sharper and brighter for wear. *Old Truths*, edited by Mr. Cox, is well-sustained and true to its special views. *The Missing Link*, ever acceptable and interesting. *Ragged-School Union Magazine*, faithful to its calling. *Sunday Teachers' Treasury* is invaluable. *The Sower and Little Gleaner*, ever welcome. *Quarterly Report of the German Baptist Mission*, crammed with striking facts and interesting details of the progress of the mission. *Mothers' Treasury*, literally true to its title, and thoroughly good. *The Gardener's Magazine*, etc., by Shirley Hibberd, Esq.; a positive encyclopædia of all that is

worth knowing by gardeners, florists, botanists, bee-keepers, etc. *Old Jonathan*, which seems to improve with age. Rev. T. W. Medhurst, of Glasgow, has written four more valuable Tracts,

"The Unsearchable Riches of Christ," No. 886; "Whosoever," No. 902; "Open unto Jesus," No. 905; "The Sabbath," No. 912. Published by the Weekly Tract Society, 62, Paternoster Row.

Poetry.

THE THREE GARDENS.

PART II.—GETHESEMANE.

To sacred, lone Gethsemane
We would in thought repair,
And with the Spirit's vision see
The suffering Saviour there.
His followers are in slumber bound
(E'en Peter with the rest),
While Jesus kneels upon the ground,
With agony oppress.

Oh, who can tell the anguish sore
Of his most righteous soul,
That causes sweat through every pore
Like drops of blood to roll!
He fears the cup, the wrath of God,
That He must drink alone,
Yet cries, while prostrate on the sod,
"Father, thy will be done."

But see, among the olive-trees,
The gleam of spear and sword!
An armed band is come to seize
The unresisting Lord.
The traitor Judas at their head
Steps forward to betray,
And like a lamb to slaughter led,
Jesus is led away;

Yes, led away to die for all
The loved and chosen seed,
Ruined and lost in Adam's fall,
Ah, this was love indeed!
Lord, as we see thy grief and smart
In sad Gethsemane,
Oh may thy Spirit to the heart
Whisper "It was for thee."

Wellingboro'.

THEODORA.

THE PROMISES OF GOD.

LIGHT for the darkest days!
Cheer for the spirit in its loneliness—
Instead of sighs, triumphal songs of praise,
The Christian's road to bliss.

He bindeth on his heart
God's glorious promises in golden lines;
He has the Friend in heaven to heal each smart,
Always the promise shines.

No fear of coming ill
Need press on him who is God's favourite;
The promise says, Lo, I am with thee still,
In day and darkest night.

And "I will comfort thee,"
Is true to-day though years have passed
away;
The Father careth still as tenderly,
And still his love hath sway.

Even in death's deep gloom,
The Christian need not faint nor be dismayed,
A voice speaks 'mid the silence of the tomb,
'Tis I, be not afraid.

O promises of God,
We need ye as we journey on our way,
Still lead us where the Saviour's feet have trod,
Still teach us day by day.

MARIANNE FARNINGHAM.

THE GLADNESS OF HARVEST.

"Thou hast made him exceedingly glad with
thy countenance."—Psalm xxi. 6.

THE hills re-echo with the nation's gladness,
The earth is caroling a hymn sublime,
God's creatures for awhile forget their sadness,
It is the autumn rich, the harvest time.

What makes the world so glad? The Lord hath
spoken,
And yet once more pronounced it "very good,"
Hath given his children yet another token,
And satisfied them with their daily food.

The little children skip among the stubble,
And pick the ears from off the whitened field,
And e'er their parents lose their greatest trouble,
For that the harvest brings a bounteous yield.

What God has given that his children gather,
Oh, sweetly should they sing his lofty praise,
He is the God of love, the tender Father,
His hand is over them through all their days.

So God be thanked, amid the common gladness,
Thank that He maketh there his face to shine,
And may the sons of men forget their sadness,
And trust and love their constant Friend divine.

"HERE WE HAVE NO CONTINUING CITY."

HEB. xiii. 14.

WE'RE no abiding city here,
This earth is not our home;
We seek a country far above
The blue ethereal dome.

We would not always stay below,
'Mid sorrow, care, and strife;
But soar aloft, where sin and death
Are swallowed up in life.

We're only travellers, on our way
To more congenial skies;
Nor care how soon our longing souls
From earth to heaven may rise.

Then tempt us not, vain toys of earth,
Nor pleasure spread her snare;
Our richest treasures are in heaven,
And our fond hearts are there.

Bilston.

Denominational Intelligence.

MINISTERIAL CHANGES.

SOUTHWELL, NOTTS.—The Rev. J. Shaw, late of Whitstone, has accepted the pastorate of this church.

BETHEL, MERTHYR-TYDVIL.—On July 31st the Rev. W. Davies, late of Holyhead, was publicly recognized as pastor of this church.

KENTISHWARE, DEVON, SAINT HILL.—The Rev. G. Binney has accepted the pastorate of this church and entered upon his labours on the 6th August.

ATEBERTON.—Rev. H. Hall, of Bacup, has accepted the pastorate of this church.

NEWCASTLE-ON-TYNE, RYE HILL.—The Rev. T. H. Pattison, of Regent's Park College, has accepted the pastorate.

The Rev. T. Clarkson Finch has received a unanimous invitation to the pastorate of the church at Bridport, Dorsetshire.

The Rev. G. Winslow Bannister, late of Regent's Park College, has accepted the unanimous invitation of the church assembling in the Lower Meeting-house, Amersham, Bucks.

RESIGNATIONS.

The Rev. G. H. M. Read having resigned the pastorate of the Baptist church at Garway, Herefordshire, has returned to Trowbridge, Wiltshire.

RECOGNITION SERVICES.

A recognition service in connection with the settlement of Rev. E. Edwards, late of New Milford, was held at Hartlepool, Durham, on Tuesday, August 8. After tea, the public meeting was addressed by the Revs. J. Charter, West Hartlepool, the pastor elect; W. Walter, Newcastle-upon-Tyne; W. Leng, Stockton; S. Howells, Middlesborough; and some ministers of other denominations in the town. The Rev. W. Bontems, Middlesborough, presided.

A recognition service has been held at Bethel, Merthyr-Tydvil, in connection with the settle-

ment of the Rev. W. Davies (late of Holyhead). The usual questions were asked by the Rev. C. Griffiths, Zion. An address was delivered by Mr. Griffiths, on "The Nature of a Christian Church." The Rev. J. Evans, Abercarnid, preached on the duty of a pastor, and Dr. Jones, Tabernacle, preached on the duty of the church towards the pastor. Addresses of a congratulatory character were given by Rev. J. G. Philips, Enon; Rev. O. W. James, Hebron Dowlais; and the Rev. C. Griffiths, Zion.

ORDINATION SERVICES.

On Sunday, 9th July, Mr. S. Crabb, from Mr. Spurgeon's College, was ordained pastor of the Baptist church, Aberchirder, Banffshire, N. B. The Rev. W. Tulloch, Edinburgh, put the usual questions; having received satisfactory answers, offered the dedicatory prayer. He then preached on the duties of the pastor to himself and to the flock of his charge. The Rev. James Macfarlane, Elgin, addressed the church on its duties to the pastor. In the evening, Mr. Macfarlane preached and Mr. Tulloch gave a short address. On Tuesday, 11th inst., a social tea-meeting was held. The Rev. S. Crabb presided, and addresses were delivered by the Revs. W. Tulloch and J. Macfarlane; and by Messrs. Alexander and Bodie.

OPENING SERVICES.

The opening services of the Canterbury Road Chapel, Kilburn, took place on the 27th of July, when the chapel was well filled. The Rev. J. A. Spurgeon preached. The preachers for the following Sunday were the Rev. Jabez Burns, D.D., in the morning, Rev. W. G. Lewis in the afternoon, and the Rev. Henry Christopherson in the evening. On Monday a tea and public meeting was held in the chapel, when tables were gratuitously provided by lady friends for upwards of 200 persons. George Axton, Esq., presided. The Rev. T. Hall, the pastor, gave a brief verbal statement of pecuniary matters; after which, most cheering addresses were delivered by the Revs. Jabez

Burns, D.D., J. C. Galloway, M.A., W. Stott, J. B. Wright, and H. Tarrant, Esq. The Hon. and Rev. B. W. Noel, M.A., preached on Thursday, and these interesting services were brought to a conclusion on Sunday, August 6, by discourses from Rev. John Clifford, and Rev. Joseph Angus, D.D., Principal of Regent's Park College. The ordinance of the Lord's Supper was afterwards administered, when Dr. Angus presided, assisted by the pastor of the church. The collections, including the profits of the tea, amounted to nearly £50. The total cost of the chapel, including boundary-walls, etc., will be £1100. Only about one-half of this sum has been raised.

At Great Berkhamstead, on Tuesday, August 1, and following Sunday, services were held in connection with the opening of a new chapel. The old chapel was built in 1722. It was, however, very inconvenient, and in a bad situation. The new chapel is a beautiful structure. It is in the decorated style of early English architecture. At the south-west corner is a tower and a very elegant white stone spire, the height of which is 90 feet. The chapel contains sittings for near 600 persons. There is no pulpit, but a platform, with the minister's table and chairs. The roof is lofty and handsome; it is of stained timber, open to the ridge, with white plaster between the rafters. At the rear of the chapel are large and commodious school-rooms adjoining, of a corresponding style of architecture. The cost of the chapel and school-rooms is considerably under £2000, including the site. Some of the materials of the old chapel were used in the new, and the actual expense will be about £1600. On Tuesday, the Rev. Dr. Burns, of London, preached in the morning, and the Rev. D. Katterns, of Hackney, in the evening. A public dinner and tea were provided in the school-room, of which several hundreds partook. The Rev. J. Lawton, the minister of the chapel, stated that by long-continued efforts they had raised for the building fund £1004. The collections on the opening day amounted to £95. On Sunday, Mr. Lawton preached in the morning, and the Rev. T. Goadby, B.A., of London, in the afternoon and evening. The evening congregations of both Tuesday and Sunday were very crowded. On Sunday the amount collected was £23 7s. The pecuniary result of the opening services is about £130, which leaves ample scope for future liberality.

The old Baptist chapel, Sharnbrook, Bedfordshire, has now disappeared, and an enlarged one taken its place. The style of architecture is of Venetian character; the exterior front is of white brick, with coloured arches and cornice; the side walls are built of native stone; the interior is fitted up with open seats, platform, and open roof; the gallery-fronts of chaste open ironwork. In the rear is a school-room and vestry for minister and

deacons; the baptistry is in part of the platform. On the right of the school-room, there is to be a building fitted with copper and fire-place, also for coals and wood, etc. The total cost will be about £650. The reopening service commenced on the morning of Tuesday, July 13, at eleven, by the pastor, Mr. A. Peet, offering prayer for the glory of God to dwell in the house; the hymns were read by Mr. G. Wyard, of London, and Mr. J. S. Wyard, of St. Neots. The preacher was Mr. Wells, of Surrey Tabernacle, London. The afternoon service commenced at two; Mr. Wells was again the preacher. Mr. Wyard, sen., prayed; Mr. Ward and Mr. Willis assisted the pastor in reading the hymns. The evening service commenced at a quarter past six. Mr. J. Foreman, of London, was the preacher; Mr. Wyard, of St. Neots, read and prayed; Mr. Kitchen, of Ringstead, and Mr. Wilson, of Risely, assisted in reading the hymns. The following ministers were also present:—Mr. Corby, of Badwell, Mr. Dexter, of Thurlleigh, and Mr. Sharp, late of Wellingborough. A goodly number sat down to dinner, and nearly 500 to tea. The proceeds of the day amounted to £178 5s. A fire-proof safe, in which to deposit the deeds of the chapel, is given by Mr. J. Ward, of Souldrop, one of Mr. Peet's congregation, who gave £75 during the day, and promised £200 towards the £250 still required by the church, so that no debt may remain; also pulpit Bible, and hymn-books.

LAYING FOUNDATION-STONES.

LEICESTER, VICTORIA ROAD.—The memorial stone of the above edifice was laid on Thursday, August 3rd, by Sir S. Morton Peto, Bart., M.P. The weather proving most unfavourable, the trowel was at once presented by R. Harris, Esq., and the formality of laying the stone by Sir Morton was proceeded with. The assembly then proceeded to a shed which had been provided for the occasion, and addresses were delivered by Sir Morton Peto, J. D. Harris, Esq., M.P., the Rev. W. Brock, J. P. Mursell, T. Lomas, T. Stevenson, and W. Woods. The following gentlemen also took part in the ceremony:—Rev. W. Wilkinson, and E. G. Cecil, Messrs. G. Vicars, T. G. Rust, and J. Barnes. Notwithstanding the incessant rain the assembly remained and evinced great interest in the proceedings. The amount collected on the spot was £205 10s. The style of the building will be Gothic in its best form, and is intended for the accommodation of a new Baptist church, formed on open communion principles. It is designed to seat 1050 persons, and the entire estimated cost of erection, etc., is between £7000 and £8000, towards which £4500 are already realized.

The foundation-stone of the Baptist chapel, Drummond Road, Bermondsey, was laid by the Rev. C. H. Spurgeon, on Friday, August 4. It is

intended, with side galleries, to hold about 600 persons, and is being built under the auspices of the Rev. C. H. Spurgeon, who is engaged to provide a sum of £500 towards its erection, £500 more being contributed by friends connected with the Metropolitan Tabernacle. The total cost of the chapel, complete, will be £1500, so that the sum of £500 will have to be provided by the friends who will be gathered there for worship. Already there is a preaching-station in the neighbourhood, supplied by the students of Mr. Spurgeon's College, with between twenty and thirty communicants, and a Sunday school well attended. Within the last two or three years, an addition has been made to the population of full 10,000 persons, for whom no spiritual accommodation has been provided; the only other place of worship in the neighbourhood being a small iron chapel just erected by the Independents. After singing and prayer, Mr. Spurgeon said: His object in having the chapel built in that neighbourhood was a purely disinterested one. He and his congregation would be as happy in their own Tabernacle, as far as they personally were concerned, as if this chapel had never been contemplated; but, when he looked around and considered the spiritual destitution, he felt constrained to strive to supply the need by every means in his power. It had been said that working men would not listen to the Gospel, but he believed that was a libel on them, and he hoped to see this chapel full of them, for he was sure they were attached to the Bible, and valued their souls as much as any other class. He then called on Mr. William Olney to read the financial report, which was as follows:—That the sum of £850 had been either promised or paid in that afternoon, leaving a further instalment of £250 due from Mr. Spurgeon. The principal contributions and collections were as follows:—Mr. Spurgeon, £250; Mr. Olney, sen., £50; Mr. Murrell, £50; Mr. Downing, £50; Mr. Hellier, £60; Mr. W. Olney, £54; Mr. Stiff, £50; Messrs. Peak, Freen, and Co., by Mr. Mead, £50; collection at Metropolitan Tabernacle, £150; Mr. Mills, £20; collected at Bermondsey, £27; Mr. Carpenter, £11; Mr. C. Brown, £10; Mr. Phillips, £10; and various smaller sums amounting altogether to about £850. After this Mr. Spurgeon called on the Rev. J. Offord, of Kensington Palace-gardens Chapel, and the Rev. J. A. Spurgeon, to address the meeting; and, then, having laid the stone, and prayer having been offered by the Rev. B. Davies, of Greenwich, the company adjourned to tea at the Metropolitan Tabernacle. In the evening a public meeting was held in the lecture-hall of the Tabernacle, presided over by Mr. Spurgeon, when addresses were delivered by Mr. Cowdy, of Arthur Street, Walworth; Mr. Varley, of Notting-hill; Mr. Davies, of Greenwich; Mr. Genders, of Wandsworth; and Mr. John Olney. Mr. Spurgeon congratulated the people on the commencement of the building at

Bermondsey, thanked them for their cordial and hearty co-operation, and told them he hoped soon to engage them in other undertakings of a similar kind, until many destitute localities in the suburbs of London would be supplied with suitable places of worship in connection with the Baptist denomination.

The laying the foundation-stone of the new chapel at Fivehead, Somerset, took place on Wednesday, July 17. The ceremony was performed by Mrs. Read, of North Curry. The Rev. J. Chapel, of Isle Abbots, opened the meeting; Mr. S. Barnard, of Somerton; the Rev. T. Baker, of Burrow-bridge; and Mr. Read, of North Curry, also addressed the audience. The latter gentleman said he did not think they could support a better cause, a chapel having long been needed in the parish of Fivehead. Although he belonged to North Curry, he would give £10 towards the new building. Mr. W. Stuckey, a resident, sent in two £5 notes, and hoped the inhabitants of Fivehead and the adjoining parishes would also liberally support it. Mrs. Read having performed the interesting ceremony of laying the foundation-stone, the Rev. J. Chapel gave out the 373rd hymn. The company then adjourned to the tent and a large barn adjoining, where tea was provided by the ladies, the proceeds being devoted to the building fund. In the evening service was held in the large barn, the lessons being read by the Rev. S. Curtis, of Hatch; and the sermon preached by the Rev. W. Meade, of Somerton. The collection amounted to £15 16s. 6d.; the proceeds of the tea, at which about 300 persons were present, to £15; promised subscription £22—making together, about £53. The cost of the chapel estimated at about £200. Mr. Joseph Corpe, of Devonshire House, Windsor, has kindly given the land and the stone.

PRESENTATION SERVICES.

PETTAH, BAPTIST CHAPEL, COLOMBO, CEYLON.—At a Church Meeting, held on Wednesday evening the 7th June, 1865, one of the deacons, on behalf of the church, addressed the Rev. H. R. Pigott, and presented him with a gold watch and chain, as a token of their esteem to him, and of the appreciation of his labours towards them.

ANNIVERSARY SERVICES.

PLASHET CHAPEL, LANGHARNE, CARMARTHENSHIRE.—The anniversary of the opening was held July 9th. Services were held at 2.30 and 6 p.m. The pastor, the Rev. D. Davis, presided, and excellent sermons were preached in Welsh by the Rev. B. Thomas, of Newcastle Emlyn, and in English, by the Rev. C. B. Ellis, of Pendine, (Moravian). The attendance at both services was overflowing, and the presence of many friends of other denominations, not only testified to the respect and esteem in which the worthy pastor is held, but also showed that the Baptist cause has not lost

ground in the neighbourhood. The collection made towards the liquidation of the debt, proved the earnestness of the members and their liberality in supporting the cause; for though the little chapel will barely hold 200, and the hearers and members are mostly of the poorer classes, yet £40 was the amount declared at the close of the services as having been received, leaving only a balance of debt of £51 15s. 3½d. Mr. and Mrs. Morgan of Brooke, who gave the land, and have done much towards the erection of the building, displayed their usual liberality in providing tea for all who remained between in the services.

PAINSCASTLE, RADNORSHIRE.—On Lord's-day, August 6th, the anniversary of the Sabbath school was held in the above Baptist chapel, when several pieces and dialogues were recited by the scholars. In the evening two sermons were preached by the Rev. C. W. Smith, of Kingston, on the finished work of Christ in the great work of redemption, and on the Christian living on Christ by faith.

MORIAN, RADNORSHIRE.—The Sabbath-school anniversary was held on July the 9th, when three sermons were preached by the Rev. E. Rice, of Crickhowell. Collections were made at the close of each service, towards purchasing books for rewards, and for the use of the school. On a Sabbath afternoon a few weeks previous to our anniversary, our school assembled together, to recite a variety of pieces and dialogues, which was done much to the credit of the teachers and school.

CLUB MOOR, NEAR LIVERPOOL.—July 20, 1865. The third anniversary of this preaching station of "the Liverpool Baptist Preaching Association," was celebrated on the above evening. A goodly number sat down to tea, after which a public meeting was held, presided over by the Rev. Thos. Dawson, president of the association. The meeting was opened by prayer by Mr. Joseph Francom, and after singing, was addressed by the Revs. T. Dawson, F. H. Roberts, T. Durant, and Messrs. W. H. Lockhart, B. Anderton, and G. Worrall. Mr. W. H. Lockhart, secretary, invited the friends to assist in the good work by looking out for suitable situations for preaching stations, which the association would gladly supply with preachers, on communication with him. The meeting, which was a very happy one, was dismissed by the chairman pronouncing the benediction.

On the 23rd of July, the anniversary services of the Baptist chapel, Swineshead, Lincolnshire, were held, when their late pastor, Mr. T. J. Ewing, of Bythorn, preached two sermons. On the following Tuesday, a tea meeting was held, after which Mr. Ewing again preached. The congregations at each service were good, and the meeting of the friends and their late pastor, was most cordial and hearty.

BAPTISMS.

LONDON, Metropolitan Tabernacle.—July 20, Fourteen; August 4, Five; by Mr. Spurgeon.

LONDON, Abbey-road.—August 1, Eight, by Mr. Varley, for the pastor, W. Stott.

— **East-street, Walworth.**—June 25, Twelve, by W. Alderson.

— **Shouldham-street.**—August 20, Four, by W. A. Blake.

— **Upton Chapel, Lambeth-road.**—July 30, Five, by G. D. Evans.

— **Vernon Chapel, King's Cross-road.**—August 3, Eight, by C. B. Sawday.

ASHTON-UNDER-LYNE.—July 30, Two, by Mr. Hughes.

AYLSHAM, Norfolk.—July 27, Two; July 30, Two; by Timothy Harley.

BARKING, Queen's-road.—July 23, One, by D. Taylor.

BILDESTON.—July 30, Two, by H. Knell, from the Rev. C. H. Spurgeon's College.

BINGLEY, Yorks.—June 29, Two, by J. C. Forth.

BIRMINGHAM, Yates-street.—June 21, Three, by J. W. Thomason.

CEYLON, Pettah Chapel, Colombo.—June 11, One, by Rev. H. A. Pigott.

— **Grand Pass Chapel, Colombo.**—May 28, Four; June 11, Four; by Rev. James Silva.

CHATTERIS.—One, by E. J. Silverton; no date given.

CONISTON, Lancashire.—August 13, Two, by Mr. Howells. The candidates were the Rev. J. S. Wardley, Congregational Minister, Bootle, Cumberland, and his wife. Mr. Wardley preached on the occasion from Acts viii. 39, and stated that he had embraced Baptist sentiments as the result of reading and studying the New Testament alone, never having read any work on the subject by any Baptist author. He is now open to invitation from any vacant Baptist church.

DUBLIN, Lower Abbey-street.—July 23, One; August 6, Two; by the pastor, J. Walins.

FRESSINGFIELD.—June 25, Two, by J. Pegg.

GLASGOW, North Frederick-street.—August 6, Three, by T. W. Medhurst.

GOUDHURST, Kent.—July 16, Five, by the pastor, Mr. J. J. Kendon. This being the first baptizing in this place, great interest was felt in the service.

HONSFORTH, Leeds.—July 30, Four, by J. Harper.

IPSWICH, Bethesda.—July 2, Seven, by J. Poock.

LANGLEY, Essex.—August 6, Four, by B. J. Evans; one of the number had been for years a local preacher with the Primitive Methodists.

MINCHINGHAMPTON, Gloucestershire.—August 2, Nine, by H. A. Jones.

NORWICH, St. Peter's Hall, Theatre-street.—January 16, Six; February 5, Eight; March 27, Eleven; May 22, Six; by William N. A. Willis,

A SEARCHING QUESTION.*

A SERMON PREACHED ON SUNDAY EVENING, JANUARY 29TH, 1865, AT THE METROPOLITAN TABERNAACLE, NEWINGTON, BY THE REV. C. H. SPURGEON.

"To whom belondest thou?"—1 Samuel xxx. 13.

THIS question was addressed by David to a young man of Egypt, who was servant to an Amalekite. He had fallen sick, and his master, being in a hurry, had left him to perish in the wilderness alone, and had gone on his way. Had the master taken his servant with him, and nursed him, his own life might have been preserved; but God avenged this poor servant who had been so neglected, by making him the means of discovering to David where his master was, and David's sharp and swift sword soon overtook him and his brother plunderers.

We learn from this question at the very outset that we cannot have servants, or children, or friends without being compromised by them. If we have servants people will be sure to ask the question, "To whom belondest thou?" Should they bear a bad character, or show a bad training, or seem to be so wretched that they betoken a pinching, grasping, grinding, cruel, tyrannical master, people will soon be able to read our characters in our servants' faces. They will say, "To whom belondest thou?" and they will draw their own conclusion as to what the master is from what the servants are. It is more especially fair to do so in the case of a man's children. Some children are very pert, wilful, ill-mannered. Were any one to ask whether there was a rod kept in the house they came from he might be very speedily able to answer "No," and if you pressed the question, "To whom belondest thou?" it would soon be found that they belonged to some self-indulgent parents who were too fond of themselves to take the trouble to correct their children. You can generally read a man's character in his boy's face, and in his boy's conduct and conversation. We should remember this, and see that we send them forth not needing to be ashamed that they should tell to whom they belong.

The same is the case with regard to church members. Any member that we receive into this church may compromise all the rest. If any one member be found in bad or suspicious company the question is sure to be asked, "To whom belondest thou?" instead of laying down his delinquencies at his own door as being inconsistent, men are quite sure to put it at our door. The minister is generally the horse that is saddled with his people's sins. He would willingly bear them on his own heart in deep humiliation before God if he knew that his people also would bear them in penitence before God too. Let every church-member recollect that he imperils the honour of the whole church by his inconsistency, and it may be said of him, "That man sinned not alone." If he falls into iniquity he drags all of us into the mire with him, and we may in a certain sense say of the fall of any church-member—

"Oh! what a fall was there, my brethren!
Then you, and I, and all of us fell down."

Be careful then, Christian, be careful, for I am sure you would not wish to dishonour the rest of the fraternity. Therefore, stand fast, and ask for grace to be held up, for some man will be sure to ask the question, "To whom belondest thou?"

This, however, is not my point to-night. I am going to aim at something which directly affects our eternal position and standing before God. I shall first open up the question in a different sense from that in which it was asked by

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No. 83, NEW SERIES.

David; then, secondly, we will try to guide you in your response; and when we have done that we will give a few words of good advice to those who have individually and respectively to furnish the answer.

I. First, then, "TO WHOM BELONGEST THOU?"

This is a question of universal pertinence. We may put it to any man most fairly, because there is an owner both of the church and of the world. As for the church, we are Christ's—"Ye are not your own, ye are bought with a price." The church is Christ's body, the fulness of Him that filleth all in all. And the world, too, is not without its owner. We read of one whose name is "The Prince of this world—the Prince of the power of the air—the Spirit which still worketh in the children of disobedience." While some men are the children of God, are all other men to be regarded as orphans? Oh, no. Christ says of them, "Ye are of your father the devil, and his works ye do." There are no unowned men. We are, every one of us, either ranked under the banner of Prince Immanuel, to serve and fight his battles, or else beneath the Black Prince, Satan, and are all enrolled to do evil and to perish in our sins. It is a very proper question, then, to ask of every man and woman, "To whom belondest thou?"

The question, too, is one which can be answered, because a man must belong either to one or the other. It is no use troubling people with questions which are too mysterious to be answered; but this is plain and pointed. You either belong to God or else you belong to his enemy. You are either bought with precious blood or else you are still a bond-slave of Satan. Which are you? If it were possible to dwell in an intermediate state this might be a puzzling inquiry; but there are no neutralities in religion. There is no such thing as being in the valley while the two hosts are on either side on the mountains. You are either this day standing shoulder to shoulder with Prince Immanuel's warriors, or else, when the muster-roll is read of the army on the opposite side, you are most certainly numbered there. All attempts to serve God and to serve the world too must end in bitter failure. Mark Antony yoked two lions together, and rode with them through the streets of Rome; but no man shall ever yoke together the Lion of the tribe of Judah and the Lion of the pit. No man ever tries to walk on two sides of the road at the same time, unless he should be intoxicated; and it argues gross intoxication of mind and of spirit when a man attempts to serve both God and Mammon—to win eternal life, and yet to live like the spiritually dead. This is a question which you can answer, my brethren. Now do not play with your eternal interests, and say, "Well, I am sure I do not know." You do know. Do not put it off with quibbles; do not say you will make the inquiry by-and-bye. You know to-night whether you are a child of God or not; or else, if you are half-afraid that you are not the Lord's, and you are saying—

"'Tis a point I long to know,"

then you will never be happy until you do know it, and you will not be able, I think, to give sleep to your eyes nor slumber to your eyelids till in answer to my question—"To whom belondest thou?"—you can say, "I belong to Christ; He has bought me with his blood, and I am his in life, and shall be his in death, and his in eternity."

This is a question of a very practical character. We are sometimes told that we preach upon subjects which do not concern the ordinary race of men. Secularism comes and tells us that we are dealing with another life when we ought to be teaching people what is proper to be done in this life. Ay, but that is a mistake, for there is nothing more practical for daily life than true religion, and this question is one of the practical ones which true religion suggests. Remember, dear friends, to whomsoever you belong you are quite sure to serve your master. If you belong to Satan I know you will do

Satan's work. Perhaps you will do it in his livery, and there is some sort of honesty in that. Perhaps you will curse, and swear, and drink, and so on, and that is serving Satan in Satan's livery. But it is just possible that you will do Satan's work in Christ's livery. You may wear the cross on your arm, and yet for all that there may be a devil in your heart, like some of the old inns we have read of, which had the sign of an angel without, but they served the devil within; and doubtless there are many men of this sort now-a-days. If you are Satan's you will serve Satan. But if you be Christ's you will serve Christ; you surely will, for it is written of all Christ's servants, "The love of Christ constraineth us, because we thus judge, that if one died for all then were all dead, and that He died for all, that we who live may live henceforth not unto ourselves, but unto Him who died for us and rose again." Christ's servants serve Him. Is it not written, "His servants shall serve Him?" Your whole life on earth will be affected by your answer to the question, "To whom belondest thou?"

But then, remember what a weight hangs upon this question with regard to your eternal interest. It will all depend at the last as to whether you shall enter heaven or hell on this question, "To whom belondest thou?" If thou belondest to Christ this shall be thy reception, "Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world." But if you do not belong to Christ what will be the fate of the best of you? You will knock at the gate with the piteous cry, "Lord, Lord, open unto us!" and what will be the answer? "I tell you I know you not whence you are." If you had belonged to Christ He would have known his own property, but in that day He will disown you, and tell you, "You are not mine; depart, ye cursed, into everlasting fire in hell, prepared for the devil and his angels."

"Eternal weal or endless woe" hangs, then, on this question, "To whom belondest thou?" Harps of gold, songs of celestial harmony, crowns of eternal greenness are yours if you belong to Christ; but oh! if you be not Christ's, and you live and die without an interest in Him, then groans, and cries, and awful despair, and looks of burning wrath, and piercings of Almighty vengeance must be your everlasting doom; to sail for ever across a sea of anguish, and neither founder nor reach a port; to climb for ever the burning mountain of despair, and neither sit still, nor perish, nor yet reach the summit; for ever climbing knee-deep in grief and agony, and yet never, never finding an end to it all! Be careful, then, that you answer this question very solemnly as in the sight of God, for on this

"Slender thread
Hangs everlasting things."

I am not afraid that you will not eventually answer the question; I am afraid, however, that you will say, "It does not matter just now." It will matter very soon. How soon do men stumble on their graves! They stumble on them unawares full many of them! I saw a man the other day in as good bodily health as I think I ever saw any man to be, and soon after it was said, "Do you remember So-and-so?" "Yes." "He is dead!" I drew my breath. Dead! Why, the man looked as if he would live certainly for another twenty, or thirty, or perhaps forty years. Dead! How can it be? And then I met the next day with another, who said, "You know the husband of such and such an one!" "Yes." "He is dead." Sometimes I begin to wonder to find anybody alive. At the head of such a vast congregation as this there are so many journeys to the tomb for me to make that I do feel, perhaps, more than any of you, that I live in a dying world, standing with my foot once or twice a week on the edge of the grave, and saying, "Dust to dust, and ashes to ashes," over so many of my fellow-mortals. I dare not look upon you as living men, but only as men who are soon to die. Would God I could add of all of you that I look upon you as men

who are going to the land of the living where they never die! This question will press hard upon you, dear friends, when you have to go up-stairs to undress for your last sleep; it will press hard upon you when they wipe the clammy sweat from your brow, and death begins to glaze your eyes. It will press hard upon you, sinner, when the death-rattle is in your throat, and you have the gloomy answer in your soul, "I fear me that I am none of Christ's, but am without God and without hope." But oh! Christian, what a solace it will yield you at the last to be able to feel, when the eventide has come and you are about to sleep the last great slumber, "I am Christ's, and I go to rest upon his bosom till the trump of the archangel shall startle my slumbering ashes, and shall bid them rise in the image of my dear Redeemer. I am Christ's, and though I die yet shall I live. I am Christ's, and though worms destroy this body, yet in my flesh shall I see God!"

Here is the question for you. May I press it upon your attention. Wisdom, prudence, forethought demand that you immediately entertain it. "To whom belondest thou?"

II. With great brevity, I WILL TRY AND HELP YOU IN MAKING A RESPONSE.

It will go a great way towards it, dear friends, if you will tell me where you were born. "Where I was born," says one; "are you desirous to know how old I am?" Well, I do mean that, though perhaps in a different sense from that you put upon my inquiry. You were all born once, and it matters nothing where you were born that time, or very little indeed, but were you ever born a second time? You do not know! What, do you not know that you were ever privileged with a new birth? Were you born a second time you would know it. A man cannot have spiritual life in him, and yet be unconscious of it. He may sometimes doubt, but there are other times when he knows and feels the operation of new faculties. Were you ever born twice? Recollect that every man who is only born once will have to die twice; but the man that is born twice will only have to die once, and even that once dying will be no moribund experience, for it will only be the gate into eternal life. To be born twice is to escape the second death, but to be born only once is to fall into the second death for ever. Art thou born again? If so, thou art Christ's. "But," says one, "what is it to be born again?" Is it to have a few drops of water sprinkled on my forehead by a priest? or is it to be immersed in floods of water? These regenerate not the soul. It is to have a new nature put into you by the Holy Spirit, according to God's own covenant-promise—"A new heart also will I give you, and a right spirit will I put within you." This it is to be born again; and if you are not born again, however moral or how good you may be, you do not belong to Christ, you belong to Satan, and with him you have your part.

It will help you, again, to answer this question if you will first answer another, *What company do you keep?* I do not mean to ask whether you associate with the immoral; of course, if you do that, that settles the point at once. You who associate with persons of immoral lives should recollect that you will be bound up with this company, and as you have been with thieves, and drunkards, and harlots here, you will go with them where they go, and be bound up with them in bundles to be burned. But I mean where is your company, your chosen company? It is very hard for some people to get the company they would wish. Some of you are placed in positions in life where you are obliged to associate very much with the ungodly, but I will put the question so as not to hurt your mind, When you can pick your company, where do you go? It is written in the Acts of the Apostles, "And being let go, they went to their own company." Now when you are let go, and can go where you like, where *do you go?* I was sitting lately by the bedside of a poor woman who was very ill. We had been talking of the things of God, and amongst other evidences which she was mentioning

as to her reason for believing that she was going to heaven ere long, she said, "I never could bear the company of the wicked, and I do not think that God will send me in the next life where I never would go in this life. I have always loved to be with his people, and though I have been the vilest of them all, yet still I love to bow with them in prayer, and to join with them in song; I have had my happiest times when I have been with the people of God, and I think He will not take me away from the people I have associated with in my lifetime." If you belong to Satan, you know you will go with your fellow-servants, but if you belong to Christ, you will look out for those who wear Christ's livery, and you will go with them. The old proverb says that "Birds of a feather flock together." There is a story told in the old legends of a holy young man who once went to the theatre, but the devil went into the theatre that night—the devil does go there occasionally—and he took this young man off with him. A certain holy saint, to whom this young man belonged, went to the devil and he said, "You have taken away one of my disciples: it was no business of yours; he belongs to me; he is a very excellent young man, and you have no business with him." "Ah!" said the devil, "but I found him on my premises, and I took him." I think the devil was right for once. Let those who would be accounted Christians, and yet occasionally associate with the world in its doubtful pleasures, think of that story, and keep off the devil's premises. You will be sure to be known by your company. A young man who had begun to associate with bad companions told his father he did not know that he could get any hurt by doing so. The father stooped down, and taking the tongs in his hands, picked up a black coal, and told his son to hold it. The son said he would rather not. "It is not hot," said the father, "it won't burn you." "No," replied the son, "but if it won't burn me, it will blacken me." So you who wish to have an exemplary character before God and before men, remember that if ill company does not burn you to your hurt, it is sure to blacken you by damaging your reputation. However, as I said before, we can tell you by your company. Dead fish float down the stream, but live fish go against it. Do you go against the stream? Have you learned to cut against the current? Do you strive to get up, up towards the great Source of everything that is good and true, or do you float along the stream of pleasure with the mass of the world? Then you may readily know to which side you belong.

You may judge, again, by this, *What is your dialect?* I suppose a person well up in the dialects of the various counties would very soon discover that I came from Essex. At any rate, if I meet a west-country man, or a brother from the Midland counties, and especially from Yorkshire, I know within a little whereabouts he came from by his particular twang. There is a dialect about people by which you can tell them. Not that you can always tell a man's character in five minutes, but give him time, let him talk his heart out, and especially let him get a little cross, or a little excited, and you will very soon find him out by the words he uses. What is your dialect? Is it anything that is impure, loose, low? Or do you desire to speak as Christ spoke, so that your conversation may be seasoned with salt, and may minister edification to the hearers. It is a very bad sign when a man professes to be religious and lets an oath out now and then—when he comes to a place of worship regularly, and yet says some very nasty, ugly words sometimes. There is death in that pot I am afraid. If the Lord does not cure you in the mouth, depend upon it He has not cured you down deep in the heart. There is a common saying about a man being "good at bottom," but I do not believe in it, for if a man is not good on the top, you may depend upon it that he is not good at bottom. If you went to Covent Garden Market, and wanted to buy some fruit, and you found it rotten at the top of the basket, you would look very queer if the salesman said, "My dear sir, it is very good at bottom." "No,"

you would say, "excuse me, but you always put the best on the top." So, when a man's talk is not what it should be, and his conduct and conversation are contrary to those of a Christian man, you may rest assured that he does not belong to Christ, for they who are Christ's have had their hearts washed, and He who has washed their hearts will be quite sure to wash their mouths.

Another thing by which you may judge to whom you belong is, *What have you learned to do?* Servants will learn something from the masters to whom they are apprenticed. If you have been an apprentice to the devil, I have no doubt that you have learned his trade, and you will be an enemy to God; you will be a despiser of divine things. But if you have been with Christ, it will be said of you as it was of Peter and John, "They took knowledge of them, that they had been with Jesus, and that they had learned of Him." They had his boldness, his meekness, his gentleness, his holiness, his courage, his affection, his disinterestedness, his honesty, and in their measure they had his virtues. If you have been looking into the glass of God's Word, and have not in some degree been conformed to the image of Christ, tremble for yourselves. Christ does save sinners, but He does not save them in their sins, but from their sins, and when Christ once gets his hand upon a man, He casts out the devils that once dwelt in him, and makes him a new creature in Christ Jesus, being henceforth bound to do God's will, and to walk according to God's Word.

If you tell me that you belong to Christ, I should like to ask a witness or two. Oh! it is so easy to get into a Christian church, and make a profession! The Lord knows I have used my best diligence, and I can say the same of my brethren the elders, we do use our best diligence to suffer none to join this church who are not sincere believers; but after all what does our vigilance amount to? If you choose to be hypocrites, you can easily deceive such poor creatures as we are. The best witnesses, methinks, which you could bring as to your belonging to Christ would be witnesses of this kind, you can pray very nicely at the prayer-meeting; you could preach a bit if you were asked; you seem such a good man when you come among God's people, but *I should like to ask your wife about you.* How does he behave to you, ma'am? because if this man does not make a good husband, he is no Christian, for Christianity makes a man the best of husbands, the best of sons, the best of fathers, the best of brothers, the best of servants. If you are a servant, I should like to ask your master about you. Servants who stand about propping up walls, and then talk about being Christians, may talk a long while before their masters will believe them. Masters and mistresses, too, who are always in bad tempers, and making much of little faults, and unkind to servants, may talk as long as they will about being like Jesus Christ, but their servants would want a microscope to see the likeness.

I should like to ask the man who professes to be a Christian, *what the angels see him do?* There is a little room upstairs there, your closet, or perhaps you use your bedside for prayer. I should like to know how you behave there. It is not difficult for a man who never prays to make a fine boast of his religion. It is not enough for you to kneel down, but do you ever have any real dealings with God? Do you have real communion with Christ? Do you talk to Him as a man would talk to his friend. Do you pour out your heart before Him? Oh! the heart-searching God knows how many there are that are fair trees without, but are rotten within; how many there are who are but painted harlots. We read in the papers sometimes of certain people who can enamel faces, hide blotches, and make them look beautiful. I wish there were none of this enamelling in the Christian world; but I am afraid that there is a great deal of it. People get enamelled up to a certain pitch of piety. What you want is a religion that will stand the test of the hour of death, of the day of judgment, and of the eyes of the all-searching and all-seeing God; and you have not this, it matters not how

delicately and daintily you may walk before men, nor how much you have been esteemed and respected. God will pull you down, and will give a dreadful answer to the question—"To whom belondest thou?"

Ah! this is a question for the preacher, and it is one which he may well ask himself. There are many of you here, perhaps, who have been blessed under my word, who think that surely, surely the preacher cannot be deceived; but ah! he knows what it is to search his own heart with an awful earnestness, lest, after having preached to others, he himself should be a castaway. My brethren, you who are associates with me in church-work, the deacons and elders, I charge you before the living God, do not take your piety at second-hand. The oldest of you may well search yourselves, for your experience after all may be a lie. Unless you have closed with Christ, and have really passed from death unto life, you will not enter into heaven because of your office. And you members of this church, I do pray you, on your knees ask the Master again and again to know your hearts, and see if there be any wicked way in you, and lead you in the way everlasting; for unless your heart is right with Him you cannot answer this question, "To whom belondest thou?" without a shudder and a fear.

III. I have now to close, and as I have no time left, I will only spend a few minutes in GIVING YOU SOME GOOD ADVICE.

To the Christian let me speak. You belong to Christ, Christian. You say you do; you know you do. Well, then—what? *Obey Him*. If anybody else wants to be master, do not suffer it, for you are Christ's. Let his word be your law; let his wish be your will.

You belong to Christ; then *love Him*. Let your heart embrace Him; let your lips sing of Him; let your whole soul be filled with Him. You have been bought with precious blood; remember the price. Do not give a cold heart in return for the warm heart's blood of the Redeemer.

You belong to Christ; then *trust Him*. Rest nowhere but on Him. Day by day sit beneath his cross, and view Him.

"Oh, how sweet to view the flowing
Of his soul-redeeming blood,
With divine assurance knowing,
He has made your peace with God."

You belong to Christ; then *do be decided for Him*. Never halt, or raise a question about your allegiance. You are Christ's man; you are God's man—cling to Him. In the olden times the inhabitants of the county of Durham would never go to the wars with our kings, because they claimed an immunity granted them by the bishop. They were called "holy work-folk. They had to attend to the cathedral. So let it be with you, Christian; never go into sin, because you are one of the holy work-folk. You are engaged in Christ's work, and you cannot therefore serve Satan. Keep close to Him to whom you belong—so close to Him that you may grow up into his image, and become like unto Him whose you are and whom you serve.

To those who cannot say that they love Christ, I have a word of advice to give. It is clear that you belong to Satan. Friend, might I whisper a word in your ear? *I would run away from my master, if I were you*. He is a bad master; he treats you shamefully now; the joys he gives you are all rotten; they look very pretty, like the apples of Sodom, but when you have grasped them they turn into a handful of ashes. After all, your days of pleasure have no real pleasure in them, and your mirth is poor stuff—isn't it? You have spent your money for that which is not bread, and your labour for that which satisfieth not.

Recollect that one of these days Satan will desert you; I mean when you come to die. The pleasures which he gives you now will all fail you then. I will tell you what I saw this afternoon, as I came here. I daresay you will

think it a very curious thing for me to mention. I saw half-a-dozen donkeys turned out on Clapham Common to feed, with the snow two or three inches deep, and I thought to myself, "I daresay the costermongers have been using these poor donkeys to do their work all the morning, and this is all that they get for it at last." This is very much how the devil uses his servants; he works them as hard as ever he can while they are alive, and then he has no provender to give them when their life-work is done. How piteously did Hume's poor mother write to her son when she lay a-dying. She had at one time made a profession of religion, but had been induced by her son to give it up, and now she wrote to him and said, "Come and give me some of the consolations of your philosophy which you promised me." Poor Hume had no consolations for her in his philosophy; it was just like being turned out on Clapham Common to feed with all the snow fallen on it. It is a poor, dreary thing; there is nothing there for the poor soul to feed upon, try as long as it may. This is just what the devil has to give the dying sinner—no more consolation than this!

Oh, think of what this master of yours will do for you when you come to stand in the day of judgment. He cannot plead for you; he will be a fellow-sinner with you. He will be arraigned at the same bar to be punished as well as you; you may look to him, but if he can do anything it will only be to laugh at you and increase your torment!

If I were you, I say again, I would run away from my master. I do not read that that poor man who was sent into the fields to feed swine ever gave his master any notice when he left him. His master sent him into the fields to feed swine, and he would fain have filled his belly with the husks which the swine did eat, and no man gave unto him. Then came the thought, "I will arise and go unto my father," and away he went, and did not stop to give his master three months' notice, or tell him he must get some one else. The fact is, it was such a bad trade that he was glad to get away from it directly, and he had such a bad master that he started off at once. I would to God that some sinner here would do the same to-night. Give your master no notice; he does not deserve any. Leave him! You have been sailing under the black flag all these years—thirty, forty, fifty, sixty—there is a grey-headed sinner yonder—seventy years sailing under that black flag. Down with it, sir! Thank God it is not nailed to the mast! It will be when you die; if it is there then, it will be nailed there to float there for ever. But it is not nailed to the mast now. Down with it! down with it! Oh! that the Holy Spirit would pull it down, and put up the blood-red cross in its place, that you might sail henceforth under the flag of Immanuel.

"Well," says one, "I would fain change my master; but would Christ have me?" Try Him; try Him as the prodigal son did. Go thou, and put thy head into thy Father's bosom, and weep out such a confession as this: "I have sinned against heaven and before Thee, and am no more worthy to be called thy son;" and before you can have finished your confession you will hear Him saying in your soul, "I have blotted out thy sins like a cloud, and like a thick cloud thine iniquities." God is far more ready to forgive you than you are to ask Him for pardon. Only acknowledge your sin; plead the blood of Jesus; put your trust in Him, and my God, my Father, will delight to receive you; He will say, "This my son which was dead is alive again; he was lost and is found." He will be glad, his angels will rejoice, and his saints will make melody.

"To whom belondest thou?" I hope, sinner, you will change owners to-night. I hope the Master will put the old name down, and put the new name up, so that you may be able to say—

" 'Tis done, the great transaction's done,
I am my Lord's, and He is mine;
He drew me, and I followed on,
Glad to obey the voice divine."

God bless the word, and seal it upon your hearts. Amen.

Essays and Papers on Religious Subjects.

GATHERED LILIES.

BY REV. J. TEALL.

"For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts." I find these words, in truth, inspired and divine. Yes! and they are ever presenting themselves to my attention as being awfully descriptive of the work in which myself and my brethren in the ministry are engaged. "The messengers of the Lord of hosts." "And who is sufficient for these things?" asks the greatest of the apostles, as well he may. However, hear him, as he joyfully adds, "Our sufficiency is of God." Welcome, then, ye responsibilities so serious, ye anxieties otherwise so overwhelming. With such a "sufficiency" we are equal to you all, for "I can do all things through Christ which strengtheneth me."

Well, Tuesday morning has again come round. A few hours will pass away, and once more I shall have to meet with brethren beloved, to speak to them "touching the King." Leaving, for awhile, the bustle of business and the cares of home, my friends will repair to the sanctuary of their God. "To the place of drawing waters." To the realization of holy communion with heaven; coming there, moreover, to listen to "all the words of this life."

"The hungry sheep look up and must be fed."

My duty, then, in the anticipation of all this is clear enough. It is with trembling hand, yet with prayerful and confiding heart, to open again this old study Bible—this book of books—this inexhaustible storehouse—this vast ocean-depth, which, like its Divine Author, can never, until shone upon by the light that surrounds the throne, be completely fathomed. I do this, then, and now my eye lights upon a portion sweet and refreshing indeed. The Church speaks of her best-beloved, of her illustrious Head, of her one object of supreme regard and affection, and hearken. Listen to what she says: "My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies." Can I preach from this passage to-night? No. But, oh, my soul! how

about this lily-gathering? What does the Church mean when she exclaims, "My beloved is gone down into his garden to gather lilies"? Surely this must allude to events with which we are all familiar; to scenes through which all the readers of the BAPTIST MESSENGER have had or will have to pass—I mean the removal of objects and friends beautiful and beloved; the gathering of "lilies" from the garden on earth, and transferring them to the drawing-room of heaven; breaking them off from the stem of the church below, to render still increasingly beautiful the "house of many mansions" above. Precious thought that! May the Holy Spirit help me to write a line or two thereon, which shall pour consolation into the desolate heart of some sorrowful reader of the MESSENGER.

Let us glance, first of all, *at the flowers*, "lilies." I scarcely know what they are, for many opinions have been entertained as to what member of the lovely family under the charge of the florist the "lily" of Scripture really is. Sir J. E. Smith says: "The plant which I conceive to be alluded to is one whose golden flowers in autumn afford one of the most brilliant and gorgeous objects in nature. The fields of the Levant are overrun with them, while to them the expression of 'Solomon in all his glory not being arrayed like one of these' is peculiarly appropriate." Other distinguished travellers and writers express a different opinion, but in one thing they all agree, which is this, that the flower to which they suppose reference is made is, in every instance, one of signal beauty and rare excellence. Yes; and it must be so, for the dazzling glory of the court of Israel's wisest king was outshone by, and unworthy of comparison with, the marvellous loveliness of the "lilies of the field." Jesus Himself says, "Solomon in all his glory was not arrayed like one of these." And here mark you, my reader, every figure that is used by the inspired writers to describe either our exalted Redeemer or his sanctified people, speaks of them as most excellent and worthy. It is so in this instance, "I am the rose of Sharon, and the lily of the valleys." Such is the divine testimony concerning the Saviour; and of

the saved I read, "My beloved is mine, and I am his: he feedeth *among the lilies*," for I take it that these passages will bear such an interpretation. "The branch of the Lord," then, "is beautiful and glorious." And we ask, What can be more worthy of such a description than are the "lilies" growing in the "garden" of the Church? Is it youthful piety; graces accompanied by the grateful fragrance of the morning breeze; the vivacity, and energy, and freshness of early life consecrated to the service of our exalted Master—is it that? Then I ask those who "despise, and wonder, and perish" to point out to me any other object, in all that surrounds them, half so beautiful and attractive as is the young disciple. Ah! Marianne Farningham speaks the truth when she says—

"Happy child, with the cloudless brow
And sorrowless spirit—say, Art thou?
Wilt thou come with thy wreath of budding
flowers,
And give to the Highest the sunny hours?
Most beautiful, then, will thy childhood be,
If thou bring'st it to Him on bended knee."

Not less charming and beautiful is this plant of heavenly origin and growth, when we behold it blended with all the maturity and experience of lengthened years. "The hoary head is a crown of glory, if it be found in the way of righteousness." Oh, I like to take my seat by the side of the saint venerable with age, and richly meetened for the heavenly paradise. What a testimony will such a one bear to the faithfulness of the divine character; to the merciful and gracious, although sometimes mysterious, leading of the hand of a loving Father; to the advantages and blessedness of an interest in the great salvation. Experience, too, is all this, beloved. It is not theory merely; not the result of reading, or of a taste trained and cultivated. No, far better. It is what has been "seen, looked upon, and handled." "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old." Are the whiteness and fragrance of the lily beautiful for sight and savour, far more so are these "lilies" when waiting and wishing for their transference to a region higher and nobler than this. Oh, my reader, surpassingly rich and beautiful are the scriptural representations of piety thus completed and ripened. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." So much, then,

for the *flowers*. How appropriate the description. They are "lilies," exceedingly fragrant and beautiful.

"Like trees of myrrh and spice they stand,
Planted by God the Father's hand;
And all the springs in Zion flow
To make the young plantation grow."

Now, we must notice the *visitant to this garden, and the objects which bring Him there*. "My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies." Our Jesus, then, visits his garden. Of course He will come there. Who should do so if He do not? It is "his garden." He is the owner and the proprietor thereof. To it He has a twofold claim, for it is, at once, the gift of his Father, and the purchase of his own most precious blood. See how He has gathered it out of the surrounding desert. Mark how He has enclosed it. What sovereign and distinguishing grace is that which has "made a hedge about it."

"We are a garden wall'd around,
Chosen and made peculiar ground;
A little spot enclosed by grace
Out of the world's wide wilderness."

Well, "My beloved goes down into his garden," says the Church. He comes to us. What for? We answer, To see "the beds of spices." Oh, yes! very sweet too. He loves to see the graces. He will walk in his garden to mark the progress of the "trees of his own right hand planting." Ay! And when the perfumes of the "spices" arise, hear him as he speaks thus, "A garden enclosed is my sister, my spouse. . . . Thy plants are an orchard of pomegranates, with pleasant fruits. . . . with all trees of frankincense. . . and all the chief spices."

Then, farther, He comes to "his garden" for *fellowship and communion*. "To feed in the gardens." Eating and drinking, as scriptural terms, intimate communion and mutual enjoyment. The heavenly blessedness itself is thus portrayed. Let Jesus so describe it, "I say unto you, 'I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.'" So here—He comes to "his garden" to enjoy our fellowship. Hence, hearken to his invitation—"I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my

honey; I have drank my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved." Yes, my reader, and if his presence will not make the beds of spices fragrant, I cannot tell you what will. But that presence will do this, for, "while the king sitteth at his table, my spikenard sendeth forth the smell thereof."

But this is not all. No, He comes to see his garden, and to feast Himself amid its beauties, but more, He "gathers lilies." Of course He does. And will his gardeners dare to interfere? They must not, for He needs them, and hence they will not. Look at that nobleman yonder. Beautiful are his exotics as they bloom in that garden of his in which he walks. Yes! and he admires their loveliness, while he is refreshed with their odour. But there is a mansion to be embellished—there is a drawing-room to be beautified—there is a feast to be provided for, and so he "gathers lilies." His florist may regret the loss of his "beauties," but to speak he dare not. So here, "My beloved gathers lilies." Yes! He needs them in yon "house of many mansions," and He gathers them, first to Himself in grace, and then for Himself in glory. Moreover, this gathering takes place at different degrees of their growth, but always at the proper stage, a time by Himself determined upon, and to Himself best known. I have witnessed recently some rather affecting instances of this gathering of "lilies." Look at that interesting young couple who have just driven away from the sanctuary, where they have entered into a union which is to continue life-long. All, with them, is jollity, hope, expectation, and it is right that it should be so, for, "there is a time to laugh." All joy and peace attend you, my beloved ones. At all events your pastor's prayer and blessing go with you; but do not forget the words he uttered a few minutes ago, "death will come and you must be divided." Think on that, I pray you, and "Be ye also ready." Four short months have flown their round since that happy morning, and now look again. Here we are, but, alas, the bridal attire is exchanged for the drapery that befits the tomb! We convey the lovely bride to her long home, and that once happy dwelling is now desolate and sad. Weep not, my brother. Dry your tears, ye parents now mourning and sorrowful, and look upon the object of your

affection as among the "gathered lilies." See inside that little vestry yonder. The sacred delights of the Sabbath morning have closed, and now, as minister and deacons, we talk of enjoyment realized, and say, "If this be not heaven it is near to it." I want you to notice that dear, happy-looking little boy who stands amid the group, and attentively listens to our conversation. It is his turn to speak now, and hear him, "Papa, I should like to be a deacon some day." Doubtless he had learnt that such was an honourable position to sustain, but his wish is not to be realized. No. A few weeks pass and a loving family mourn their little son and brother dead. We commit his once lovely form to the cold embrace of the tomb, but sorrow not. No. Faith places him amid the "gathered lilies."

"Hark! That is the postman's knock! Run!" Letters from the country, and these are always welcome. I open one and read, "I attended the tea-meeting at H— yesterday. Mr. S— was to have spoken, but he died on Wednesday, leaving four children." Ah! is it so? "I am distressed for thee, my brother; very pleasant hast thou been unto me; thy love to me was wonderful." However, I weep not for thee, although thy pulpit is vacant, and thy voice hushed in the silence of the sepulchre, yet I cannot mourn for thee. Thy beloved ones, now bereaved, shall have my prayers, my sympathy, and, if needs be, my assistance, but thy spirit, released from a suffering and afflicted body, is now blooming in yon paradise among the "gathered lilies." We regard this as scriptural truth; begone, then, all speculation, all uncertainty as to the present position of beloved ones from us removed. They are transferred to the heavenly Eden, where their fragrance will never diminish, where their beauty will never wither or decay. Ah! the once distinguished and now glorified William Jay was impressed with such truth as this, when he sang:—

"While within my garden roving,
And my senses all are fed;
Rising from these lov'd attractions,
I'm to nobler subjects led:
Other gardens
Here, in musings, oft I tread.

"In the church, the Saviour's garden,
Trees, and plants, and flowers I see;
Guarded, water'd, train'd, and cherish'd,
Blooming immortality;
All transplanted
From thy soil, O Calvary!

"But, above all gardens precious,
See the heavenly paradise:
There the tree of life is bearing;
There the springs of glory rise:
And the richness
Every want and wish supplies.

"There the foot no thorn e'er pierces;
There the heart ne'er heaves a sigh;
There, in white, we walk with Jesus;
All our lov'd connections by:
And to reach it,
'Tis a privilege to die!"

Hoolwich.

"THY HOUSE."

BY REV. T. B. STEVENSON.

MANY texts suffer from what may be called theological amputation. Imagine a noble tree from which a bough is broken, time after time, by various mischievous hands, and you have therein a sample of the treatment to which numerous passages of the Bible are subjected. Parts are taken from them which seriously affect their meaning. A verse is wrested from its connection, and quoted in favour of a doctrine which its writer neither believed nor taught. As Archbishop Whately said, "Any man of tolerable good sense in reading any book—except the Bible—which he is anxious to understand thoroughly, does not dip into it at random, reading a scrap here and a scrap there, or taking single sentences or half-sentences apart from the context, but considers, while reading, what is the writer's design, who and how circumstance were those he was writing for, and what comes before and what follows each passage? The way in which many read the Scriptures is just the reverse."

Instances of this will readily occur to every observant person. To wit, how frequently are the following words quoted, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." But how different is Paul's assertion when given in full. He immediately adds, "But God hath revealed them unto us by his Spirit." What a wide alteration is thus effected in the meaning of the words; instead of being an acknowledgment of ignorance, they are a recognition of divine communication. Take a second example, "A new commandment I give unto you, that ye love one another." Such, according to some, is the Saviour's declaration; but the thought at once sug-

gests itself, that to love one another was not a new commandment. It was old, as old as Sinai; the law enjoined it. What then? Was our Lord in error? Certainly not, but his careless disciples are in error in quoting what He said. Take the *whole* of the passage, and the meaning is clear. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Love as deep, pure, self-sacrificing as His was new; hence the injunction to emulate it was new also.

Not to multiply specimens of the unjust treatment which revelation has in this respect to endure, we would, as one other illustration, advert to the well-known language, "Believe on the Lord Jesus Christ, and thou shalt be saved." This is what Paul and Silas are made to say to the anxious jailer of Philippi. The conclusion of the admonition is unceremoniously omitted. Three other words form their reply to the question put to them. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts xvi. 31). It is rarely you hear the latter part of the text quoted; eminently suggestive is it. We proceed to point out some of the teachings which it contains.

1. *In saving us, God gives us more than we ask.* He exceeds our expectations. This He often does in his dealings with us generally. Thus was it with Abraham. When promised a son in his old age, true to his paternal instincts, he could not forget the child he already had, and he cried out, "O that Ishmael might live before Thee." That Ishmael might be spared, and enjoy the providential favour of the Almighty, was all that he asked. But God not only granted that, but replied, "As for Ishmael, I have heard thee; I have blessed him, and I will make of him a great nation." Thus was it with Jacob. When he fled from the presence of Esau, he declared, "If the Lord will be with me, and keep me, and give me bread to eat and raiment to put on, then shall the Lord be my God." The common necessities of life were what he sought. But mark how Jehovah exceeded his expectations. When, years after, he returned, he confessed gratefully, "With this staff (only) I passed over this Jordan, and now I am become two bands." Thus was it with Job. In his dire misery, he entreated the aid of Heaven, and he had more than he sought. "The Lord blessed

the latter end of Job more than his beginning." Thus was it with Solomon. "Wisdom and knowledge," in order that he might rule well, was his praiseworthy request. It was granted, with the addition of "riches, wealth, honour, long life, such as none had before." Thus was it with the two Marys. They went, in the dim light of early morn, to honour the remains of Jesus with sweet spices. They hoped to find a dead Christ, but they had what was better, a living Christ. They went to minister to Him, but He ministered to their comfort and joy. The blind man, too, at "the gate called Beautiful," "expected something" in the way of alms; but he had more. "In the name of Jesus of Nazareth, rise up and walk."

Now, as it was in these instances, so it is in reference to man's salvation. "What must I do to be saved?" said the jailer. "I." That was all; he did not ask about others. But the apostles were fuller in their reply than he was in his question. They told him to believe, and he should be saved, *and his house*; that is, if thine household believes, it shall be saved as well as thou." It is always so. In saving us, God gives us more than we ask; He outdoes our largest desires.

Salvation consists in three things—getting good, being good, and doing good. Look briefly at each of these blessings—pardon, holiness, and usefulness, and it will be seen that the statement under consideration as to the divine generosity is correct. *In getting good*, our expectations are exceeded. We go to God asking Him to forgive us. Knowing our deep guilt, we apply, with fear and trembling, to Him for pardon. He grants our prayer, and more than our prayer. When the prodigal son thought of going home again, he resolved to say, "Make me as one of thy hired servants." To be a slave was all he aspired to; sonship he dare not seek. But so convincing was the proof given of his father's love when he ran to meet him, that, when the returned wanderer spoke, he did not, as he intended, crave the position of a servant. He saw, from the manifestations of parental affection, that *that* would never be allowed; that something far better than servitude awaited him. Moreover, not merely did his father welcome him, but called for robe, ring, and shoes, feasting, and mirth to celebrate the event. Beautiful and accurate parable of our

heavenly Father's treatment of his prodigal sons. When we return to Him, He receives us not as slaves; but "behold what manner of love the Father hath showed us, that we should be called the sons of God." He not only pardons, but pardons fully and generously, calling on angels to rejoice over one that repenteth. "Your sins and iniquities will I remember no more against you." Not remembered even! "Where sin abounded, grace did *much more* abound." As Wordsworth says—

"I knelt before Thy gracious throne,
And asked for peace with suppliant knee;
And peace was given, not peace alone,
But truth, and joy, and ecstasy."

"Peace" only is asked; it is given, but "truth, and joy, and ecstasy" also.

In being good, God gives more than we ask. Temptation assails us, and we go to Him who alone can aid us, beseeching Him to give us the victory over it. He hears us, and our joyful confession is, "In all these things we are *more* than conquerors." We gain by every temptation which we overcome. New love to Him for whose sake we fight against sin, new confidence in his promises, new sympathy with others who are tried, and new strength with which to triumph over evil in the future, are the blessed fruits of every sin over which we are victorious.

In doing good, how often are our expectations exceeded. Sometimes, we grant, hope is crushed by reason of apparent failure. You try to be spiritually useful to certain of your fellow-creatures, but your efforts seem vain. But while you thus look at the dark remember also the bright side. If on various occasions your prayers and labours wear a discouraging aspect, call to mind other seasons when your success was greater than your most sanguine expectations. If one field has proved unproductive, others have yielded crops which you did not think you should live to see; moreover, the results of Christian work are often of a higher nature than the worker expected. Sunday schools are an apt exemplification of this. When good Robert Raikes collected some of the outcast children of Gloucester, his object at first was mainly a secular one. His aim was to give them the rudiments of education and to keep them, at least once a week, out of harm's way. Little did he think "whereunto this would grow."

Could he have been privileged with prophetic vision to glance onward from that time to this, beholding the right impressions made, the holy influences communicated, the immortal souls saved by Sabbath schools, he would have been lost in wonder. God has indeed given him more than he asked. When we take all these facts into account, remembering how in respect of pardon, holiness, and usefulness God exceeds our expectations, we need not marvel that the apostle should ascribe glory to "Him who is able to do exceeding abundantly above all that we can ask or think?"

2. *One man's salvation will lead to that of another.* Some Biblical critics explain the verse before us thus:—"Believe on the Lord Jesus Christ, and not only shalt thou be saved, but thou wilt be led to make such efforts, to use such means as shall result in the salvation of thy household? The construction commonly put upon the passage and the one already adopted by us in our previous remarks seems more likely to be correct than this. Nevertheless, the latter interpretation, if not contained in, is suggested by the text, and it affirms a great truth in respect of all who are converted. They are anxious for those around them, and by persuasion and prayer seek to bring them to Christ.

How comes this to pass? What is it that makes the saved wishful to see others saved? One word explains it—Love. Love cannot be inactive. It must express itself. Like murder it will out. The gospel produces love to God and love to man, and this insures the desire and the attempt to bring the lost to the Saviour. Reader, if you imagine that you are "born again," accepted of God, prepared for heaven, while you feel little or no earnest solicitude for the souls of others, take alarm. Be sure of it that indifference and indolence are no fruits of the Spirit, and "if any man have not the spirit of Christ he is none of his." Repentingly ask his blessing. Implore the influences which come from above, and then "go work to-day in" his "vineyard."

"First seek thy Saviour out, and dwell
Beneath the shadow of his roof,
Till thou have scanned his features well,
And know Him for the Christ by proof.

"Then, potent with the spell of heaven,
Go, and thy erring brother gain;
Entice him home to be forgiven,
Till he, too, see his Saviour plain."

3. *A man's salvation must be beneficial to those near him.* There is a sense in which it is true that if a man is saved, his household will be likewise. Through his conversion they are saved from bad influences, saved from miseries, saved from annoyances which otherwise would fall to their lot. We cannot become better spiritually without being better socially. Peace with God produces good-will towards men. Well said Coleridge:—

"He prayeth well, who doeth well,
Both man, and beast, and bird,
He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

He who has been renewed in the spirit of his mind thereby and therefore discharges more faithfully the duties of son, brother, husband, father, friend, and citizen. The centurion of whom it was said, "He loveth our nation, and hath built us a synagogue," was the same who also "sent unto" Christ "the elders of the Jews, beseeching Him that He would come and heal his servant."

Thinking of a family whose comfort is destroyed by the sin of one or both of those who are at the head of it. Here is a household in which the father is inveterately selfish, depriving his wife and children of manifold advantages in order that he may gratify his own tastes and desires. There is another in which the mother is ridiculously vain and worldly, living for show, making fashion her idol, training up her daughters to habits of extravagance and folly. Yonder is a third, in which the master or mistress is bad-tempered, like a latent storm-cloud ever ready to pour forth a deluge of wrath, or like a volcano always liable to send forth a torrent of abuse on such as are unfortunate enough to offend. Who can visit these households without thinking, "If these people were but brought under the power of Christ what different homes theirs would be!" Go to the dwelling of the reformed, and then say whether his "house" is not saved by salvation. It is saved physically. Those poor children and that care-worn wife were once half-famished and half-naked; now they are well fed and well clothed. It is saved mentally. The book, magazine, and newspaper find their way thither. Education, before neglected, is honoured and patronized. It is saved

socially. Kindly looks, affectionate words, fatherly action take the place of abuse, ill-usage, and cruelty. It is saved morally. Example is now as good as it was once bad. Bygone evil influences are counteracted by influences on the side of virtue and piety.

4. *One man's salvation is illustrative of all men's salvation.* If "thy house" is to be "saved" it must, like thee, "believe on the Lord Jesus Christ." There is but one way. The same means must be adopted by every one.

In itself one man's salvation is a specimen of all men's salvation. Not that there are absolutely no differences. There must needs be this because of diversity in character and temperament. But in the main spiritual history is identical in all. As it is with the physical, so is it with the spiritual. Men's countenances, height, carriage, size, and weight vary. But all have the same members, organs, and functions. Study one human body and you know every other. Even so; though there are minor differences in the development of religious life, it is, on the whole, the same wherever found. This is why God's servants who live in this remote time find their thoughts and feelings so well expressed by David's psalms. For the same reason the allegory of the Bedford prisoner awakens a response in every devout soul. Bunyan's doubts, trials, and triumphs are ours also.

In the means of its attainment one man's is an example of all men's salvation. Faith in Christ is the divinely-appointed and unalterable condition of forgiveness and regeneration. He must be trusted and his gospel truths must be appropriated if we are to be delivered from guilt and sin. My reader, are you doing this? It is a solemn question. Unless you can honestly answer it in the affirmative, you are in a lost condition. So God plainly and emphatically declares. "He that believeth not shall be condemned;" nay, "is condemned already." Oh, let not that grievous, heavy condemnation rest any longer upon you. That Jesus whom Paul and Silas preached at Philippi we preach to you now. He is near you. He loves you. He seeks your present and eternal good. Seek Him and He will bless you, "and thy house."

Luton.

THE SONGS OF THE SANCTUARY.

BY REV. A. TESSIER.

PRaise to God is one of the most important parts of his worship in the sanctuary. It is not a thing that may be left out at the option of the worshippers, for it is expressly commanded in the Scriptures. Neither is it a thing that may be performed in any fashion, as if it were a matter of little importance. That our hymns should be composed in certain metres, that they should always be made to rhyme, or that particular airs should have a lasting character, is nowhere to be found in the Bible. The exercise, however, of a little judgment will enable us to discover the most suitable hymns and tunes for the praises of God. No doubt praise to God can be performed in different ways. We can praise God without uttering a note. There are many whose singing days are past, yet their hearts sing when their lips cannot; and others who are precluded, not by age, but by other natural disabilities, have their souls full of praises. Such silent worship is, however, not so intelligible to us as the vocal efforts put forth in singing the songs of Zion. God better understands the language of the heart than we do. When we meet together in our sanctuaries, we are to exercise our voices, as well as the natural faculties which enable us to sing with good taste. There should certainly be strict correctness in this, as well as in every other part of the service of God. That praise to God is a *part of his worship in the sanctuary* may be clearly learned from the Scriptures. "To the law and to the testimony." On the first day of the week, the day on which the early Christians met together to break bread, a hymn is to be sung that it may resemble the supper of our Lord (Matt. xxvi. 30). We may also gather from 1 Cor. xiv. 26, that there was singing in the early Christian assemblies. We are also exhorted (Eph. v. 19), "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord." David says, speaking by the Spirit (Ps. ix. 11), "Sing praises to the Lord which dwelleth in Zion." Thus we have the precept and example, the time and place for this part of God's worship. But the thing itself is natural. Who can be dumb that recognizes the hand of God in the giving of every good and perfect

gift? If the inanimate works of God, the sun, the moon, and stars of light, the mountains, hills, and swelling deep, be called upon to praise God, how much more should his intelligent creatures! The examples that are set us in the Scriptures of the praising of God by his people are very numerous. Deborah, and Hannah, and the sweet singer of Israel, and others, lead us in the song. Their songs console or inspire, according to their varied utterances. Now they sing in plaintive notes of sadness, and produce the tenderest of emotions, and now in the full burst of triumph bringing out the flash of enthusiasm. They draw the tear from the eye, and the sword from the scabbard of the spiritual warrior. Of the saints in the New Testament, we have Christ and his disciples singing before going after supper to the Mount of Olives. Paul and Silas, prisoners in a dungeon, uttered there the praises of God; and what doxology is sweeter than that sung by John in the isle of Patmos, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever. Amen?"

The Scriptures also give us intimation concerning the *matter* of our song. We are to sing with grace in our hearts to the *Lord*. We are to *praise* God in our songs. Hymns, then, that recount our religious experience may be good, as well as those that bring out the truths of revelation, which express our belief in the doctrine of the gospel; but the chief subject of our songs should be praise to Christ. In this respect the Psalms of David excel all merely human compositions; they are the utterances of a heart overflowing with love to God. Much has been said and written concerning *hymns*; and considering the position that they occupy in the sanctuary, great care ought to be exercised in their selection. There can be no objection raised to the singing of psalms from the inspired Word, so long as there be appropriateness in the choice of them. There is a depth, a force, and a beauty in the language of Scripture that we find in no other language. You are also greatly assisted by the feeling that you are uttering inspired words, and therefore the language of truth. The same cannot be said of hymns that are sung, for, however truthful, they are not inspired. We must confess the beauty

of some of the hymns that are well known in our congregations—hymns with which we have been familiar since we were children in the Sabbath school. Some have for many years been sung by pious hearts, adding to their comfort, and at the last have cheered the departing soul. They are beautiful, because they resemble in their simplicity and truthfulness the oracles from which their choicest sentiment and imagery are drawn. But this cannot be said of many of the hymns that are sung; some are without foundation in truth, and the figurative language of others is often absurd. In many the sense is spoiled to obtain rhyme, and others are without the chief element of praise in them. I have often shuddered when I have heard Christians singing hymns that have put lies into the mouth, while the character of others could only provoke a smile.

Judging from many selections of hymns, ancient and modern, we should think that there was either a want of mental capacity in the compilers, or else an utter disregard for truth. A mixture of good and bad is a bad mixture. The popularity of a hymn is not a proof of its genuine worth. It may be fit for the "poet's corner," but not for any corner of our hymn-books. Many of our hymns need a trial by fire; others are so beautiful that we would on no account part with them. They enrich the memory, adorn the best discourses, take the place of other songs less beautiful, and are often refreshing to our minds as a fountain of water is to the thirsty. How sweet, then, is the song of praise, whether sung in the language of inspiration, the good old psalms of David, or sacred songs sung by Simeon and Mary; or whether hymns composed by men who have consecrated the poetic talent to Christ? The *manner* in which we sing the praises of God is also a subject of importance. We are to sing with the voice of joy and praise the songs of the Saviour. Ps. xlvii. 1, "Shout unto God with the voice of triumph;" ver. 7, "Sing ye praises with understanding." The chief organ of praise is doubtless the voice. Instrumental music in the sanctuary scarcely accords with the simplicity of gospel worship. With the voice and with the understanding the praises of God are to be sung. The primitive Christians worshipped God in this manner, and it would be well for us to imitate them. We have, no doubt, im-

proved in the way of singing the praises of God; we have advanced a little beyond our forefathers in the cultivation of the musical talent. When we shall have altogether given up the lazy practice of "sitting and singing ourselves away," we shall have made greater improvement. The "doing everything decently and in order" will bear upon this, as well as upon every other religious performance. We need in our congregations a leader acquainted with music. We also require appropriate tunes, and the cultivation of the musical taste by the people. The service is often marred by a tune unadapted for any congregation, either angelic or human! I have often heard Martyrdom martyred, and Consolation made as void of consolation as Job's friends. A deficiency in the organ of tune will not justify any man in uttering false notes at the pitch of his voice. A little respect for other people's ears would make him moderate his tones. We do not believe, either, in an orthodox number of tunes, though some would think a new one quite an innovation. The introduction of a new tune or hymn is often like the introduction of a new member into a church, it is new blood and new life. The idea is altogether a false one, that it does not matter how the praises of God are sung. The other extreme of folly may be seen in cathedral services. Certainly the house of God should neither be converted into an opera-house, or into a Babel of discordant sounds. The "understanding" may here be employed in deciding the right method of worshipping God. Let us then remember that the only laws we have to guide us in this, as well as in every part of our worship, are to be found in the Scriptures. They make praise to God a duty, and call into exercise the understanding in its performance. And these laws are clear and unmistakable, being delivered in such a way that, if we blunder, the fault is not in the Lawgiver, but in ourselves. If we fall, therefore, into error in any part of the service of God, it is because we have not a right understanding of the Scriptures. Beautiful, then, is the worship of God properly conducted. On this side Jordan nothing is sweeter than the songs of the sanctuary—sweeter than Sabbath bells. Angels might pause to listen to the glad-some notes. The songs of captives delivered, and the triumphant shouts of spiritual conquerors. Wonderful is their

influence upon the soul, calming tumultuous thought, uplifting the mind to higher contemplations, and inspiring to heroic deeds of spiritual warfare! Soft as the influence that the whisper of an angel would have to a troubled heart, and inspiring as the loud trumpet call. Heaven seems to come down to earth, or earth to go up to heaven. This is the preparation for that grand concert of praise, in which all believers shall finally join. "Praise ye the Lord." "Praise ye Him, all his angels, praise ye Him, all his hosts." "Praise ye Him, sun, moon, and stars." "Praise the Lord from the earth, dragons and all deeps." "Fire and hail, mountains and hills, young men and maidens, old men and children," praise ye the Lord.

Coleraine.

"ART THOU BECOME LIKE UNTO US?"

Isa. xiv. 10.

BY THE REV. SAMUEL COULING.

FOR sublimity of style, for poetic beauty, and for grandeur in description, no book is at all comparable to the Bible. The former part of the prophecy of which the question at the head of our paper forms a portion, is decidedly one of the most beautiful examples that can be given of elegance of composition, variety of imagery, and sublimity of diction. We lose much, in a literary point of view, by preferring other books to the Bible.

The whole plan of Divine Providence appears to be arranged with a view to the glory of God and the good of his people. Hence He makes all things work together for the good of those who love Him, while He visits with wrath and indignation those who oppose themselves to Him. This is strikingly exemplified in the history of the Babylonish empire. The Kings of Babylon had long opposed God and oppressed his people; hence their destruction is determined, and the downfall of Babylon is foretold by the prophet.

Bishop Lowth's remarks on this prophecy are exceedingly interesting and instructive. His idea is that a chorus of Jews express their surprise at the sudden downfall of Babylon, and the great reverse of fortune which had befallen the tyrannical king. The kingdoms that had suffered from his oppression by their rulers shout for joy at his destruction. "The regions

of the dead," says Lowth, "are laid open, and Hades is represented as raising up the shades of the departed monarchs: they rise from their thrones to meet the King of Babylon at his coming, and insult him on his being reduced to the same low estate of impotence and dissolution with themselves."

But leaving the literal view of the prophecy, let us proceed to apply, by way of accommodation, the question, "Art thou become like unto us?" in various ways in which we ourselves may be interested.

1. This, no doubt, is frequently the language of men of the world to apostate professors. The profession of the Christian religion is a high and a noble profession. The Christian professes to be united to Christ by a true and living faith, and to be an heir of God and a joint heir with Christ. If this profession be sincere, it will lead the believer to consider himself as no longer his own, being bought with a price, even the precious blood of Christ; hence he will seek to be conformed to the image of Christ, to live above the world, and in a general way "to walk by faith and not by sight;" and being actuated by other motives and pursuing other objects than men in general, his "light will so shine before men, that they, beholding his good works, will glorify his Father in heaven." Now, should such an one, not having the root of the matter in him, and having made a profession without being a partaker of "like precious faith," halt in the course he had professedly chosen, or deviate from the right path, or in any way come down from the high position he appeared to occupy, and so make "shipwreck of faith and a good conscience," then is Christ wounded in the house of his friends, the enemies blaspheme, and an ungodly world is ready with the taunt, "Art thou become like unto us?" With all thy professions, with all thy apparent sanctity, with all thy privileges, art thou come down to the beggarly elements of the world? Instead of the prayer-meeting, dost thou frequent the theatre or tavern? Instead of accompanying with saints, dost thou consort with sinners? And the defiant and triumphant laugh will be heard, "Aha! aha! so would we have it."

2. But this question may also be proposed by the friends of the Redeemer to a sinner reclaimed by grace. A believer, knowing the joy and peace which he has

obtained through faith in Christ, can never hear of the conversion of another without having his own heart drawn out in thankfulness to God. "Barnabas, when he had seen the grace of God, was glad;" and no Christian can see "an heir to glory born" without welcoming the child of grace; how gladly therefore do we say to such, "Art thou become like unto us?" "Come with us, and we will do you good." Let us watch for souls; let us sympathize with and help inquirers; let us be ever ready with the words of kindness and welcome to strangers frequenting the sanctuary; let us cherish the first appearances of piety, and extend the right hand of fellowship to those who, through the Spirit's influence, have "become like unto us."

3. This language may also be repeated in the world to come as well as here; for instance, it may be the language of fallen spirits to a lost soul. This involves the fearful consideration that the soul may be lost. Thus Christ asks, "What shall it profit a man if he gain the whole world and lose his own soul?" The soul is of unspeakable value, and great as its value is it may be lost by a persistent course of unbelief and continuance in sin. And notwithstanding all our morality and all our self-righteousness, and the high estimation in which we are held by our fellow-men, and the still higher estimation in which we hold ourselves, it is still possible to hear Christ say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And "hell from beneath will be moved to meet" such, and the diabolical triumph and hellish delight of Satan and his fallen spirits will be evinced in the question, "Art thou become like unto us?" *Thou*, once a Christian professor, once a Sabbath-school teacher, once a regular attendant at the house of prayer, once so well thought of by all, "Art thou also become weak as we? Art thou also become like unto us?"

4. But once more these words may be used by the angels in heaven upon the entrance of a saint into glory. We are to be like the angels; heaven is to be our home, and a glorified body our inheritance. "There remaineth, therefore, a rest for the people of God;" and "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him." And no doubt the angels of God

will welcome us into that "eternal kingdom of glory." We know but little as to the nature and the offices of the angelic host, but this we are told, that "there shall be joy in the presence of the angels of God over one sinner that repenteth." And doubtless these "shining ones," thus rejoicing over the returning prodigal, will none the less rejoice when that prodigal is brought in safely to the "mansions in the skies." Perhaps surprise may be felt by them that any so vile as we are should be made the recipients of grace; but the question, "Art thou become like unto us?" will not only be the expression of their surprise, but also of their thanksgiving to God and to the Lamb for having added yet another to their ranks, and of welcome to ourselves.

"Thus much, and this is all we know,
They are supremely blest;
Have done with sin, and care, and woe,
And with their Saviour rest."

Scarboroughh.

THE CLAIMS OF THE SABBATH SCHOOL UPON THE CHURCH OF CHRIST.

BY REV. JOHN HARRIS.

OUR intention in these few remarks is, not so much to teach the usefulness of the Sabbath school, or to prove that it has its claims upon the Church. All this will be readily admitted by those whom we address. Our chief desire is to remind Protestant churches of what they already believe, and enforce certain known duties that are binding upon them, and ought to be fulfilled with all diligence.

Let us consider—

First. *The Sabbath-school as an institution founded by the church.* Its usefulness is now become evident; and is so far acknowledged and felt. That Christian churches almost everywhere are moved to put forth their skill and energy, to instruct the young during some portion of the Sabbath-day; but often when the school is spoken of in connection with the name of a church, upon further inquiry we are made to understand that it is a field cultivated by a comparatively small number of the members. It is founded according to the desire of all, it prospers amid the well wishes of all, yet it is not sustained by the united effort of every heart and hand. Those who assume to be friends of the

Sabbath school are very many at present, they are glad of its achievements, they expect many and great things from it, they anticipate a time when it shall have proved a powerful means in the enlightenment of the nations; but to the shame of some it might be advanced—that they do very little to help it on. If all were inactive our progress would be at an end, and the day when "the earth shall be filled with the knowledge of the glory of the Lord" could hardly be expected to dawn. The Sabbath school has had great help in the past from some of its faithful advocates, but there is a steep portion of the hill of difficulties before it yet, it wants help—much help, and that help now; when it shall have attained its intended eminence, no help will be asked, but now during its progress it is the duty as well as the privilege of Christians to press it on, as an institution the interest of which lies at heart with every one of them.

And, undoubtedly, the church is under obligation to render it help, for it follows, that its claims upon the church is similar to that of the child upon its parents—the church is the parent, the school is the child. The child cries for help, it craves for sustenance; there are classes without teachers, there are children playing unnoticed, and others tearing their books. The cry is to you that loiter away the Sabbath to no good purpose—to you the pretended well-wishers of the school. A thousand well wishes will buy no primer, nor explain it to a poor child when others have bought it and paid for it. May we have less talk and more work, less boast and pretension, more reality and truth.

Secondly. *The Sabbath school as the means of developing the latent powers and qualities of the church.* Exercise is conducive to health. Inactivity finds its natural result in dwarfishness and disease, the religious health of the dormant members of the church is in a very precarious state. Where there is no practical Christianity to evidence the Christian life, we suspect in that case that the sleep approaches death.

There is surely a great deal of work for Christians besides in the Sabbath school; there is good work to be done elsewhere. But if any one confines his attention to one and the same course of *doing good* continually, and overlooks all others, he overworks some faculties and leaves others

at rest, and such a plan gives exercise in undue proportion to the different capabilities of Christians; nor are we likely to find any sphere rendering opportunities to develop all the good qualities of a Christian to equal the Sabbath school. Those that have no desire for knowledge often sleep during school time, until at last they attain a sloping habit—a mental drowsiness, so that they are hardly wide awake to good impressions during sermon time, and may, on that account, fail to comprehend the meaning of spiritual things spoken of by the preacher.

But in the Sabbath school there is a field of exercise; the innocent disputation in the class whets the appetite for the sermon, it creates a desire to know more. An ambition for knowledge in the hearers is a strong stimulus, and a great blessing unto the preacher; it makes HIM also a diligent searcher after truth, being anxious to meet and to satisfy the moral and intellectual demands of his audience. Inquiries in the school will be answered now and then in the sermon, and remarks in the sermon may turn to use in the class some day; so that to the active man all is interesting and all useful; his life is life indeed; life pervaded by activity, permanent proofs of life, as jewels hanging to every past moment, making life of worth invaluable. The Christian in such a case is developed, to the health and prosperity of the individual, to the health, comfort, and prosperity of the church at large.

Such a field of exercise may be calculated to show what is in man; it renders to some extent a test of his sincerity as a Christian. One may plead for the Missionary Society, and desire that the knowledge of God may extend far and wide, and also contribute for such an end; he seems anxious that good should be done; but we cannot help harbouring suspicion of his integrity, if he be regardless of the youth of his own country. He would impart religious knowledge to those afar, but leave in ignorance those around him; he would convert heathen to Christianity, but permit, without much opposition, that Christian children should grow to untrained heathen at home. The Sunday school renders an opportunity to teach the ignorant poor, and probably the only opportunity within the reach of many of the readers of these remarks.

Thirdly. *The present pupils of our*

Sabbath schools are likely to be the future members of the church of Christ. Who loves the cause of Christ, and cares not for its future welfare? We have to train our successors, and teach those that will fill our places when we shall be mouldering in our graves. Care we for no more than our own generation? Are we not looking onward? We take long leases on our chapels, or we buy the very ground on which they stand. Care we then more for chapels than for those who fill them? Would we leave behind us chapels, beautifully, illustrative of heaven, and congregations ignorant, degraded, illustrative of hell? These questions are answered to a great extent in our disposition towards the Sabbath school.

It is our hope, our prayer, and our expectation that the youth of our day may soon be hired into the vineyard; they are likely to become the managers of church affairs, and the examples to the youth of future days. Are they endowed with the necessary knowledge and discretion? Have you, aged members, something to tell them you would desire the Holy Spirit to keep them in remembrance of, when you are gone the way of the whole earth? Now is the time, the Sabbath school gives the opportunity. Tell them what ought to be the great aim and purpose of life. Warn them against your mistakes. Tell them the causes of your successes, and of your failures, and commend to them in the strongest terms the course that proved profitable to your spiritual prosperity.

The church of this age is then responsible to a degree not inconsiderable for the conduct of Christians in the future: this teaching may seem strange, but nevertheless it is true, the youth we teach will soon have to teach others; as they are taught, so they will teach. Surely we ought to be careful and active, lest young people should be received into our churches as into extensive dormitories, merely to sleep out life in a quiet place, dreaming about heavenly things, and at last to have the dissatisfaction of knowing that their religion was only a dream that vanished away when most needed. Then let us enforce activity, and recommend to the youth and to all the Sabbath school, the Bible-class, the prayer-meeting, etc. Let us endeavour to create a taste for learning, for reading, and for thinking in the rising generation. Let us persevere in opposing

foolish frivolity, low taste expressions, and sinful habits; and in teaching by precept and example the foolishness of spending labour for that which satisfieth not, instead of striving after "whatsoever things *are* of good report."

The children in the Sabbath school seem to cry after us, "Give us an example of an active, good life; we want to be some day great and good people; but, show you unto us the way." Let us by means of the BAPTIST MESSENGER send the petition farther, and sound it louder. Show them the way, even as we would that others had shown unto us.

Molleston, Pembrokeshire.

SUN SPARKLES ON THE SEA OF THOUGHT, OR AIDS TO MEDITATION.

BY W. POOLE BALFEEN.

"The heart is deceitful above all things, and desperately wicked: who can know it?" Here is our weakness, and here lies the devil's strength.

Many talk of their sins, and even confess them, who will not seek for grace to crucify them.

How our troubles *grow* as we look at them; how they melt away as we look at Christ, and remember *what He is*.

How can a finite creature exhaust a fulness which is infinite.

Nature unaided will give money, work hard, and busy herself with the *externals* of religion as much as you please; but without the grace of Christ she will not receive the truth, nor willingly bear its reproach.

It is one thing for the kingdom of God to come *near* a man, another thing for it to *enter into him*.

We are not commanded to part with wealth as a condition of being saved, but if it is more loved than God it must be given up.

Gratitude does not depend upon great things or opportunities, but upon the state of the mind: a dry crust will awaken it in some; a large estate will fail to evoke it in others.

Our faith is frequently corrupted by our conduct, and our conduct again corrupted by our faith.

He who makes what he thinks to be his Christian experience a ground of trust, is as much a self-righteous man and a Pharisee in another form, as the man who rests upon his works.

We only know the truth so far as we believe it; we only believe it so far as we know it.

We are informed that while the great Atlantic Cable was in process of manufacture, the electric current was constantly passed through it to ascertain the perfection of the work; this was important, as it was well known that if the insulation was not complete, the travelling thoughts would be intercepted on their journey, and the work prove a failure; but notwithstanding all the careful testing, several flaws were discovered in the paying out of the cable. Faith, however, rejoices in the thought that the omniscient mind of God so flashes through all his works as to insure their absolute perfection and entire subordination to the purposes of his will.

Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

"JERUSALEM THE GOLDEN."

THERE was a song sung upon earth. It rose above the tumult of the busy world—above the wailings of a thousand voices—above the sighs of the wounded and the groans of the dying. It was stronger than despair, it was sweeter than the music of the waters, dearer even than the joy of life. It rose and fell in low cadences, it floated on the evening breeze, and fell upon the noontide sultriness, it pervaded the weary world with a softening, mellowing power, beautifying everything that it touched, sanctifying both the singers and the listeners.

It was a song of the Fatherland, of the home of perfect peace and repose of the states of glad satisfaction and joy. "Where the wicked cease from troubling, and the weary are at rest."

It was a song of many voices. Young and sweet were some of them, giving out the tones in full and complete trust, bringing the beauty of the far-off land so very near that the listener's eyes would often be filled with tears, and his heart strangely moved with joy. Deep and strong and hearty were some others; voices that swelled in glad triumph singing the victor's song with a full consciousness of its truth. And there were voices old and quavering, but sweetened by love, and made beautiful by their comeliness, bespeaking the intense longings of the singers for the joys of which they sang.

Under all circumstances and at all times the song was sustained. When the young voices wearied then the old ones would take it up, and when the old ones failed there was a burst of harmony from the young, who were glad because of their Father's house. There were songs in the night and songs in the fulness of noontide. There were songs that arose with the morning and came softly with the evening dews. And still all the songs were the same, and the earth, troubled and groaning and sorely perplexed, was stilled by

their deep meaning, and quieted by their sweet promises.

There was a song sung upon earth, and this song of overflowing gladfulness pierced the closed doors of a dark room in which lay a little child sick unto death. Tears were in her dim eyes, and a shadow of fear lay heavily upon her spirits. A vague, undefining sense of overhanging terror filled her with apprehension; she knew not what she dreaded, but only that the dread was there. It was all dark in her heart, and she had no peace because she knew not of its source. But when the words of the song reached her ear, when "Jerusalem the Golden," threw its spell over her, there stole into her heart a great joy, for she asked the King to give her a place among the many mansions, and had faith to believe that He would.

Another listened to the song with his heart bowed down by a great care. He was fully occupied by the life that now is, and thought too little about that which is to come. But to him also came the good song, and it touched his heart, and caused him also to sing for joy, and laying his care aside to think of the rest and freedom from care of the heavenly Jerusalem.

An old man looking regretfully back upon the life now slipping from his grasp, and querulously dissatisfied with his present, caught the refrain of the song as it was sung with tremulous eagerness by the homeward bound. It was a new, strange song to him. He had closed his ears to it all his life time, and now that the end drew near he could scarcely understand its meaning, for the singers sang of a life of which he knew nothing, of an inheritance to which he had no title, of a city the way to which he did not know. Yet now he could not escape from the song. If he walked into the fields, the children were singing it; if he went into the busy town, he was sure to meet some one with a glad light in his eyes and this song on his lips;

if he shut himself up away from his fellows, even then the song of his neighbour at his work would come softly, yet distinctly, to him. And as the singers would not leave off, the old man was fain to think of the song, and at last to learn it himself, until he too, with the full power of his decaying voice, sang of the beautiful city, "whose builder and maker is God."

The years pass away. Summer and winter, seed time and harvest, follow each other in rapid succession. Men die and are forgotten, passing away as in a dream, and leaving their places for others to occupy. But to-day the song of Jerusalem the Golden is as sweet as ever; still is it sung by dear young voices to the groaning and sorrowful world. Still, although the thousands who used to sing it have learnt another and a new song, and are chanting before the throne of God and the Lamb for ever.

But there are some voices that are dumb, and cannot learn the chorus; there

are some ears that are turned away impatiently at the sound of the never-ceasing melody; they have chosen rather to listen to the ribald song of Vanity Fair, and join in the chorus of the wicked. But there will come a day when they will long to sing it, and shall not be able; when they will struggle to take up the strains sung by myriads of voices, and shall create only discord there, a time, a fearful time of dismay and despair, when the song shall haunt them as they are thrust for ever from the gate that is called Beautiful.

But let the singers sing, for haply some of them may be saved before it is too late. Let the singers sing, that the great suffering heart of humanity may be comforted and blessed; let the singers sing, for so shall they forget the ills of life while thinking of the unutterable glory awaiting them; let the singers sing, for if the rehearsals here are so sweet, what shall be the concert in which none but practised voices may join?

Poetry.

HE SAID.

"And the disciples said, Send her away, for she orieth after us. . . . But He said, Great is thy faith, be it unto thee even as thou wilt."

WHAT cared she for the sneers and frowns of all those dark-browed men,

When Christ the Saviour spoke to her and made her glad again?

No longer fell the bitter tears; at his kindly spoken word,

The woman went upon her way believing in the Lord.

He said—and nought but healing words fell on that wounded heart,

The Saviour said no bitter things to make the timid smart;

His words were words of gentleness—"Be it done unto thee

According to thy faith, and even as thou wilt," said He.

And knowing of his boundless love, we come to Him to-day,

We follow, crying after Him, He will not turn away;

He will not send us hence unblessed, but to our lightened home,

With gladness in our hearts and lips, we shall rejoicing come.

His words are not like others' words, for none can speak as Him,

None else can cure the aching hearts, and brighten eyes o'erdim;

And so we fly to Him our Friend, in all our woe and grief,

Since He will bless us evermore, and bring our hearts relief.

We, too, have faith to-day, O Lord, we will not let Thee go,

We clasp Thee with our feebleness until Thy strength we know;

Thou art the Friend in whom we trust, and coming unto Thee,

We shall be healed of our distress, we shall be blessed and free.

MARIANNE FARNINGHAM.

THE THREE GARDENS.

PART III.—JOSEPH'S GARDEN.

JESUS, the Crucified, was laid
 In Joseph's garden-tomb;
 Till the third day, as He had said,
 He slumbered in its gloom:
 Then, ere his loving followers came,
 The Lord forsook his prison,
 Leaving the angels to proclaim,
 "He is not here, but risen."

While Mary in the garden stayed,
 Troubled, perplexed, and sad,
 The gracious Lord appeared, and made
 Her mournful spirit glad.
 What kind and tender words were those
 That Christ to Mary spake!
 Telling of union firm and close,
 No power can ever break.

Jesus has bruised the serpent's head,
 And passed into the skies;
 And since He rose, so from the dead
 His saints to heaven shall rise.
 From guilt and condemnation free,
 Believers now may sing,
 "O grave, where is thy victory?
 O death, where is thy sting?"

These garden scenes of long ago,
 Lord, may we oft recall,
 And may the Holy Spirit show
 Our interest in them all;
 That while our nature-state we view,
 Our lost and ruined case,
 We may behold our interest too
 In Christ's redeeming grace.

THEODORA.

Denominational Intelligence.

MINISTERIAL CHANGES.

The Rev. W. Lionel Green, of Regent's Park College, has accepted an invitation from the church at Middleton in Teesdale, and will enter upon his labours in the course of the present month.

The Rev. E. Jones, late of Trowbridge, Wilts, has received and accepted an invitation to the pastorate of the Baptist church, West Malling, Kent.

The Rev. R. A. Griffin, of the Metropolitan Tabernacle College, has accepted an invitation to the pastorate of the church at Sandhurst, Kent.

PITT STREET, NORWICH.—The Rev. W. Hawkins, of Trinity Street, Borough, London, has accepted the pastorate of this church.

EYEMOUTH, BERWICKSHIRE.—Mr. John Downie, a student of the Baptist Association of Scotland, has accepted a call to the pastorate of the Baptist church at Eyemouth.

KILMARNOCK.—Mr. Edward Stobo, of the Baptist Association of Scotland, has commenced evangelistic labours at the above place. It is hoped that his labours may issue in the formation of a Baptist church.

HEMEL HEMPSTEAD.—The Rev. W. Bliss, of Pembroke Dock, has accepted an invitation to the pastorate of this church.

MOULTON, NORTHAMPTONSHIRE.—The Rev. J. Lea has resigned the pastorate of this church, after eleven years' labour there, and has accepted an unanimous invitation to the pastorate of the church at Weston by Weedon, near Towcester.

ASHFORD, KENT.—The Rev. P. G. Scorey, pastor of the Baptist church, Wokingham, Berks, has just resigned that charge, in consequence of his acceptance of an invitation from the friends at Ashford, Kent. On Sunday, September 3rd, morning and evening, he preached farewell sermons, and in the afternoon administered the Lord's Supper. On the following Wednesday, about 250 friends partook of tea in the British school-rooms, after which they retired to the chapel, where a devotional parting service was held, several brethren having engaged in prayer. Mr. Scorey concluded the meeting, delivering an affectionate farewell address.

ST. ALBAN'S.—The Rev. T. Watts, having resigned the pastorate of the Baptist church, 141 Place, Wisbech, Cambridgeshire, and accepted an invitation from the Baptist church, St. Alban's, a farewell meeting was held on Monday, Sept. 11th. About 250 persons partook of tea, after which a public meeting was held. Mr. Ald. Wherry, senior deacon of the church, presided, and referred to the judicious labours of their esteemed pastor for nearly ten years, and to the feeling of regret manifested by the inhabitants of the town, with

the members of the church and congregation, that, in consequence of his precarious health, a change seemed desirable; and then, in the name of the friends, presented to Mr. Watts a gold lever watch, with chain attached, a purse containing twenty guineas, and a pocket Bible, as expressive of their regard and affection. Mr. Watts, on receiving the testimonial, replied in a very impressive manner, after which excellent addresses were delivered by the Rev. J. Smith (Independent) and the Rev. J. T. Wigner (Baptist), Lynn, wishing Mr. Watts God-speed in his new field of labour, upon which he enters the first Sabbath in October.

BEXLEY HEATH.—The venerable J. Wallis has brought his useful career in the ministry to a close, after nearly eighteen years' labour amongst us. Our esteemed brother has been compelled to resign through the infirmities of age and failure of sight. His general health is still pretty good. He parts with his flock on the best terms, and is respected by a large circle of friends. The Rev. W. Frith, late of Borough Green, is likely to succeed him.

SHOULDHAM STREET, LONDON.—The Rev. J. O. Fells, of Thaxted, Essex, has accepted the oversight of this church, vacant by the removal of the Rev. W. A. Blake to the pastorate of Park Chapel, New Brentford.

RECOGNITION SERVICES.

MILFORD, HANTS.—On Thursday, September 7th, interesting services were held in the Baptist Chapel in this place (the scene of the first ministerial labours of the late Rev. J. Harrington Evans), on the occasion of the public recognition of the Rev. Francis W. Monck, formerly a student of the Metropolitan Tabernacle College, as pastor of the church. In the afternoon, the Rev. J. Collins, of Southampton, read the Scriptures, and offered prayer. The Rev. Francis Wills, of Andover, formerly pastor of the church, asked some questions, and received replies, both from the church and the newly-elected pastor, in reference to the providential circumstances which had led to such a cordial and unanimous invitation, not only from the church, but from an overflowing congregation. The recognition prayer was offered by Mr. Wills. Mr. Wills also delivered an address to the pastor, founded on Tim. i. 4, 16. Rev. W. A. Blake, of Shouldham-street, London, closed the service with prayer. A tea-meeting was then held in the chapel, at which about two hundred friends attended. In the evening, Rev. F. Wills presided. The Rev. E. Tunmer, of Lymington Independent, read the Scriptures and offered prayer. Rev. W. A. Blake then delivered an address to the church from Deut. i. 38. Addresses were afterwards delivered by Rev. J. Collins, W. C. Jones, of Lymington, F. W. Monck, and the chairman, Mr. Monck

has commenced his pastorate with encouraging prospects.

The recognition services of Mr. D. B. Jones, of Pontypool College, were held on the 13th and 14th of August, at Providence Chapel, Canton. On Sunday, both morning and evening, two discourses were delivered by the Rev. Isaac James, Beaumaris, Anglesea. On Monday, at half-past ten, the Rev. Mr. Starling, of Mr. Spurgeon's College, read and prayed, after which, the Rev. N. Thomas, Cardiff, delivered a discourse on the "Nature of the Christian Church." The usual questions were proposed, and the ordination prayer was offered by the Rev. Rhys Griffiths, Cardiff; and the Rev. Dr. Thomas, President of Pontypool College, delivered the charge to the young pastor. Afterwards, two addresses were given by the Rev. N. Thomas and Dr. Thomas. A tea-meeting was held. At half-past six, the Rev. Alfred Piiby, Cardiff, delivered the charge to the church. The services throughout were well attended, and of a most interesting character.

ORDINATION SERVICES.

USK, MONMOUTHSHIRE.—On the 4th September, Mr. D. Morgan, of Pontypool College, was ordained pastor of the church at Usk. Services such as are usual on the occasion were conducted by Rev. J. Jones, of Llangwm, C. Griffiths, of Merthyr; Dr. Thomas, of Pontypool; J. Lewis, of Tredegar; and G. Thomas, of Usk. Mr. Thomas commenced his labours here in May.

TREDEGAR WELSH BAPTIST CHAPEL.—Mr. T. Edwards, of Llangollen College, was ordained as pastor of this church on Tuesday, August 22. The Rev. W. Roberts, of Begina, delivered an address on the nature of a Christian church, and Dr. Pritchard asked the usual questions. The Rev. R. Williams, of Hengoed, offered prayer, and the Rev. Dr. Pritchard preached on the minister's duty to the church, followed by the Rev. L. Williams, of Nantyglo, who preached on the church's duty to the minister. The meetings throughout were of a most interesting character.

PRESENTATION SOIREE.

On Friday evening, August 21st, a meeting was held in the New Town-hall, Govan, for the purpose of presenting a testimonial to T. W. Medhurst, the pastor of North-Frederick-street Baptist Church, Glasgow, for his free, evangelistic labours during the past three years in that town. About five hundred friends partook of tea. J. Wilson, Esq., presided. Bailie Thomson, in the name of the subscribers, presented the testimonial, a handsome gold watch, bearing the following inscription:—"Presented to the Rev. T. W. Medhurst, for his labours of love, at Govan, August 25th, 1865." Earnest, practical, and congratulatory addresses were afterwards given by Revs. Dr.

H. S. Paterson (Free Church), H. Hay (United Presbyterian), R. Glover (Baptist), and Mr. Robert Brasb. Mr. Medhurst preaches every Friday evening at Govan.

BOROUGH GREEN.—Rev. W. Frith, having resigned the pastorate of the Baptist Church in this place, at a meeting convened July 3rd, for devotional exercises, he was presented with a very handsome copy of Bagster's Comprehensive Bible, in morocco, with philological and explanatory notes. Mr. G. Pattick, one of the deacons, made the presentation, which was duly acknowledged by the recipient.

A very handsome work-box, filled with materials, has been presented to Mrs. Frith, by a few of the ladies of the church and congregation.

In addition to the above, Mr. Frith has received through the kindness of the friends, "Hawkers's Complete Commentary on the New Testament," calf, gilt, Hebrew Bible, "Bride's Commentary on the Hundred and Nineteenth Psalm," "Cyclopedia of Moral and Religious Truths," by John Bate, Cowper's works, besides numerous smaller presents in money and books.

SANDY, BEDS.—On Tuesday, August 22, a very interesting service was held at the Baptist meeting, to present W. Skilleter, Esq., the senior deacon, with two beautiful prints from the Cartoons of Raffaele, as an expression of esteem for his untiring efforts to aid the cause at Sandy.

RE-OPENING SERVICES.

DOWNHAM MARKET, NORFOLK.—In February last, Mr. Lennie settled over the church meeting in the above place. The necessity for improvements in the chapel, and the erection of a new school-room and vestry, induced Mr. Lennie to solicit the assistance of the church and congregation in the matter. This was readily granted, and subscriptions were promised which encouraged the church to proceed with the necessary improvements, which are now completed.

On Lord's-day, September 10th, the Rev. J. Rossiter, a blind student from Rev. C. H. Spurgeon's College, ably preached the re-opening sermons in the morning and evening. On the following Monday evening, about one hundred and eighty friends took tea in the new school-room. After tea, a goodly number assembled in the chapel, where an interesting public meeting was held, presided over by Rev. G. Gould, of Norwich. After the chairman's speech, addresses were delivered on suitable subjects by the Revs. J. Keed, of Cambridge, H. W. Lambert, of Lynn, J. Rossiter, and the pastor of the church. The amount realized by the collections and the proceeds of the tea, added to former subscriptions, makes a sum of £127. Additional subscriptions were promised to the amount of £36 before the conclusion of the meeting. Toward the liquidation of the remainder

of the debt (£107), subscriptions will be thankfully received by Rev. R. Lennie, Downham Market, Norfolk.

SERVICES TO BE HOLDEN.

PARK CHAPEL, BOSTON ROAD, BRENTFORD.—On Sunday, October 1st, 1865, the Rev. W. A. Blake, of Shouldham-street, will commence his stated labours in the above chapel. Service in the morning at eleven o'clock, and in the evening at half-past six. Prayer meeting on Monday evening at seven o'clock. Lecture on Thursday evening at seven.

BEXLEY HEATH.—HARVEST HOME.—On Thursday, October 5, at half-past three, the Rev. J. Bloomfield will preach, and in the evening a public meeting will be held, the Rev. W. Frith in the chair. The Rev. Messrs. Teal, Box, Griffith, Hewett, and Gibson will take part. Tea at 5 P.M.

THE BAPTIST UNION.—The autumnal meeting of the Baptist Union will be held at Bradford in October. The proceedings will occupy two days, Wednesday and Thursday, October 11 and 12. In addition to the ordinary business and the address of the chairman, the Rev. Dr. Angus, papers will be read by the Rev. N. Haycroft, M.A., Bristol, "Our Colleges;" the Rev. J. Mursell, Kettering, "Our Associations;" and the Rev. W. R. Stevenson, M.A., Nottingham, "Religious Beneficence." In the evening of each day service will be held; preachers, the Revs. C. Vince and C. H. Spurgeon. Friends wishing for hospitalities will please to make their wishes known to Mr. T. Stead, Belle Vue, Bradford, Yorks.

LITTLE WILD-STREET, LINCOLN'S-INN-FIELDS.—The recognition of Mr. George Webb, of Eynsford, will be celebrated on Tuesday, the 24th Oct. (D.V.) Afternoon service will commence punctually at three. After reading the Scriptures and prayer, Mr. Webb will give a brief statement of his faith and practice. Rev. W. A. Blake, late of Shouldham-street, will deliver an address to the minister. Rev. B. Wale, of Blackheath, will address the church. The following brethren are also expected to assist in the services:—J. M. Camp, of Eynsford; the venerable J. Wallis and W. Frith, of Bexley Heath; Attwood, of Camberwell; J. H. Blake, of Bow; J. Pearce, late of Malden; Kevan, of Colnbrook; Ballard, of Brixton, and others. Tea at half-past five. Evening Meeting, James Mote, Esq., in the chair, at seven o'clock. Most of the societies in connection with the Baptist denomination have had their origin at Wild-street, and Protestant Nonconformity has been nursed in the old place in other days to an extent but little known except by worthies who found it not quite so easy to be dissenters then as now. Among the

societies formed there, may be named the following:—The Particular Baptist Fund for the help of poor country ministers. The Baptist Evangelical Society for the education of young men for the ministry on strict Baptist principles. The Society of Protestant Dissenting Deputies, which has done much for religious liberty. Baptist Tract Society. We hope our friends will rally round us, and help to bring out of obscurity this interesting old place. In addition to the above, the following elements will be recognized and represented:—Baptist Missionary Society, Peace and Liberation Society, Sunday School Union, and Temperance League. Collections at the close of the services.

MISCELLANEOUS.

DUNKERTON, SOMERSET.—The annual tea and public meeting in connection with the Baptist Chapel, Dunkerton, was held on the 5th of September. The school-room was decorated for the occasion, and a large number of persons attended the tea-meeting. The public meeting was held in the chapel, when suitable addresses were delivered by Messrs. Davies, Huntly, Wielsam, Webb, etc., and Mr. Davies, of Poulton.

DEATHS.

Died, 23rd July, 1865, at Dee-banks, Chester, William Evans, aged 52, a faithful member of the first Baptist church at Hamilton-place, Chester. He was a member seventeen years, and was a deacon fourteen years. He died in peace, wholly relying upon the atonement of the Lord Jesus Christ. He has left a widow to mourn his loss.

BAPTISMS.

LONDON, Metropolitan Tabernacle.—August 29, Thirteen; 31, Twenty-one; September 7, Seven; by C. H. Spurgeon.

—, Stepney-green Tabernacle.—August 31, Ten, by Mr. Ness.

—, Abbey-road.—August 29, Four, by W. Stott.

—, Canterbury-road, Kilburn.—August 27, Four, by T. Hall.

—, Wild-street.—June 28, Four; August 27, Three; by G. Webb.

—, Peckham, Rye-lane.—August 13, Six, by Mr. Moyle.

—, Vernon Chapel, King's-cross.—August 24, Seventeen, by C. B. Sawday.

—, Mare-street, Hackney.—August 3, Six, by W. G. Lewis.

—, Lower Edmonton.—August 31, Five, by D. Russell.

—, Highgate.—July 3, Four, by J. H. Barnard.

ABERDARE, Carmel.—September 3, Seven, by T. A. Price.

BRIDGEND, Glamorgan.—July 30, Two, by Mr. Cole.

BURY ST. EDMUNDS.—August 3, Seven, by T. Barrett.

CARLTON ROBE, Norfolk.—September 10, One, by Mark Noble.

DUNDEE.—August 27, Three, in the Forth of Tay, by B. Davies, of Greenwich.

ERWOOD, Hepzibah.—July 23, One; August 20, One; by G. H. Llewellyn.

GLASGOW.—Baptism of an Episcopalian minister. On Saturday afternoon, August 19, the Rev. W. T. Turpin, M.A., who has lately left the Episcopals, was baptized at the Bath-street Baptist Chapel, Glasgow. Mr. Turpin was the minister of St. Silas Episcopal Church, Glasgow. He is now preaching at the Queen's Rooms.

—, Bath-street—August 20, Two, by Mr. Holyoak.

—, Trades Hall.—September 3, Three, by J. Donovan.

GRANGE CORNER, Co. Antrim.—July 13, Three; 19, Two; September 6, Four; by H. H. Bourn.

LIVERPOOL, Byrom-street.—August 30, Two, by T. Durant.

NORWICH.—August 2, Four, by C. H. Hosken.

NEWPORT PAGNALL.—August 13, Four, by W. K. Dexter, for Mr. Pymm.

NEWBRIDGE, Monmouth.—July 9, Five; September 3, Two; by Mr. W. Prosser.

PETTERHEAD, N. B.—June 11, One; 19, One; 25, Two; July 30, One; August 6, One; by J. B. Wallace.

SALFORD.—July 30, Five; September 3, Four; by J. L. Whitley.

ST. BRIDE'S, Monmouth.—August 27, One, by J. Morgan.

THOVERTON.—August 27, Four, by F. Pascoe of Exeter.

TREREGAR.—September 3, Two, by T. Edwards.

WORSTED, Norfolk.—September 3, Three, by J. F. Smythe.

The baptism of six persons is reported to have taken place July 19, by W. W. Willis, but the name of the place is not given.

NOTICE OF REMOVALS.

The address of Rev. J. H. Blake will be, in future, 4, Addington-road, Bow, N.E., instead of Park-place.

The town address of Rev. W. A. Blake will, in future, be 4, Trafalgar-square, Charing-cross, instead of 39, Southbank, Regent's-park.

AN EXCITING INQUIRY.*

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

"And when He was come into Jerusalem, all the city was moved, saying, Who is this?"—Matthew xxi. 10.

OH, that something would move this great city of ours! I am afraid that at least one third of our population is settling down in stolid indifference to all religion. It is not that there are thousands of professed infidels, but without making the profession of being so, infidels they really are. It is not that they hate the gospel—they do not care to hear it, or to know what it teaches. They have not enough interest in it to enter the sanctuary even for once in their lives, unless influenced by some superstitious fear, they may attend some ceremonial observance. I think we can hardly form a conception of the fearful heathenism of this great metropolis. You might go down street after street, and find that the larger proportion of the people, so far from making any profession of religion, did not even enter a place of worship, and knew nothing more than what the city missionary or the Bible-woman may have been helped to teach them! We are getting into a very, very, very sad state of things; we want something or other that will get at the masses, and constrain the city to be moved. The theatre services, which have been lately attempted, have no doubt proved a great blessing; the opening of cathedrals was a step in the right direction; but everybody can see that the effect of such departure from the ordinary routine is naturally transient. There will be no greater attraction in a theatre than there will be in a chapel or church, if the same gospel be preached, after the novelty of its having been preached there shall have worn off. We can no more expect to see cathedrals crowded long together now than we might have expected it twenty years ago. The thing is good as an expedient, but it must be temporary in its results. We shall want something greater than this before we shall get at the masses of London. This is only, as it were, a little hammer; we want a hammer more massive than that of Thor, to strike this island, to make it shake from end to end. When you have three millions of people herded together, you are not to move them by simply opening half-a-dozen theatres, or by crowding a cathedral, or by filling some large place of worship. What a hopeful sign it would be, even if people were excited against religion! Really I would sooner that they intelligently hated it than that they were stolidly indifferent to it. A man who has got enough thought about him to oppose the truth of God is a more hopeful subject for ministry than the man who does not think at all. We cannot get on with logs; we feel that we could brace up our nerves to the charge amidst men possessed with devils, while we have the gospel to cast the devils out. It is when men have no spirit at all, but are simply dull, lumpish, thoughtless logs, we cannot get on with them. For my part, I do not regret the activity of Puseyism and of Popery just now: though I dread it as an awful evil in itself, I am thankful for anything that will relieve the awful stillness of religious stagnation. If it will only stir us up to oppose it, if it will only make the true Protestant spirit of England come out, I shall be grateful for the sanitary results, however much I deplore the devastating pestilence. We want something that shall again rouse this city, and move it from end to end. The text seems to me to tell us what will do it. Question!—What is that which will stir the whole of London, as it stirred Jerusalem? Answer!—A reigning Saviour riding in triumph. Jesus

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No. 84, NKW SERIES.

Christ never moved Jerusalem till He mounted on that ass, till they cast their garments in the pathway, and strewed the branches, and cried, Hosannah. Then it was, as He rode in triumph King of the Jews, that the city was stirred. Oh that we had a reigning Saviour more distinctly recognized in all our churches! There is no use in mincing matters or hiding our shame. The shout of a king is not in the midst of the Church at large. The ancient glory which rested upon the Lord's chosen has in a great measure departed. "Write ye Ichabod, for the glory is departed." We have not now the lighting down of the mighty arm, nor the strength of a present God, as once we had. The world knows very little about the Church, and cares very little about her, so long as Christ does not reign in her palaces. Unfurl the flag, proclaim his entry, make known his residence, and forthwith "the kings of the earth set themselves, and the rulers take counsel together against the Lord and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us." What was that Church which disturbed the dark ages? Why, a Church made up of men who hazarded their lives unto the death—men who stood up and preached in the dead of night to the few who were bold enough to gather to hear them—men who at other times could beard the tyrant, and stand face to face with Cardinal or Pope, and speak the truth, come what would. These were men who had a reigning Saviour in their midst; yet, few and feeble, that gallant host subdued the world; the Vatican trembled; the words they spake, sustained by the character they bore, fell like thunderbolts about it. Would you inquire, my brethren, for the simple but saintly servants of God who brought a Reformation into England. They were men who recognized a reigning Saviour. The Church was represented by those in whose hearts Jesus Christ really did dwell—such men as Wycliffe and his successors. From market-place to market-place they went, with but half pages or whole pages of the Word of God, as fast as they could be printed; they read them at the market cross; they went on from place to place, preaching the pure, unadulterated gospel, in homely language, with fiery tongues, and soon they set all England in a blaze. And who were they in later days, in the last century, who woke the slumbering Church? They were men who had Christ reigning in them; such men as Whitfield and the Wesleys—men who bowed before the dignity of Jesus, and said—

"Shall we, for fear of feeble men,
The Spirit's course in us restrain?"

Awed by no mortal's frown, would they smooth their tongues and fashion their words to win human esteem. On the hill-tops, in the churchyards, by the roadsides, anywhere, everywhere, they unfurled the banner of a reigning Saviour, and straightway the darkness of England gave place to glorious light. And now, could we only get the Church of God awake, we should soon have the whole city moved. Let our ministers preach the gospel, or let them preach it with something like force; instead of treating us to moral essays and to elaborately-prepared discourses, let them speak their hearts out in such words as God gave them on the occasion; let the members of the Church back them up by vehement and earnest prayer and incessant labours; we should want nothing else to stir this city from end to end. Oh! to see the Saviour riding in the midst, and to hear the acclamations, while joyous converts shout, like the young children of old, "Hosannah. Blessed is He that cometh in the name of the Lord!" The old attractions of the cross have not departed. You cannot preach Christ and not get a congregation. Be it the Christ whom you preach honestly and preach faithfully, the people must come to hear. Though they hate it and loathe it, they will come again; they will turn on their heel, and say, "We cannot bear it;" but the next time the doors are opened they will be there. The gospel gets them by

the ear and holds them. It has a secret, mysterious influence even over the hearts that do not receive it, to compel them at least to lend their ear to the hearing of it. Let the Church, then, awake; and that influence shall be had whereby the city shall be moved.

But when we speak of the Church, I am afraid we often hide our own sins under a declaration against the Church. Why, *we* are the Church. Christian men and women, *you* are the Church. You must not tie the Church up like a quivering victim, and lash her; tie yourself up, and let the lash fall on your own shoulders. If you and I had a reigning Christ in our hearts, we should help to move the city. Do you ask what I mean by that? I do not mean the way in which some of you show the quality of your faith by the quantity of its fruits. Your convictions and your conversion assume a very mild form. You keep them well in check; you have got a tight rein on the motions of the heart; your religion never runs wild—never! you are such a prudent brother; *you* will never be guilty of anything like enthusiasm; no one will ever chalk the word “Fanatic” on your back. You will never move the city, my friend—no fear of it. While appeals which ought to make your heart burn freeze on your ears, you will never move the city. While themes which ought to bow you to the earth in humility of spirit, and then lift you up as on eagles’ wings in rapture of delight, affect you not at all, unimpressible as stone, you will never move the city. But if you and I felt that the things we believed were of the first and last importance, that they were worth living for and worth dying for, that there was nothing else, in fact, in all the world that was worth any care or thought except these things, then, beloved, we should soon see the city moved. One earnest Christian fully given up to his Master, one soul perfectly devoted to Christ, is of more worth in soul-winning and in world-conquering than fifty thousand of the mere professors. You know how it used to be in the olden wars. The rank and file all did service in their way; but it was the one man—the one man who made the corner of the triangle to break the enemy’s ranks, and gathered all the spears into his own bosom—it was *he* that won the victory. The man who dashed foremost with his battle-axe and slew the foe, and gave courage to all the trembling ones behind—the man who told them that victory was sure to wait on courage, and who dashed on against fearful odds—he was the man who made his country famous. And such Christians we want now-a-days who know not fear, do not believe in defeat, and animated with the assurance that the Most High God is with us. Go on, and on, and on, conquering and to conquer.

You see it is a *reigning* Christ that moves the city—Christ riding in the heart in glorious possession of gladsome acclamation—it is this that will be the great thing to stir even London’s stolid masses.

The great multitude, when stirred, will ask the question, “Who is this?” and it will be an unfortunate thing if you that are with Christ should not be able to give an answer. Some of you whose hearts are, I hope, right, are scarcely attentive enough to that precept, “Be ye always ready to give a reason for the hope that is in you, with meekness and with fear.” I do deprecate above all things your getting your creed from me—your building your creed upon the fact that the preacher has said so and so. We want Bible students as Christians—men who not only believe the truth, but have good reason for believing it, who can meet error with the argument of “It is written,” and can maintain the truth at all hazards, using weapons taken from the armoury of God’s inspired book. Oh that we had among us more who were fit to be teachers; but, alas! I am afraid we shall have to say of many amongst you what Paul said of the weak ones in his day, that when they ought to be teachers they were still only learners, and when they should be breaking the bread of life to others they were still needing to be fed upon milk. I hope that will not be the case with us. May we grow in grace;

so that when the question is asked, "Who is this?" we may be able to answer it.

Beloved, is it your desire to do good to your fellow-men? have you a longing in your soul to be the means of bringing others to Christ? In order to accomplish this, it is imperatively necessary that you should have a knowledge of Jesus. Let it be a heart knowledge. You tell your children sometimes to learn their lessons by heart. You cannot learn Christ in any other way. Christ cannot be learned in the head. Love only can learn love; and Christ is love incarnate. It is by loving Him and communing with Him that you will get to understand Him. You must learn Him by heart. Then you must learn Him experimentally. I would not give ought for an answer to my grief's inquiries from a mere theoretical person. Could I not read the book and get at the theory myself? I want to be taught by one who has tasted and handled of the things of which he speaks. Dear brethren in Christ, seek to know Jesus by living upon Him. Drink ye of his blood; eat ye of his flesh; be ye in constant communion with Him, till your vital union with his person shall transcend your faith by a constant joyful experience. Know Christ experimentally. Endeavour also to know Christ, beloved, by being taught of his Spirit. That learning of Christ that we get from human wit is of little worth; it is the revelation of Christ in us by the Holy Ghost which alone is true knowledge. John Bunyan used to say that he preached only such truths as the Lord had burnt into him. Oh, may He burn these truths into you! May He be pleased to write upon the tablets of your heart the story of your Master, so that when any shall say, "Who is this?" you may not need to pause for a single moment, or to ask any Divine to assist you in the answer,

"But gladly tell to sinners round
What a dear Saviour you have found."

This inquiry about Christ should always be met with a clear and distinct answer. If I had only one more sermon to preach before I died, I know what it should be about: it should be about my Lord Jesus Christ; and I think that when we get to the end of our ministry, one of our regrets will be, that we did not preach more of Him. I am sure no minister will ever repent of having preached Him too much. So you that are with Jesus talk much about Him, and let that talk be very plain. Tell sinners that "God was made flesh and dwelt among us, and his disciples beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." Tell them that He came on earth as a substitute for his people; that his holy life is their righteousness, that his sufferings and death constitute an atonement and appease the wrath of God for all their sins. Never let an opportunity be lost of telling out the doctrine of substitution. That is the core of the gospel; Christ for sinners—the sinner in Christ's place, and Christ in the sinner's place; debts paid by proxy; the chastisement of our peace laid upon Him, that we may have the peace through his chastisement. I wish to put this matter very earnestly to my dear brethren and sisters in Christ Jesus, and especially to you who are in Church-fellowship here. Do on every occasion, and especially when you get but half an invitation so to do—do speak out concerning the person of Christ as God and man, concerning the work of Christ as taking human guilt and suffering for it, concerning the worth of that work as being able to take away all manner of sin and blasphemy. Tell it to the very chief of sinners, that the blood of Christ can make them clean; tell it to the drunkard, the harlot, the thief, the murderer. Tell them all that whosoever believeth in Him is not condemned; and never, from fear or through shame, refuse to give an answer to so hopeful an inquiry as this—"Who is this?"

And what shall I say to you who are moved by curiosity to ask this question

—"Who is this?" I daresay there were some in Jerusalem who were so busy with their shops that they did not inquire, "Who is this?" "Oh!" they would say, "I need not go across the threshold to attend to what a mob may be doing in the street—a lot of children calling out 'Hosannah,' and a number of idle gossips following a silly fellow as he rides upon an ass through the street; that is all it is." Other people doubtless had a little of the bump of curiosity; they could not help inquiring, so they come into the street, they stand in the crowd, and they say to one, "Who is this?" "I don't know," says one; "I am come to see myself." "But who is this?" they repeat the question again and again; and they very likely get six wrong answers before they get the right. They push on, and at last they get a good standing-place—perhaps climb up into a tree, as Zaccheus did; and there they are, all wide awake, trying to get an answer to the question, "Who is this?" Well, I hope some such sort of curiosity as this may be in your mind; at any rate, I had it in my mind once, and I believe there are many that have it. I will tell you the occasions upon which this curiosity is often excited. A labouring man has been in the habit of working with another who was often intoxicated, a habitual swearer, and perhaps even prone at times to blaspheme. On a sudden he sees him a changed character, steady in all his conduct, affectionate and thoughtful of his wife and children, industrious, and withal he is religious. What an alteration! Can it fail to cause inquiry? Or he calls in at the house of a neighbour, and finds that neighbour very sick and ill; he is a working man with a large family, and it would be a very serious thing for him to die and leave those little ones; but he sits up in the bed, and he tells his friend that he has not any care at all about these matters; he has left them all with God; he says, "I used to fret and worry myself, but now, whether I live or die, I leave it with God; I am perfectly resigned to his will; Christ is with me here; I find it

"Sweet to lie passive in his hands,
And know no will but his."

"Oh," says the man, "who is this?" What can be the cause? What can be the reason of this? He watches another; he persecutes him, laughs at him, jeers, casts all manner of threats and insinuations at him. He sees him bear it all very quietly; he knows that he cannot tempt him to do what is wrong, though he tries hard to do it; the path of integrity is trodden year after year, and the worldly man looking on cannot make it out. He says, "Who is this?" He sees another—a very happy, lively, earnest, joyful Christian. "Well," thinks this man, "I have to go to the theatre to get any fun; I must be in company, and I must drink a certain quantity before I can get my spirits up; but here is a man cheerful and bright. He is poor, but he is happy; he has got a fustian jacket, but he has not got a fustian heart; he's 'as happy as a king;'" his soul is merry within him; I can't make it out—"Who is this?" These kind of things stir men's curiosity. I hope, dear friends, you will try to make people more and more curious by this plan. And how often a holy dying bed stirs that curiosity! As the expiring believer shouts victory, or sinks to his rest with perfect joy, the worldling looks on and says, "Who is this? I can't comprehend it, I can't make it out." Now, it is little wonder, my dear friends, that there should be some curiosity to know about Christ. There ought to be a great deal more. Consider that God Himself speaks to you by Christ. Shall God speak, and shall mortal man not care to hear what God says? Shall God speak to me by his dear Son, and shall I have no ear to hear the Divine Word? I ought to be anxious to know it. Christ was spoken of by prophets—Moses, David, Isaiah, Jeremiah—all of them spoke of Christ. Were there all those testimonies about Him, and shall not I care to know of Him? When He came upon earth, it was with song of angels, and a

new star was launched forth to welcome his birth—have I no curiosity to know of Him? I understand that his person is 'complex, that He is at once God and man—strange, strange person this! do I not wish to know more of Him? I find that He died, and that He rose again, and that there is a connection between his dying and rising again, and the forgiveness of our sins and the justification of our souls—do I not want to know about that? Christ has come to solve the most tremendous problem, come to tell us of love beyond the grave, of immortality when corruption shall have done its work—have I no curiosity about this? The bleeding Saviour, hanging on the cross with streaming wounds, says to every man here who has any curiosity in his nature—"Is it nothing to you, Oh ye that pass by? Behold and see if there was ever sorrow like unto my sorrow which was done unto me." I commend the curiosity that would make you know more of Jesus. Study this book much. Here you shall see the Saviour's face almost in every page. Frequent those mysteries which speak much of Him, and do, oh! do press forward till you have got an answer to that question, "Who is this?"

There may be in this house of prayer to-night some who are in positive ignorance, asking the question, "Who is this?" I think we ought not to take it for granted that all our congregation understand the gospel, for they do not. The simple "Believe and live" which God has written so plainly in the Bible, is not understood by a great many. I sometimes get letters from those who have heard the gospel preached here which astound me. The way in which my correspondents look at things, seems conclusive that they have never read the Bible, but imagine that my preaching and everybody else's should be altered, in order to suit some whim and fancy of theirs. The ignorance pointed at in the text was strange; for Christ had lived in Jerusalem, and had been there working miracles, yet the people said, "Who is this?" And Jesus Christ is but the next door to where you live, preached in the very street; you can hear Him out of doors, if you like, in the ministry of some open-air preacher; the city missionary will tell you about Him; there is a Testament to be had for twopence; everybody may know about Jesus Christ; and yet there are a great many who do not know about Him. But say, is not ignorance of Jesus Christ in this age wilful. Those who do not know of Jesus Christ now have nobody but themselves to blame. Let me remind you that this is very damaging; you lose by it much joy and comfort here below, besides the risks of the hereafter. Ignorance of Jesus Christ will be fatal to your soul's welfare. You may not know how to read, but if you know Christ you shall "read your title clear to mansions in the skies." It is a bad thing for a man not to know a little of all sciences, but a man may go to heaven well enough if he knows only the science of Christ crucified. Not to know Jesus will shut you out of heaven, though you had all the degrees of all the universities in the world appended to your name. Ignorance of Him who is the Saviour of sinners is ignorance of the remedy for your soul's disease—ignorance of the key which unlocks heaven's gate—ignorance of Him who would kindle the lamp of life in the sepulchres of death. Oh, I pray you, if you have been hitherto ignorant of the Saviour, be not satisfied till you know Him. And when I speak of ignorance of Christ I do not mean ignorance of his name, and of the fact that there is such a person;—I refer more especially to that spiritual ignorance which is so common among the best informed. Nine persons out of ten who go to a place of worship yet do not know the meaning of the Saviour shedding his blood for sin. If you press them to tell you how it is that Christ saves, they will tell you that He did something or other by which God is able to forgive; though the grand fact that Christ actually was punished in the room, place, and stead of his chosen people, is a fact as clear in the Scripture as noonday, they do not see it. The doctrine of general redemption—that Christ died for the damned in hell, and suffered the torments of those who afterwards

are tormented for ever—seems to me to be detestable, subversive of the whole gospel, and destructive of the only pillar upon which our hopes can be built. Christ stood in the stead of his elect; for them He made a full atonement; for them He so suffered that not a sin of theirs shall ever be laid at their door. As the Father's love embraced them, so the death of his Son reconciled them. And who are these that are thus redeemed from among men? They are those who believe in Jesus Christ. This definition is not more simple than conclusive to those to whom the work of the Spirit of God is intelligible. If you do put your trust in Him, it is evident that Christ died for you in a way and manner that He never died for Judas; He died for you so vicariously, that the offences you have committed were imputed to Him and not to you, therefore your sins are forgiven you. If you trust Him you cannot be punished for your sins, for Christ was punished for them. How can debts be demanded of you that were paid originally by your Saviour? You are clear. The Master said, "If ye seek Me, let these go their way;" and when they seized Jesus they let his chosen people go. You are clear, before God's bar you are clear. Nobody can lay anything to your charge, if you trust in Jesus Christ, for He suffered in your stead. Now, ignorance of that great fundamental truth of the whole gospel keeps thousands in darkness. It is the great ball and chain upon the leg of many spiritual prisoners; and if they did but know that, and could spell "substitution" without a mistake, they would very soon come into perfect joy and liberty.

This once more. It is thought that the expression, "Who is this?" was a contemptuous one on the part of many. They said, "What next, eh? We have heard of all sorts of excitements and noises—what next? Here is a man that has not where to lay his head; he is riding like a king. Here is a man who wears the common smock-frock of a Galilean peasant, and there are people spreading their garments in the way, and strewing branches of trees before him! What next, and what next?" Peradventure with scornful tone some said, "Well, what *shall* we live to see? The King of the Jews! Ah! King of the Jews! Yes, likely! His father and mother are with us; is this the poor carpenter's son? King of the Jews, forsooth!" And so they just sneered, and turned away. Yes; but, friends, stop a bit. Some persons that sneer deserve to be sneered at; but we will not treat you so. It cannot be, after all, such a very fine and wise thing to sneer at the Saviour, when you recollect that the angels do not sneer, and never did sneer at Him. They came with Him when first He descended down in Bethlehem's manger; they came with Christmas carols on that memorable night when He was born of the Virgin. Did they not sing "Glory to God in the highest, on earth peace, good-will towards men?" Do not sneer where angels sing. When He afterwards retired in an hour of sorrow to the garden of Gethsemane, where drops of blood fell on the ground, the angel came and strengthened Him. Round the bloody tree they watched, and wondered how the Lord of Glory thus could die; and, when He went into the grave, methinks they hung their harps awhile in silence. This we know, that when, on the third day, He burst the bands of death, one of them came to roll away the stone, and two others sat—the one at the foot and the other at the head—where Jesus had laid; and when the forty days were accomplished, and He went up to his abode,

" They brought his chariot from on high
To bear Him to his throne,
Clapped their triumphant wings, and cried,
The glorious work is done."

In heaven they cast their crowns before his throne. "All hail," they cry, "worthy is He that was slain." The mightiest archangel in glory counts it his honour to fly on Jesus Christ's errands. Oh! sneer not, then. What is there to sneer at?

These spirits are, at least, as wise as you. Pause awhile, and "kiss the Son, lest He be angry, and ye perish from the way." Do you not care for angels? Then listen; do not sneer, for there are as wise men as you are who have not sneered. You mention some great man that was a scoffer. Ah, well, so it may be, for great men are not always wise; but, on the other hand, what Newton believed in, what Locke trusted in, what Milton sang of, what a Bunyan could dream of in Bedford Gaol, cannot be quite such a contemptible thing after all. I might quote some names at which you could not sneer, and would not. You would think yourself unknown and base indeed if you called them unknown and ignoble. The name which these men, great even in your esteem, thought worthy of their highest reverence, surely you need not be so fast to reproach. Come, search thou also into this problem. Give thy wit a little exercise upon this question, "Who is this?" and seek to know what Christ is, and whether He is not a suitable Saviour to thee. Do not affect to be contemptuous, for, after all, if you look at it, there is nothing to despise. What is the story? It is this, that though you are the enemy of Christ, Christ is no enemy of yours. Here is the story, that, while we were yet his enemies, in due time Christ died for the ungodly. I could never despise a man who loved his enemy, and if I saw him come to die to save another, and that other his foe, I could not despise him. I might think him unwise, and think the price of his fair life too dear to buy the wretch for whom he died, but I could not despise his love. Oh, there is something so majestic in love that you cannot sneer at it. Uncurl that lip now. He dies not for Himself in any sense; He bleeds for his friends—more, for his foes. His dying prayer is, "Father, forgive them, for they know not what they do;" and when his friends forsook Him, yet his last thoughts were all for them. "Though He was rich, yet for our sakes He became poor, that we, through his poverty, might be made rich." There is nothing to sneer at here. He casts aside his glory, hangs his azure mantle on the sky, and takes the rings from off his fingers to hang them up for stars, and down He comes. He comes, and is made a feeble child. In his mother's lap he lies. He lives so poverty-stricken that He has not where to lay his head; and when the fox went to its burrow and the bird to its nest, He went to the lone mountain, and his locks were wet with the dews of night. He had no friend, no helper. "Give me to drink," He says, as He sits upon the well of Samaria. He is forsaken, despised, and rejected of men; and, when He dies, even God Himself leaves Him. Jesus cries, "Why hast Thou forsaken Me?" And all this out of strong, all-conquering love for the sons of men. You cannot despise this. I would love the Saviour, even if He did not die for me. I could not help it. Such love as this must have my heart! such disinterested giving up of all for the sake of those who hated Him, must claim our heart's affections. Do not despise Him, let me say to you, for you do not know but what one of these days you will be with Him where He is. Oh, if you knew that He would wash you in his precious blood, and make you clean; if you knew that He would cast his robe of righteousness about you; if you knew that He would take you up, and put the palm-branch in your hand, and make you sing for ever of victory through his precious blood, you would not despise Him. And yet that *shall* be the portion of all of you if you believe on Him, if you cast yourselves on his finished work. Where He is there shall you be, and you shall see his face. Don't despise Him, the sinner's friend. Can you dislike Him, lover of your soul? How can you but be lovers of Him? Shedding his tears over you, shedding his blood for you, how can you but cast yourselves at his feet?

Despise Him not, for He is coming again in pomp and glory. Speak not lightly of Him that is at the door. He is coming, perhaps to-night, while here I stand and rudely talk of these great matchless things. Soon may He come into our midst, but He will come, as we sang just now, with rainbow wreath and clouds

of storm. He will come sitting on the great white throne, and every eye shall see Him, and they also that pierced Him. Don't despise Him now, for you will not be able to despise him then. Will ye do to-night what you cannot do then? Oh, what a different tale will some men sing when Christ comes! How those who called Him foul names will hide their fouler faces. Come up now, don't play the coward; come up now, and spit in his face again, ye villains, that once did it in his lifetime. Now come and nail Him to the tree again; Judas, come and give Him a kiss, as once thou didst! Do you see them? Why, they fly. They hide their heads. The tale is not any longer that they despise and reject Him, but it is, "Rocks, hide us; ye mountains, open your bowels, and give us a concealment." But it must not be; the Lamb's eyes of love have become the lion's eyes of fire, and He that was meek and gentle has now become fiery and terrible. The voice that once was sweet as music is now loud and terrible as the crash of thunder, and He that dealt out mercy now deals out bolts of vengeance. Oh, despise not Him who so soon shall come. Bow ye now, and kiss the Son, lest ye perish by the way when his wrath is kindled but a little. Ask who is He? and when ye hear the question answer it yourself, "This is my Beloved, and this is my Friend, oh, ye daughters of Jerusalem." Trust Jesus Christ, sinner, and you shall know who He is, and He, knowing who you are, will save you with a great salvation. Amen.

Essays and Papers on Religious Subjects.

DENOMINATIONALISM.

BY W. POOLE BALFERN.

We have heard this called an "*unclean thing*." Strange we thought, if this be true, that so many good men have been embraced by it without being ashamed, and that it should have produced so many holy results. We say *it*, not the Christianity underlying it, for denominationalism brought many good men together to accomplish works of love which otherwise would not have been accomplished, and which singly they could not have compassed. If denominationalism arises out of individual conviction, and that conviction has its root in a truth or ordinance which is ignored or despised, it is in a sense a good and holy thing, and such as the Great Master Himself will approve. We do not choose our own names, nor want any; but if they come to us as the result of our integrity and faithfulness to our Lord, we will accept them, and, as incidents belonging to our faith and work, even glory in them before God. Every honest man must think and live his way to certain truths, and hold them because they hold him, and thus must have a creed, and, having such a creed, must publish it; and what we do individually

we may surely do unitedly. We have heard of some recently baptized, as we believe they ought to be baptized, who refuse to join our denomination because they will not be called Baptists. Thus they forsake the men who are contending for the *thing* they have received, because the enemies of that thing have so used it as to make it a term of reproach. How will such answer for their conduct to the Great Master? If I find the pearl of truth, or what I deem to be truth, in the kennel covered with mud, I will yet place it upon my breast; yes, and even welcome the defilement which it brings, though rightly it belongs neither to it nor me. Some, it is to be feared, in the present day, shrink from the name of Baptist because they hold loosely what it implies, or are ashamed of the reproach which it brings. Denominationalism then is an incident of spiritual perception and integrity. It is not a sign of disunion, but union—union to Christ and his truth, and to that section of his Church which, as we believe, holds the most faithfully the several parts of his revealed will. Strong denominational feeling therefore, when properly explained, is but strong and intelligent love for certain truths out of which is

grows, but which some Christians despise and ignore; and, while we admit the right of private judgment, we think more or less of it must prevail, for, if individuals receive and feel strongly respecting any truth or truths which they have received, it is but natural that they should come together to give them a united expression, and be quite willing to accept any name or reproach that may stand connected with their maintenance and propagation; and we think we had better put up with the inconveniences of a hundred denominations which have their root in the feeblest life, rather than have the vast comprehensiveness and uniformity of ignorance, indifference, and death. We are, therefore, glad to see certain men, under the influence of this denominational feeling as we have explained it, coming more closely together to strive to accomplish some things in their united capacity which they could not individually. We hope that the ultra-liberalism of often the most illiberal, and the extreme sectarianism of the unsectarian, will not prevent this. In reference to the true progress of truth, the Church of Christ and the ultimate purpose of God, this is the most comprehensive, catholic, and liberal course which we as Baptists can take. A large section of the Church wants our principles, but does not know it. We must believe for others, and work and wait. We must maintain our principles, and not let a sinful latitudinarianism, false charity, or culpable silence, rob us of them. We must do what all other sects and parties are doing—come together to strengthen and help each other, and by united action seek to maintain and propagate those distinctive principles which we hold to be dear, not because they are *ours*, but because they are the common property of all God's children, and have been made known to us by the Great Master that we may proclaim them to others. Now, if in doing this we should be called Baptists, what does it matter? We are better understood now than in former years. We might almost be glad to get a little primitive apostolic misrepresentation. It would look, in these easy times, as though we were not quite asleep. One almost longs for a little good wholesome reproach in the present day. It really looks as though the world was getting too fond of us. Suppose, then, we stand to the old term Baptist as the symbol of truth and honest thought.

It has been in such good company we need not be ashamed of it. Surely we need not ignore a name arising out of honest thought with the light of heaven through the windows. The sturdy denominationalism arising out of this term has done some good work in days that are past. Let us see if it has not the power to repeat itself again in other beautiful and beneficent forms. Ripe, mature, and Scriptural convictions, when communicated, will, by the blessing of God, repeat themselves in the experience of others. In the case of Mr. Spurgeon this is preeminently true, and we hope that those preachers at least to whom he has been thus blessed will not be allowed to be scattered about like so many loose particles without any coherence through which their strength may display itself, but may be built up into a house for God; yes, even though Baptist should be written upon it—a name which, though often flung at good men as an expression of contempt, is nevertheless the symbol of some of the greatest moral victories ever achieved, and that often in the very teeth of hell.

UNION NOT UNIFORMITY.

We have heard it asserted that this is not a dispensation of unity, but of division and scattering, and that there has been no such thing as unity since the days of the apostles, or the period referred to by the words, "And the multitude of them that believed were of one heart and of one soul." This was unity no doubt, but still imperfect. Many of the disciples of whom this was written were very crude in their apprehensions of those truths which must ever be the basis of true unity. Some were scarcely delivered from their Jewish prejudices, and, like Peter, would no doubt have refused to eat with the uncircumcised; and others no doubt still participated in the Jewish hope of a personal reign of Christ upon earth which should give to them a spiritual and temporal supremacy among the nations. Since this period, the mind of God being more fully revealed to us, and other higher and more exalted truths than was then made known to these primitive disciples, a more spiritual and exalted union has been and is being realized by many good men. There ever has been and ever will be a vital, true,

and essential union subsisting between Christ and his spiritual body—the church; and this should never be overlooked.

When Christ's members, by spiritual life and faith, become united to Him as the Living Vine, they become united to each other; when they come near to Him, they come near to each other; when their hearts touch his, they touch each other. Like as in the radii of a circle, the nearer the lines approach the centre, the more closely they come to each other, so the nearer souls approach to Christ, the more intimate, and true, and intelligent is their union with each other; and if men, instead of dwelling so much upon the circumstantial differences obtaining among Christians, would state the true nature and grounds of real union as it *exists among them*, less injury would be done to the cause of truth, and the enemies of Christ would find less cause for joy, and be furnished with fewer weapons to use against our common cause. To say there has been no unity in the Church since the days of the apostles, is to impeach the truth and the work of the Spirit. As there is a true and living union now between Christ and his people, so there is also a true and vital union between the people themselves thus united to Him, and which will be matured in heaven itself. This vital union sometimes shows itself in different forms in the Church below. Some minds, perceiving certain truths overlooked or neglected, or even despised by others, take hold of them and exhibit them. On account of this course, certain names are applied to such, and you have denominationalism, as it is called, as the outcoming of living union to Christ and his people. Then again, people looking at the names applied to such, and overlooking the essential life and unity from whence they spring, exclaim, "What a want of unity among these Christians." Many in the present day who hold a scattering and disintegrating creed, are perpetually dwelling upon the little differences they perceive among Christians as a proof that there is no real unity in the Church of Christ. Such a course grieves the Spirit of God, and is fraught with many evil consequences. Many mistake a dead uniformity for that unity which is a fruit of divine grace. Some years ago, it was thought that nature could be improved by cutting all the trees of the garden into one shape. Here was uniformity with a vengeance; but who

would not rather have had nature's picturesque diversity in unity—the unity of life and beauty? And who is there that would not prefer the unity of the spiritual Church, though marked with the diversities of life, thought, and conviction, to the stereotyped and dead uniformity of Rome? Still we want the public and visible expression of this secret and sublime unity, and how are we to have it? By giving up our personal convictions, breaking up all sects, or merging them all into one? Would this do it? We think not. Let each church, or branch in the true Vine, show its union to the tree and the other branches by its greater fruitfulness. Were all Christians now existing of one name and persuasion, did they all form but one visible church, and could they all meet together in one place and under one roof, the world would not believe they were *one* or real Christians, if they were lifeless, and cold, and barren. No; by their fruit they would have to carry conviction, and this conviction the churches can produce *now* if the fruit is exhibited, and will any say that the Spirit cannot produce them, if sought?

Let us not say, then, that there is no unity in the army of Christ; but let us look to our Captain, and keep to our company, and have *united* as well as individual and scattered effort. If men point to our regimentals, and say, because we are not all dressed *exactly alike*, that we are sadly divided, we will say that our very diversity is proof of our common subordination to our Great Chief's orders, and anxiety unitedly to get at his foes.

THE IMPORT OF A WORD.

BY REV. B. A. GRIFFIN.

Author of "The Highest Relationship."

"Jesus saith unto her, Mary."—JOHN XX. 16.

IN the character of Mary Magdalene there was a strange mixture of love and ignorance. *Her love* was manifested, for though the Lord Jesus was dead, though so many had denied Him, yet still she loved Him, and would have accounted herself rich had she possessed only the body which bore the marks of the sufferings, and the signs of the humanity of Him she had been led to look upon as the Son of God. *Her ignorance* was manifested as well, for she sought

not the risen Lord but merely his dead body. Many have considered this an evidence of her unbelief. We think differently; for she had too much love to disbelieve. Ignorance and love, like gold and dross, may be together; but unbelief and love, like the night and the day, can never be co-temporaneous in such as she was. But what we would more especially observe here is, the word by which Christ dispelled her ignorance and inflamed her love, for "Jesus saith unto her, Mary;" and she "saith unto Him, Rabboni."

This one word seems wonderfully to reveal the character of Christ; for—

1. It shows *His Power*. It was only a word, yet what an effect it produced! The tears ceased to flow—the heart ceased to ache—the scales fell from her eyes, she recognized at once her Master, and spontaneously confessed her belief and joy, saying, "Rabboni."

Nor is Mary Magdalene the only one to whom Christ has manifested his power thus. Well do we remember a similar display of the Saviour's goodness. We had sought Him for many a long and weary day, and when we were nigh despair, ready to give up what seemed a fruitless search, He spake to us at last, and we discovered the one object of our desire; 'twas only a word He used—a word we had read and heard many a time before—but as he said it, joy and gladness was conveyed to our souls; and it is often so. Souls have found peace, not under the brilliant and eloquent discourse, so often as by some simple word or truth applied by the Master Himself.

2. This word displayed *His Immortality*. It was the same way He used to speak to her. Oh how familiar that sound must have been! How it brought back old and familiar scenes! Perhaps it recalled the day when He cast out her cruel tormentors; perhaps 'twas the word He used when He performed that miracle of goodness. His sufferings had not altered Him. Though He is now the victor over death and the grave, the Great Captain of our salvation, yet He assumes no lofty tone; He imposes no restraint. It is "Mary" still. It is a blessed thought that He, who permitted John to lean on his bosom, and Mary to sit at his feet, will not be altered when we meet Him in heaven. Jesus of Nazareth is the same to those He loves, whether He be in humilia-

tion or in glory—"The same, yesterday, to-day, and for ever."

3. This word displays *His Love*. It indicates the tenderest affection. He says "Mary!" not woman as He did before, but "Mary!" just as a brother to the sister whom He loves. We are often prone to think that Christ does not regard us with that intense affection He has really for every one of his own; but the fact is, He loves each one as though there were no others to share his affection. He knows our individual cares, and desires, and circumstances most intimately. Let us look up to Him with the same affection as we conceive Mary did as Jesus addressed her.

4. This word displays *His Watchful Care*. Poor Mary had been looking for his body, fearful lest any indignity should be offered to it; all her inquiries were in vain; and now, in the extremity of her sorrow, she can do nothing but gaze into the empty sepulchre and weep. Her poor heart seems near to breaking, as she says, "They have taken away my Lord, and I know not where they have laid Him." She is distracted. There are none able to comfort her. But Christ was looking on, He knew how intense her grief was, and spared her further pain by revealing Himself. Ah! He will not let her suffer more than she is able to bear. He will never let the heart break with sorrow that has been broken with repentance. Are you, beloved, mourning your Lord's absence; know He is near. Look up, and you will see He is looking down on you with loving tenderness.

5. This word indicates *His Pity*. He did not chide her for seeking "The living among the dead." He did not reprove her for misunderstanding what He had said concerning his rising again the third day. No. But He blessed and instructed her with that look of love and that word of tenderness, "Mary." Oftentimes we are harsh in our expressions to those who do not understand our Master's words as we do; let us learn to bear with such, seeing Jesus does not reprove Mary Magdalene for her mistaking what He said. Surely this narrative should be a source of comfort to all seeking souls, seeing He will not let the seeking seed of Jacob seek his face in vain.

Sandhurst, Kent.

DECEASE OF MISSIONARIES.

REV. W. K. RYCROFT.

Two months only have elapsed since our readers were made aware of the death of Mrs. Rycroft, of the Turk's Island Mission, after a short but severe illness. Last month rumours reached the Mission-house that Mr. Rycroft also had died. But as they were so undefined, and did not come direct, it was hoped that they arose from some confusion respecting the death of Mrs. Rycroft. The suspense in which relatives of the departed were kept was most painful, and great concern was excited on account of Mr. Rycroft's daughter, an only child, residing with her uncle and aunt in Northamptonshire, to whom the death of her mother had been a deeply distressing trial.

All suspense was, however, ended by the arrival of the last mail, which brought a letter from the president of the colony, Alexander Moir, Esq., dated June 23rd, announcing the unlooked-for event.

Mr. Rycroft went out to the Bahamas more than twenty years ago. He and Mrs. Rycroft visited this country three years since, and while doing good service as a deputation to various parts of the country, he was very successful in his appeals for help towards the erection of some new chapels in the out-islands, having collected £350 for that object, a part only of which has been yet expended. On his return to the Turk's Islands he was not only met by the affectionate flock over whom he had presided for so long a time, but the president and officials of the colony, with most of the other inhabitants, attended him to the meeting-house to unite in public thanksgiving for his safe return. Such a tribute to a missionary, and one who, when he deemed it right so to do, never hesitated to express his opinions on the acts of the authorities, could only follow upon a devoted and consistent life. By Mr. Rycroft's decease the society has lost an honourable missionary, the church in Turk's Islands a zealous and efficient pastor, and his daughter a most affectionate father.

Since the foregoing was written we have received a letter dated July 17th, from the Rev. T. Moon, Wesleyan missionary, who has kindly taken charge of Mr. Rycroft's affairs, in which he states:—

"After the death of his beloved wife, Mr. Rycroft was the subject of intense

feeling, and would weep on the slightest reference being made to her. On the Tuesday, the 20th ultimo, I arrived from Salt Kay, and being informed he was unwell, proceeded to his house, and found him on the sofa, evidently in great pain. From his appearance I concluded he was suffering from a severe bilious attack, and suggested a remedy, and after praying with him, I left. On the following day he sent me word he was much better, but on Thursday, the 22nd, a change for the worse took place, and hastening to the Mission-house my worst fears were realized. Death was imprinted on his face. The mind, too, was quite prostrate, nor could I obtain from him any directions as to the disposal of his affairs, or any message for his child. About an hour before he died, he offered a short prayer, in which he prayed for grace to sustain and comfort him, and shortly after he repeated, with great energy, part of a hymn, having reference to the second coming of Christ. He then sank very rapidly until two minutes past six o'clock, when he calmly and peacefully fell asleep. Thus ended the life of one who for twenty years laboured in these islands in connection with the Baptist Mission. I ought to add that on the Sabbath after Mr. Rycroft's death I endeavoured to improve it to an immense congregation, and at the request of the society I preached a second time, taking for my subject the faithful servant dismissed to his reward."

REV. J. DIBOLL.

We had scarcely written the letters which this event rendered needful, ere the African mail arrived, bringing tidings of the almost sudden decease of Mr. Diboll at Sierra Leone, on Saturday morning, July 8th.

Mr. Fuller, his son-in-law, having had leave of absence from Cameroons to visit Sierra Leone, where he had a son at school, was, with his wife, on a visit, and had assisted Mr. Diboll in his various public engagements. He writes, under date of July 13th:—

"I am not aware that I can give many particulars of his sickness and death, but I shall just add a few lines to say, that the week previous to his death he seemed more earnest in arranging matters in the church, and was very active in visiting the people; and, from what I saw and heard, he must

have applied himself with great energy and fidelity to his work, for he had quite gained the affections of the people, and the confidence of all around him."

On Tuesday, the 4th, he was well all day, and went among his people. In the evening he attended his Bible-meeting at the chapel, and came home, full of life and spirit, to close the class which Mrs. Diboll had in the house. About ten p.m. he complained of a chill, and went to bed. Fever came on and made him delirious during the night. In the morning he was much better, but he soon sank again, and became very low, was conscious, but spoke very little. Towards noon the fever returned, and he gradually sank until Saturday night, when he expired without a struggle. His death was unexpected, and is deeply regretted by all here, and more especially the Christian community, by whom he was greatly beloved and esteemed. For though the weather was most unfavourable on the day of the funeral, there was not a clergyman, nor a minister of any denomination that could get out, but was present to pay the last token of love and respect.

Mrs. Diboll, I am thankful to say, has been very mercifully upheld, and I am very grateful for the kindness shown to her by all the other missionary ladies.

Mr. Diboll's career, first at Fernando Po, then, when expelled by the Spaniards, at Cameroons, and his brief residence at Sierra Leone, ever showed him to be a man of courage, devotedness, self-denial. Thoroughly imbued with the missionary spirit, he fulfilled his course usefully and with honour.—*Missionary Herald*.

X HIS MARK.

BY EDWARD LEACH.

ACCORDING to the Registrar-General's annual returns, the number of men and women in Great Britain who are, when required, necessitated to append their signature to a document by a mark, must be exceedingly large. The progress of education, blessing humanity as it marches, has in towns at least greatly improved the poor in this respect. Marks are giving place to autographs, and, as a consequence, enlightenment both moral and social follows. In the purely agricultural districts there are hundreds who have to sign with

a X, and a large proportion of our criminals occupying county gaols are of this number.

In a certain sense, every individual, Christian or otherwise, has to frequently use his mark. The sign-manual of an unregenerate man is sin; his actions are impressed with this sorry stamp. The mark of an educated man may be the same; it may be expressed by neatly-written letters. He may be a moral, and as before the world an upright man; and as such he leaves this mark behind him. Virtue is a great gain. A honest man's mark is, "Honesty is the best policy." But a Christian's mark is indubitable evidence that "Godliness profiteth much." He is not a Christian whose life does not attest something in favour of his religion. A man is not converted for himself alone, but for the benefit of mankind, for especially the glory of God. He should—and for the matter of that all men should—leave behind them some sort of footprints on the sands of time that will stimulate or nerve his contemporaries or successors to virtue and to goodness. The Christian's grand aim, however, ought to be something higher. We speak of God's glory as the consummation devoutly to be wished for in the daily life of God's chosen. In this we do right, and noble is the ambition and glorious the life that has this aim for ever in view. The mark which a godly minister daily impresses upon this world is, or should be, a noble desire for the salvation of sinners, and a practical proof of the blessings which religion gives. He should construct a bridge from a godly life to a degenerate, unregenerate life; should draw the advantages of the first, and expose the degradations of the second; and thus do the will of his Father which is in heaven, who desireth not the death of any sinner, but would rather that all men should come unto Him to live. The Sunday-school teacher disgraces his position and lowers his most sacred profession, unless he stamps upon his children something which shall in after years, if not now, produce good fruits. A child may not be brought to Christ, but he may be so warned as, when sin tempts, conscience may interfere, and with a loving teacher's words prevent the commission of an evil. So with a parent. Happily in these days of gospel preaching, Christians are not altogether ignorant of their duties to the world which lieth in wickedness. Indeed, I fear

that the frequency of the inculcation of religious duties has had an effect far from the design of the minister, viz., of hardening the hearers. It is, alas! too much the case that he who, Sunday after Sunday, magnifies Christian duty to an inordinate degree, has to minister to a church slothful in seeking out the lost, and bringing them by invincible prayer to the Saviour. It is this duty preaching which has crept into our denomination to such a degree as to exclude that usefulness for which a church is specially designed. Nothing can be more desirable than social intercourse, or, to use fine language, "fraternal sustentation." Tea parties are, perhaps, commendable sort of things in their way, and as to secular lectures, we have too few of them. But these are subsidiary marks of a church's existence. She is doing well to promote them; but unless there are internal evidences of spiritual life outwardly developed in anxious solicitude for perishing souls, in spiritual conversation and good works, no church can prosper, and the awful inscription "Ichabod" may at once be written upon its walls. It is to be regretted that such a sorry picture should ever be presented as was presented in Mr. Spurgeon's sermon of Sunday morning, September 10, of the spiritual or non-spiritual condition of not a few churches in our denomination—churches which, as he said, might as well be shut up for the good they were. We want distinctive preaching; we want amongst us more of that burning enthusiasm which reigns in some churches presided over by faithful preachers. It is true we already have it in a degree far surpassing any known period of the history of the Baptist Church. But until the fire spreads and burns up the old dross; until Christ's cross, the sinner's hope, is lifted up so as to draw the attention of the congregation to it; indeed, until Christ's finished work is magnified, and the full gospel of our blessed God is preached, we cannot expect Pentecostal blessings upon the labours of our ministers. In all ages where a revival has taken place, it has been accompanied with ministerial enthusiasm, permeating the hearts of Christians. The holy fire is catching; it begins with God's ambassadors, it imparts its holy influences to church members; from them it proceeds to the unsaved, until God's power is largely felt, and Christ sees the fruits of his atoning sacrifice. May our churches leave

their mark upon the world after this fashion!

It is certainly true that error is fast leaving its impress upon the minds, lives, and souls of men. The more subtle that error becomes—and in subtlety it seems to be vastly increasing—the more necessary for renewed opposition by the Church of God. Evil must be crushed by incessant application of truth. A feather will not break a rock; a rotten tree, that encumbereth the ground, will not be torn up by the roots by a gentle breeze; sentimental preaching will not save a soul; the hammer of God's truth must be applied to break stony hearts. It is only by the publication of simple gospel truths that the churches will leave a lasting mark on the unregeneracy of the age.

Camberwell.

THE HARVEST A GIFT.

BY REV. JOHN SMITH.

"Who giveth food to all flesh: for his mercy endureth for ever."—Ps. cxxxvi. 25.

No one has any objection to a gift. Both rich and poor receive it with a ready hand. To most the reason is obvious. It denotes remembrance, regard, approval, or sympathy. Well, we want to bring you to dwell for a little while on the bounty of Providence, in the hope that your souls may thereby get lasting good, and give glory to the great Benefactor. The above passage of Holy Scripture is admirably fit for our purpose, as it bears upon the very thing. Nor is the present season less so; for just now God is taking some of the best temporal gifts from his bosom and bestowing them on every creature.

THE GIFT IS SUPERHUMAN.

Food for man and beast is alike the product and donation of the Most High. The nourishing earth, the fruitful seed, the gentle showers, the genial sun, the suitable winds, the unconscious protectors, and the proper seasons, are all from God, and are each granted to the children of men. Various as are the productions of the land, they are, without an exception, Jehovah's beneficent creations and rich gifts. Sacred writ is exceedingly plain and positive on the point. Numerous portions might be easily quoted; but the one under consideration is quite sufficient.

Mankind, it is true, till the ground and sow the seed; but they did not create either: both the Creator produced and gave to them. Nor have they power over the clouds, the winds, the sun, the insects, or the seasons. They cannot form a single seed of any kind, or cause that to grow and bear which is already formed. Even the strength and skill by which they cultivate the soil, cast in the seed, and house the crops, are not originated or preserved by them, but are bestowed and continued by the Lord Himself. In fact, what have they that they have not received? Some may be so ignorant and wicked as to say, "My power and the might of my hand hath gotten me this wealth," or these provisions; but "every good gift and every perfect gift," whether providential or heavenly, is from above, and comes from the Universal Parent.

Jesus, the living bread, is not less the gift of God. While the Almighty provides for the body's wants, He is careful to meet the soul's need. Not only does He furnish "the meat which perisheth," but "that meat which endureth unto everlasting life." When Christ addressed the Jews on this subject, He said, "My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world;" adding, "I am that bread of life." Food is provided for your bodies, and so Christ is furnished for your souls; and He may be received by faith into your hearts, or your trust may not be put in his name. If you partake of the food, your bodies, instead of dying, will live. Just so, if you believe on the Lord Jesus, your souls shall not perish, but enjoy a blissful immortality.

THE GIFT IS TEMPORAL.

It comprises nutriment for the rational and irrational creature. Our Almighty Friend has blessed us with another year's supply. We have been again favoured with weather for sowing, and weather for reaping. Husbandmen and horses have had strength again given unto them to cultivate the fields, and to gather in the required hay and precious grain. The earth has been again made to bud and bring forth; fructifying showers and ripening sunshine have been again sent; destructive insects and grubs have been again kept from spoiling the fruits of the ground;

heavy rains in blossoming time, and frosty nights at kernaling season have been again withheld; general blight has been again prevented; the result is, our garners are full of wheat, and our barns are stored with fodder. Then we not only have diet, but diet of the right sort, and diet too, pleasing to the palate. God could have withheld food, or have provided unsuitable food, or insipid food. He has, however, stocked us with victuals, with enough victuals, with proper victuals, and with gratifying victuals. Glory be to Him for such goodness, and let all the people say Amen.

"Some has meat and canna eat,
And some would eat that want it;
But we has meat and we can eat,
Sae let the Lord be thankit."

There is another and a far better gift. Two or three thoughts about it have already been pressed on your attention; still, you shall have a few more respecting it. Well, then, this most precious gift is divine, saving, timely, compassionate, permanent, possessable, and thankworthy. Do you inquire what it really is? Your Bible tells you that it is Jesus Christ. "God so loved the world, that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." By holding out the hand of faith you may have Him as God's unspeakable gift; and if you possess yourselves of Him, He will ensure to you all other gifts. The gift of wisdom, the gift of justification, the gift of purity, the gift of conquest, the gift of friends, the gift of honour, and the gift of bliss, shall certainly be in your possession; and they are all eternal gifts. Every needful earthly gift you shall likewise have. He that possesses Christ possesses all things; and he who has not Christ will soon have nothing except endless shame, contempt, and woe. Hence, while you should be prepared to accept the Almighty's earthly gifts, you ought to be far more ready to receive his chief gift, Christ Jesus; yea, you should not rest until He has been clasped in the arms of your faith; for the gifts of Providence, valuable as they are, will shortly decay, while the gifts of grace, all of which are in Jesus, are of perpetual duration.

THE GIFT IS COMMON.

Not to a select few merely, but to the whole multitude, the Highest has had a

benignant eye. He has kindly thought of the humble as well as the exalted. "Thou, O God, has prepared of Thy goodness for the poor." Other nations besides England He has also loaded with providential mercies, nor has He overlooked the wants of the brute creation. There is meat supplied for the sheep and oxen, for the horses and cows, for the fishes and fowls, for the worms and caterpillars, for the insects and serpents, and for the wild asses and savage beasts. No living thing has He left unprovided with sustenance; even the reptiles, animals, birds, and flies, which we, in our ignorance, would rid the world of, He takes care to feed from day to day. "Who giveth food to all flesh: for his mercy endureth for ever."

Nor has God reserved his noblest gift, Christ Jesus, for a small and privileged number of human kind. His dear Son He offers to the perishing children of Adam. He may be admitted to their breasts, and retained as their Redeemer throughout eternity. There is a Saviour. There is a command to look unto Him for deliverance from sin's guilt, thralldom, and doom. There are the necessary means for enabling us to believe on his dear name. Then there is not a doubt but that all who truly trust in Him will be saved. Accordingly Jesus is designated the common Saviour, and salvation is called the common salvation, and faith is termed the common faith. Wherefore you need not die eternally through lack of the living bread.

THE GIFT IS AMPLE.

Although the wheat harvest is not so abundant as that of last year, there is no doubt that any deficiency will be made up by the superabundance of the past twelve months; so we shall have bread enough, if not to spare; a good and cheap loaf all may still hope to have. With regard to provender for the flocks and herds, prospects are very cheering. Arguing from the apparent plentifulness of winter fare for the animal, we may hopefully conclude that the merciful Lord God will not permit the cattle plague to continue its destroying work. Still, England should seek to stay it, not only by removing nuisances, but by putting away her national sins.

With respect to God's choicest gift, there is no deficiency. Christ is able and willing to satisfy to the utmost, and for

ever, all the spiritual necessities of every one who really accepts Him. He can and will completely and permanently save all who confide in Him from ignorance, guilt, pollution, and misery. Yea, He promises finally to introduce all true believers to that city where "they shall hunger no more, neither thirst any more," but where He, "the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters." Only you believably appropriate Him to your own souls, and you shall find his flesh meat indeed, and his blood drink indeed. "He that cometh to Me," says Jesus, "shall never hunger, and he that believeth on Me shall never thirst." "Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day."

THE GIFT IS SEASONABLE.

Just as our stock of provision is getting low, the adorable Creator sends us a fresh supply. Thus, by his timely creative exertion, the national barrel of meal and cruse of oil are not suffered to waste. As with the nation, so with individuals. Often have the needy found that, when about to gather a few sticks in order to dress their last scanty fare, more has been sent through an unexpected and even unlikely medium. Coming in the nick of time, and from an undreamed of quarter, the divine care is seen in a way in which it is not where there is no interruption to the flow of temporal good, although it is as evident, if not more so, in the latter as in the former case.

Equally opportunely Jehovah has bestowed his richest gift. At the most befitting period Jesus appeared to take away sin by the sacrifice of Himself. When men had had a fair opportunity of proving that they could not save themselves; when such prophecies were uttered and known as would enable the people to recognize Him, and when the nations were at comparative peace with each other, and expecting a great deliverer, then He was sent into the world. To you salvation through Him has already been presented, and at a time when it is in your power to accept Him from the hand of God. Then how often does it happen that, just as the awakened sinner is about to despair of mercy, he is empowered by the Holy Ghost to welcome Jesus as his salvation.

THE GIFT IS MERCIFUL.

Mercy, in its most limited sense, consists in granting worldly comforts to needy sinful creatures. Used in its fullest import, it comprises the sinner's full salvation. Now, who can call to mind his own daily shortcomings and transgressions, or ponder the nation's numerous iniquities, without being constrained to view a sufficient harvest as a very gracious boon? Had not God been long-suffering and boundless in compassion, He would have given us cleanness of teeth. Considering the religious privileges and opportunities of our land, the irreligion, the Sabbath-breaking, the drunkenness, the impurity, the deception, the injustice, and the bloodshed far exceed in criminality the same crimes in other less favoured nations; and yet God has again filled our granaries. Oh, how great is his compassionate loving-kindness!

But Jehovah has done more than afford us a restricted expression of his compassion, in the providing of us sinners with another twelvemonth's provision for the body. He has granted to us the highest manifestation of his lenity in giving Jesus to be the propitiation for our sins; and not for ours only, but for the sins of the whole world. Whilst temporal support is mercy's no small act, eternal salvation is mercy's most stupendous deed. Consequently, the gift, Jesus Christ, very far surpasses every other gift which the pity of the Immortal King leads Him to bestow on the wicked. See, therefore, that you are found heartily receiving him as divine pity's crowning act and chief blessing.

THE GIFT IS ACKNOWLEDGED.

David, in the words to which your attention is being called, gratefully recognizes the bounteous hand that sustains all the living things that dwell in our world. So ought you. By thus acting, you go the very way to secure the continuance of your daily bread. Were a small or large present given to you in public or in private, you

would not think of receiving it without tendering thanks to the giver. Surely, then, you ought not to take the food God graciously gives you, without letting Him see that you are not unmindful of his kindness to you; but you should show your thankfulness by calling to mind your sins, by sorrowing over them after a godly sort, by relying on Christ crucified for pardoning and renewing grace, by devoting your life to God's service, by contributing towards the spread of true religion, by trying to lead others to see God in their comforts, and by imparting to him that is in destitute circumstances.

Much less should you fail to acknowledge the gift which excels all the rest. Paul did not, nor should you; for such a boon as Jesus Christ you cannot possibly keep from exclaiming with the apostle, "Thanks be unto God for his unspeakable gift." Thank Him in your heart, with your lip, and by your life; thank Him by receiving Jesus as your Teacher, by relying on Jesus as your Redeemer, and by obeying Jesus as your Lord; thank Him by glorying in Christ crucified before the world; thank Him by striving to bring others to Jesus by your tongue, by your pen, by your conduct, and by your money; in a word, so live unto Christ that your whole life may be one continuous act of thanksgiving to the triune Jehovah.

Finally, perhaps, reader, you are among the unthankful; you may not murmur and repine at your worldly lot, yet, if you lose sight of God in your every-day comforts, and disregard God's inestimable gift, you are bound to infer that your right place is among the ungrateful ones. Before long "the Judge of all the earth" may take from you your temporal mercies and spiritual opportunities, and cast you into hell, where He will ever load you with nothing but deserved wrath. Rest not, then, until you have repented of your ingratitude towards God, and accepted Jesus as your unerring Teacher, complete Saviour, and sole Lord.

Witheridge.

Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

FALLING LEAVES.

NOVEMBER, chill, and drear, and stormy, came upon the earth once more. The fog hung thick upon the street, and dyed everything with its leaden hue; it hid the steeple of the old church, and seemed also to keep down all soaring thoughts, so that they, no more than the steeple, should point skyward. It covered the graveyard, keeping out of sight the sleeping places of the dead. It drove poverty out into the cold and miserable street, denying it even so much as a shelter for its aching head. It seemed to make a sort of shelter for vice. So much evil could be done under cover of its thickness, so many nets could be woven to catch the unwary, so many sins committed in the thick, dark, greasy fog, that would have been ashamed to rear their misshapen heads beneath God's clear sunshine.

It threw a damp upon goodness in some places. A few baskets ready laden for the needy were replaced, because the walk to the dwellings of the poor, on such a November morning was so very disagreeable. Still, a few bright faces moved about among the mist, carrying sunshine wherever they went, and making the November day a little clearer because of the sunshine in their hearts.

Such an one, a girl, keeping her fifteenth birthday, in all the freshness of girlish glee, looked out upon the fallen leaves strewn thickly over the park before her. There was no discontent in her clear blue eyes, no shadow of repining lay upon her warm lips. It was not "a dull, miserable day" to her, though it was veritable November. She was having a pleasant enough time, and her fingers lightly beat time upon the damp window to the merry tune she sang.

A dark shadow came across the room, and reated in front of her. She turned brightly round. "Ah, uncle, what are you thinking of just now?"

He came nearer, and took her face between his hands. "I am thinking that

the bright, warm face of a young English girl is a pleasant thing to contemplate on a chill November morning. But come away from the window, my child, it is a dreary prospect out there. I do not like to see you watching it."

"Oh no, uncle; it is such fun to see the leaves fall."

"Fun! Oh, child, can that be *fun* to you which makes so many of our older hearts ache? But you have not yet had to trample dead leaves upon the graves of all your treasures, while I——"

These were his unspoken thoughts. Charles Seymour had hastily left the room after his niece's girlish remark about falling leaves and fun, and now he paced the long room with gloomy feelings at his heart, and a pained contraction of lip and brow.

He was the last of his house. He had inherited the paternal mansion and estate, and had lived there for the last twelve years of his life, for the most part a quiet and saddened man. Still there were bright days for him. All through the pleasant spring and the delicious summer he loved his home, and strove to make all happy around him. He was a good master, a true friend, a pleasant companion; he delighted to fill the old rooms with pleased guests and smiling faces. But it was noticed by them all that as soon as autumn came, and the leaves began to fall, he was sure to leave home and England, and remain away until the deepest of the winter had passed.

This autumn he had made every preparation for doing the same, and finally intended to have left before November commenced; but he had been requested to take charge of his niece, an orphan girl, during the temporary absence of her guardians. He could not well refuse, and when once she was in his care, it seemed such cowardice to go away and leave her with only the housekeeper and servants for companions, that he had resolved to stay.

To-day, however, he regretted his resolution, and paced the room in moody discontent.

Alice listened for his return, and when he again stood beside her, she coaxingly asked him, "Uncle, why do you always go away when the leaves begin to fall?"

He replied, "Their lessons are too stern for me to learn. I never see one flutter down to its grave without thinking of that warning voice, 'We all do fade as a leaf.' Do not you think of death as you watch the leaves fall?"

"Not always. Perhaps those of us who are young throw off the thought of death sooner. But, uncle, is it such a very sad thing to die?"

"Oh, Alice!" And the strong man covered up his face.

"Strong!" Yes, he would have faced an enemy with no shrinking; he was afraid of nothing that he could see. But *Death*, the grim monster, lying in wait for the unprepared; this could strike terror into his heart, and fill his spirit with dread.

So now Alice had her work on this chill November day. She was one of those of whom it is said, "Thou hast hid these

things from the wise and prudent, and hast revealed them unto babes." The Lord had met with her while she was yet a child, and taught her some of the deep things of the gospel. But she had no fear of death; it was not at all terrible to her. She only thought of it as the passage out of our beautiful world into another of still greater beauty.

And God made her a wise instructress; she talked to the man that day, forgetting her girlhood, and remembering only that there was a brother whom she might help. She told him how easy a thing it is for the Christian to die. She spoke of the passage as narrow, but very short. She said there was no real death for the spirit; the part that feels and lives, is immortal. She told of the home where the righteous go, and that only a step parts us from it. She read good words from the comforting book, cheering sacred promises that the Father has given, that the Saviour has left, to be lights in the dark passage.

And God blessed her work; her words had power to touch his heart, and when next he watched the leaves fall, it was with a chastened joy, instead of a sad and uncontrollable dread.

Reviews.

Spiritualism and Other Signs. By E. S. London: Simpkin and Co.

THIS is a production of considerable power, and of the greatest moment at the present time. The talented and pious writer believes that Spiritualism is essentially opposed to the claims of the Scriptures, and that such communications, if real, are from lying and deceiving spirits, and therefore worthy only of utter reprobation. In a series of chapters she endeavours both to prove and illustrate this. As avowing the most intense anxiety for the defence of Bible truth, the author deserves a fair, full, and candid attention, and the book is so exhibitive of talent as well as piety, that it will command the respect of those who may differ greatly with the writer. We may add that Romanism and all Puseyistic tendencies are here exposed and faithfully met by the words and teachings of those lively oracles which alone can make us wise to salvation through faith in Christ Jesus. We advise all friends and opponents of Spiritualism to read the book, and all who love thorough unpriestly Protestantism will find in it

stores of rich evangelical truth of the greatest possible worth.

Wednesday Evenings at Cavendish Chapel. Homiletic Hints. By JOSEPH PARKER, D.D. London: F. Pitman, 20, Paternoster Row.

HERE are eleven themes homilectually treated, such as Dr. Parker gives his people on week-evenings. While the subjects are very diversified, the whole are of an interesting and edifying character, and are distinguished by the author's well-known excellences, and may be alike useful to the ministerial student, lay preacher, and be equally profitable for Lord's-day family reading.

The Logic of Life and Death, or Words with the Unbeliever. By B. HARRIS COWPER. London: Elliot Stock, 62, Paternoster Row.

WITH a view to remove the unbelief of sceptics and counteract one of Mr. Holyoake's tracts, this small work has been written. The worthy author has often heard the objections of persons in the indus-

trial classes to the general principles of Christian truth, and especially those bearing on the doctrines of man's immortality, and the eternal life the gospel reveals. We think the book well adapted to be useful, especially to our young men, and we thus give it our hearty commendation.

Words of Wisdom for the Sons of God. By GEORGE WM. CONDER. London: Elliot Stock.

EIGHT important subjects treated with great skill and popular effect. *Popular Errors, Jesus of Nazareth, Which is Best,* etc. We cannot doubt but that this book will have a wide circulation, and its thorough adaptation for usefulness is beyond all dispute. It is a real treasury of good things, and is a small portable volume within the reach of the class it is more especially designed to benefit. We hope many thousands will be sold.

The Little Things of Nature considered especially in relation to the Divine Benevolence. By LEO HARTLEY GRINDON, Author of "Life in Nature," etc. London: F. Pitman.

THERE is a great charm about the subject of this small volume, and Mr. Grindon as a true philosopher is well able to do justice to it. The great manifestations of God's benevolence are often presented to us; but here, little things, liable to be overlooked, or not generally known, are brought before us. If we name the subjects—The Vitality of Seeds, The Sleep of Plants, Insects, Exceptions, Chemistry, Dispersion of Plants, and Disclosures of the Microscope—we shall have done enough to induce our scientific readers at once to get the volume, where great treats are in store for them.

The Nineveh Witness. London: The Book Society. THIS is a cheap, well written pamphlet of sixteen pages, reminding us of the invaluable testimony to the truth of Scripture from the Scripture discoveries of Nineveh, and more especially by the cylinder of Sennacherib. Books of this class, whether small or large, especially when well written and illustrated as this is, should be in the hands of our young men, Sunday-school teachers, and students for the ministry.

The Cornish Shipwreck. By PALMER LAW, Ware, Herts. London: Elliot Stock.

THE horrors of shipwreck, spiritually illustrated and improved, based on the actual loss of the "Northern Empire" on the Cornish coast. The subject is most ably treated, and worthy of a large circulation. To our floating and marine population we especially recommend it. We also add the pleasure we have derived from a perusal of the *Lamentations of a Twig of Cup-moss on Dartmoor*, by the same writer. A penny book of real worth.

The Unsearchable Riches of Christ. Three Sermons by C. GOEBELIER. London: Gadsby, Bouverie Street, E.C.

SERMONS containing great and precious truths, ever reasonable, and always refreshing to those who relish the evangelical doctrines of the gospel. We say this without endorsing every sentiment the worthy preacher has uttered in these discourses.

History of Sin. A Sermon by Rev. B. BEDDOW. London: Elliot Stock.

THIS discourse, printed by request, and preached on the occasion of the execution of Dr. Pritchard, is respectable in thought, style, and illustration, and brings out important truths deserving of the consideration of all classes of readers.

We think we do our young readers a service by advising them to read Rev. A. Bertram's *Familial Lecture on Marriage*, published by F. Pitman; and *The Two Dreams*, published by Jackson and Co.

In noticing *Thoughts for our Homes*, in a former number, we had not discovered that the fine and sweetly-expressed thoughts, were deficient of any evangelical foundation; as such we seriously recall the commendation then given, and thank the friend whose note and copy of the pamphlet we received. A religion without a divine Saviour may be dressed up in an attractive form, but there can be no practical life in it.

We renew our very hearty recommendation of the *Baptist Magazine*, the *Sword and Trowel*, the *Sunday Teachers' Treasury*, the *Little Gleaner*, the *Sower*, the *Missing Link Magazine*, the *Ragged School Union*, and *British Magazine*, *Flag and Sentinel*, the *Mothers' Treasury*.

Poetry.

THE PATH OF LIFE.

It shineth on in the winter dark,
The path to the Christian's tranquil ark;
And flowers are strewn by the steep hill side,
And silvery waters smoothly glide.

Come, brothers, come, for the way is clear,
And the pleasant portal shineth near.

There are buoyant feet that are nearing home,
And hearts that sigh for its joys to come;

There are young and aged who stand and wait
Eager beside the shining gate.
Come, brothers, come, for the Father stands
Waiting to greet us with outstretched hands.

There are rest and peace in that better world;
Not there are the tempest showers hurled;
Not there is the sin on the hand and heart,
But all are glad in the better part.
Come, brothers, come, and our home shall be
Soon with the glad, the saved, the free.

Press on, press on in the path of life,
Soon, soon shall end this day of strife;
Soon, soon shall the angels' songs be sung
By our faltering lip and our erring tongue.
Come, brothers, come, no faltering there,
Oh, come on the wings of faith and prayer.

MARIANNE FARNINGHAM.

THE TWO SENTINELS.

(FOUNDED ON FACT.)

ONE evening, years ago, two soldier-friends
As sentinels were stationed, at the ends
Of a long passage-way, or sally-port,
Leading to Spain, from strong Gibraltar's fort.
On both these men the Spirit of the Lord
Had deigned to work, as they perused the Word;
One had a sense of pardoning love within,
While yet the other felt his load of sin.

That night the former, as he watched alone,
Mused on the glorious things to him made known;
An officer, returning to the fort
At quiet midnight, found him deep in thought;
He asked the watchword, when in accents grave,
The sentinel this solemn answer gave—
"The precious blood of Christ!" so much was he
Absorbed in sweet and sacred reverie.

The man, to self-possession soon restored,
Gave the right watchword—but his gracious Lord
Clothed the first words with mighty power, as
they

Were born on air along the passage-way,
And fell upon the other sentry's ears,
As he was watching, filled with guilt and fears;
"The precious blood of Christ!" sweet was the
sound

To that poor soul, in sin's harsh fetters bound.

He heard, and in that hour his chains were riven,
Through Jesus' blood he felt his sins forgiven,
And lived to serve Him long in lands afar—
So wonderful Jehovah's dealings are!
May we remember that the "precious blood"
By which these soldiers were brought nigh to
God,

Still as a stream of sovereign virtue rolls,
To cleanse and heal polluted, wounded souls!

THEODORA.

Denominational Intelligence.

MINISTERIAL CHANGES.

The Rev. William Hill, late of the Orissa Mission, has accepted an invitation to the pastorate of the Baptist Church, Burton Fabis, Leicestershire, and commenced his labours on the 1st October.

The Rev. W. Taylor, of Stoke-upon-Trent, has accepted a cordial and unanimous invitation to become the pastor of the Baptist church worshipping in Call-lane chapel, Leeds.

The Rev. F. Timmis, of Olney, having accepted the cordial and unanimous invitation of the church meeting in Trinity-road chapel, Halifax, to become their pastor, is expected to commence his labours early in November.

The Rev. J. C. Wooster, of Landbeach, Cambridgeshire, has accepted the cordial and unanimous invitation of the church and congregation to the pastorate of the Baptist Church, Stevenon, Beds.

In consequence of severe and prolonged affliction, the Rev. C. Stanford has been compelled to relinquish for a time his pastoral labours, and the Rev. J. H. Hinton, M.A., has accepted the unanimous invitation of the Church to act as pastor for three months. It is hoped, by the end of that time, Mr. Stanford may be enabled to resume his duties.

Mr. H. C. Williams, of the North Wales Baptist College, has accepted a unanimous call from the Baptist churches at Staylittle and Dylive, Montgomeryshire, to become their pastor, and intends entering on his ministerial labour about Christmas next.

Mr. W. J. Cother, from Mr. Spurgeon's College, having received a call to become co-pastor with Dr. Bertram, of the Baptist Mission Church at St. Helens, started for the island on Saturday.

The Rev. J. Lea, of Moulton, Northampton, has accepted the pastorate of the church at Weston-by-Weedon.

Mr. Charles Smith, late of Hadleigh, has accepted the pastorate of the Baptist church, Earlsoham, Suffolk.

RESIGNATIONS.

In consequence of continued ill-health, the Rev. H. C. Leonard, M.A., has resigned the pastorate of the Baptist church, Boxmoor, Herts.

The Rev. Thomas Ind, of Corsham, has notified his intention of resigning his present charge at Christmas next, in consequence of failing health. Mr. Ind has been three years the pastor of the church at Corsham.

The Rev. H. J. Lambert has resigned his pastorate at Union Chapel, King's Lynn, much to the regret of his attached friends. The various Non-conformist and Wesleyan ministers of the town have presented Mr. Lambert with a memorial expressive of their high esteem and regard for him, their sympathy with him, and their earnest desire for his future usefulness. Mr. Lambert is about to proceed to Australia as pastor of a church in that land.

RECOGNITION SERVICES.

BRIXHAM, DEVON.—The recognition services in connection with the settlement of the Rev. W. T. Whitmarsh as pastor of the Baptist church at Brixham, were held on Thursday, September the 14th, in the Baptist chapel. A cold collation was provided in the school-room at one o'clock. The afternoon service commenced at half-past two, and there was a very large and respectable congregation. The Rev. Mr. Saunders delivered an able address on the nature of a Christian Church. The Rev. Mr. Webb, of Tiverton, asked the usual questions of Mr. Whitmarsh, which were answered in a lucid, forcible, and satisfactory manner. Mr. Webb, in the name of the church and of the Devon Association, extended to the young minister a most cordial welcome, and then offered the recognition prayer. The charge was then given by the Rev. T. C. Page, of Plymouth. The service was brought to a close by prayer, offered by the Rev. J. Kings, of Torquay. A tea-meeting was afterwards held in the public rooms, when from 150 to 200 friends sat down. A public meeting was held in the chapel in the evening, at which Mr. Whitmarsh presided. A very large and respectable congregation assembled. Mr. Saunders delivered the opening address, in which he referred to the very happy time he had spent with the Brixham people during his ministry of fourteen years, and the unvarying kindness he had received from all classes of Christians in the town. Mr. Webb followed with a very able and powerful address to the church. Mr. Kings then delivered an address to the congregation. Mr. Cross followed him with a congratulatory address on behalf of the other

denominations in the town, in which he expressed his very cordial welcome to Mr. Whitmarsh.

Recognition services were held at Windmill-street, Gravesend, on Wednesday, September the 27th, in connection with the settlement of the Rev. W. Emery, late of Hemel Hempstead, as pastor. In the afternoon the Rev. D. Katterns of Hackney, preached from 2 Tim. ii. 19. After tea in the school-room, a public meeting was held, under the presidency of the Rev. D. Katterns. H. W. Davison, Esq., senior deacon, stated the circumstances under which the church had asked Mr. Emery to become pastor, and Mr. Emery stated with what views and intentions he had accepted the invitation. The Rev. B. H. Kluit delivered an address welcoming Mr. Emery to the town; the Rev. W. Goodman, B.A., on "The Constitution of a Christian Church;" Rev. H. H. Dobney, on the "Relation of Pastor and People;" Rev. E. W. Shalders, B.A., on the "Relation of the Church to the World." The Revs. E. Corke and J. Merchant conducted the devotional exercises.

Services were held at Peterchurch, Hereford, on October the 4th, to recognize the Rev. J. Beard as pastor of the Baptist church there. A public prayer-meeting took place in the morning, at six o'clock; and at eleven the Right Hon. Lord Teynham preached a thanksgiving sermon. Subsequently, meetings were held, over which his Lordship presided, when addresses were delivered by the Rev. E. L. Forster, on the "Duties of the Christian Ministry;" by the Rev. Thomas Jones, of Chepstow, on the "Duties of the Church towards the Pastor;" and by the Rev. D. Sinclair, of Tenbury, on the "Duties of Church Members towards each other and the World." Mr. Beard made a brief statement of the course he intended to pursue in his future ministrations.

A very interesting meeting was held at the Baptist chapel, Woodchester, Gloucestershire, on Tuesday evening, October the 3rd, on the occasion of the Rev. E. P. Barrett accepting the pastorate for a time, circumstances having precluded him from accepting the invitation of the church for an unlimited period. About 200 sat down to tea, after which a public meeting was held in the chapel. The Rev. E. P. Barrett was called to the chair. Prayer was offered by Mr. Naphtali Pitt, and addresses were delivered by the chairman, by Messrs. Beard and Bloodworth, from Cheltenham, and by the Revs. E. C. Ross, the late pastor, W. Yates, of Stroud, J. Williams (Independent), of Rodborough, and H. A. James, of Minchin-hampton, who all most kindly and affectionately welcomed Mr. Barrett to Woodchester as a brother minister and fellow-labourer in the cause of Christ.

Services of a special nature have been held at

Stepney-green Tabernacle, situate on Stepney-green. The church worshipping at this place being without a pastor, they were directed to invite Mr. Thomas Nees (who has been for a considerable time assistant to Mr. C. H. Spurgeon in his very arduous duties at the Metropolitan Tabernacle) to preach on several occasions. It was soon observed that his services were likely to prove acceptable to the people. The church therefore gave him a cordial and most unanimous invitation to become the pastor, which he accepted, and accordingly commenced his public ministration on Lord's-day, September the 24th, when he preached to large congregations. On the following Tuesday, the 28th ult., a tea and public meeting was held to give Mr. Nees a hearty welcome. Nearly 500 persons partook of tea in the school-room, but, in consequence of the large number that arrived at the public meeting, it was found necessary to adjourn to the chapel. Addresses were delivered by the pastor and several friends connected with the church and congregation.

On Monday, September 11th, Mr. D. Morgan, of Pontypool College, was ordained pastor of the church, Usk. The service being introduced by the Rev. J. Jones, of Langwm, the Rev. C. Griffiths, of Merthyr-Tydvil, preached on the nature and constitution of a Christian Church. The Rev. J. Jones, of Langwm, having called upon the deacons on behalf of the church to publicly ratify that they gave an unanimous call to Mr. D. Morgan to take the pastorate of the church, and upon him, of his acceptance of the invitation, proceeded to put the usual questions to the minister, which were very satisfactorily answered. Then the Rev. C. Griffiths, of Merthyr-Tydvil, offered the ordination prayer, with the laying-on of hands; after which, T. Thomas, D.D., of Pontypool College, delivered the charge to the minister, and the Rev. J. Lewis, of Tredegar, the charge to the church. The service was closed by prayer by the Rev. G. Thomas (Independent), of Usk.

On Monday, August 11th, a recognition service was held in connection with the settlement of the Rev. J. Turner, as pastor of the church at Enon Chapel, Wednesbury. The Revs. J. Jackson, of Bilston; E. C. Young, of Cosely; W. Lees, of Wallall; R. Nightingale, of Prince's End; J. P. Casey, of Wolverhampton; J. Onley, Wednesbury; and G. Marchant, of Birmingham, gave interesting addresses, welcoming Mr. Turner to his new sphere of labour. Mr. Turner studied at the Metropolitan College, and for some little time was engaged in missionary work at St. John's, Newfoundland.

NEW CHAPELS.

On Wednesday, the 27th of September, the foundation-stone of a new Baptist chapel was laid in Weston-super-Mare, by the Rev. J. P. Chown

of Bradford. The proposed building is to be erected for the use of the congregation now worshipping in the Assembly Rooms, under the pastoral care of the Rev. Robert Lewis. The friends present were invited to place their voluntary contributions on the stone, and the sum of £200 was thus deposited. A tea-meeting was subsequently held in the Assembly Rooms, attended by nearly 300 persons. In the evening, a sermon was preached by the Rev. J. P. Chown.

On Friday, September the 20th, a handsome new chapel, which has for some time been in course of erection in the Skipton-road, Keighley, was formally opened. It will accommodate 410 adults on the ground-floor and 270 in the galleries, also seats in the end gallery for 50 children, and in the organ-gallery for thirty singers; total 750. The entire cost is about £3600. At the opening on the Friday morning, the Rev. Arthur Mursell, of Manchester, preached a sermon to a large congregation. At half-past twelve o'clock, about 150 persons sat down to an excellent dinner in the school-room, and at two o'clock a meeting was held in the chapel. The Rev. J. Goodman, the pastor of the church, made a statement. He stated that the total expenditure, including building and site, as well as a site for a chapel-house to be erected at a future period, was £3830. Towards this they had received in money and good promises £1800, and were therefore £2000 in debt, but would not have to pay interest on the amount. The old school-room, they expected, would let for an amount equivalent to the interest of £800; and on £450 they had borrowed from the West Riding Baptist Loan Society they had not to pay interest, on condition they paid off the principal at the rate of £50 per year. They had therefore only £950 on which they had to pay interest, and if they could clear that off that afternoon, it would be glorious work. A handsome sum was subscribed before the meeting closed. A large number of friends afterwards partook of tea in the school-room. In the evening the Rev. A. Mursell preached to an overflowing congregation.

The chapel which has recently been erected at Brampton, was opened by two services on the 4th of October, when the Hon. and Rev. Baptist Noel preached to overflowing congregations. A public tea was held in the afternoon, at which between 400 and 500 persons attended. During the day an effort was made to raise the remaining portion of the debt, about £270, and, before the night was over, the chief part, if not all, was promised. The total cost of the chapel is between £700 and £800. The building is in the Gothic style. It is in the form of a parallelogram, sixty-seven feet long and twenty-four feet broad. The walls are of brick and stone, with ornamented red and black bricks in the exterior. The interior is an open timbered roof, plastered between the principals. The floor is boarded, and the chapel contains deal open

seats, which are stained and will be varnished. The pulpit is a reading-desk on a platform, with ornamented iron rail and tracery on each side.

BROOK-ROAD, LIVERPOOL.—A large new Baptist chapel, which has been erected in Brook-road, Liverpool, for the congregation of the Rev. F. H. Roberts, was formally opened on Wednesday, the 13th of September, the Rev. W. Brock, of London, preaching in the morning, and the Rev. A. McLaren, B.A., of Manchester, in the evening.

PRESENTATION SERVICES.

NAUNTON, GLOUCESTERSHIRE.—After a pastorate of nearly eight years, the Rev. A. W. Heritage has resigned his charge in this place, in consequence of his acceptance of an invitation from the church meeting in St. George's Place, Canterbury. On Sunday evening, Sept. 3rd, he preached his farewell sermon; and on Wednesday evening the 13th inst., the retiring minister met a considerable number of the church and congregation for the purpose of commending each other to the divine protection and blessing. Mr. Comely, senior deacon, presided, and after singing and prayer it was found necessary to adjourn from the school-room to the chapel, in consequence of many being unable to obtain admission. During the evening, the chairman said there was but one feeling, of regret at the removal of Mr. and Mrs. Heritage from the neighbourhood; and he could assure them they would be followed to their new sphere of labour by the sympathy and prayers of many attached friends. After this Mr. Comely, on behalf of the church and congregation, presented to Mr. and Mrs. Heritage an elaborately-worked time-piece in glass frame, as a small expression of their esteem and Christian affection. Mr. Heritage, to whom this presentation was quite unexpected, in acknowledging the kindness of the donors, said he should ever feel a deep interest in the welfare of the cause at Naunton, and sincerely trusted his removal would not sever a single friendship between them. J. Cooper, Esq., of Gravesend, addressed the meeting, after which Mr. Heritage closed with prayer.

BLACKFIELD COMMON, HANTS.—The Rev. J. Light, who has lately removed from Blackfield Common, Hants, to Birthington, in Kent, received at Beaulieu, on the evening of the 19th Sept., two volumes—"The Land and the Book," by Dr. Thompson, and "The Life of Dr. Judson"—as a memorial of the esteem and love borne him by the friends at Beaulieu. The Rev. J. Bird, in presenting the testimonial, spoke highly of the Christian character of Mr. Light, who replied in a short speech. The Rev. C. Williams, of Southampton, afterwards addressed the meeting, bearing a cordial testimony to the integrity and consistency of Mr. Light's character, and the zeal with which he had fulfilled his ministry in the neighbourhood.

At a tea and public meeting on Tuesday Oct. 3rd, to commemorate the opening of Bethlehem Chapel, China Hall Gate, Rotherhithe, about 250 persons sat down to tea; after which the public meeting was addressed by J. Bloomfield, H. Myerson, S. Cozens, etc. The chairman, J. Butterfield, after giving a very cheering statement of the progress of the cause during the past year, produced a very handsome morocco Bible, which he said had been prepared as a presentation to his beloved Mr. Romanev, whom he named "Jonathan." The worthy deacon, Mr. R., was greatly surprised, especially as he had mounted the platform for the purpose of presenting the pastor, Mr. Butterfield, with a portemonnaie containing £13, which being done, the pastor was in turn surprised, and could not find words to express his pleasure on receiving this token of his people's affection.

ANNIVERSARY SERVICES.

SALERN' CHAPEL, BOSTON.—The ninety-fifth anniversary of this church was celebrated on the 10th and 11th of September. On the Sunday, sermons were preached by the Rev. J. Wright, of Newark. On Monday, the annual tea-meeting was very largely attended. After tea, the chapel was crowded, and addresses were delivered by the chairman (the Rev. J. K. Chapell), the Revs. Howard, Firman, Shaw, Cholerton, Matthews, and Wright. The proceeds were in advance of last year.

BETHNAL GREEN.—The brethren meeting at the Temperance Hall, Virginia-row, held their anniversary service on Tuesday 12th Sept. The meeting was presided over by J. J. Miall, Esq., and among the speakers were Rev. W. Miall, of Queen's-road Chapel, and Messrs. Bardwell and Stote, of Mr. Spurgeon's College. But by far the most interesting part of the proceedings was a report read by Mr. Thomas Lane, the pastor. It was eloquent in facts. During the last three years he had baptized nearly 100 people, most of whom had been converted under his ministry. Besides public worship on Sunday morning and evening, an out-door service is held, a youths' Bible-class, a Sunday-school and prayer-meeting, while religious services are also held on two evenings in the week. There are also a flourishing Band of Hope and Temperance Society in connection with the place. One of the deacons of the church made a short and touching speech, telling how he once was a poor drunkard, but by Mr. Lane's instrumentality had been induced to sign the pledge, and then had become a humble follower of the Lord Jesus Christ. The room in which these Christian brethren assemble is nearly filled on Sunday morning, and crowded in the evening, but is a most unhealthy place for a concourse of people. Additional interest was given to the anniversary by the public announcement of the resolve of this Christian Community to erect as soon as possible a

modest chapel in which to assemble. With no wealthy or even middle-class men among them, they are compelled by necessity to take this step. They have received or been promised sums to the amount of £50, but the contemplated building will cost about £500.

SERVICES TO BR HOLDEN.

At Bow Chapel Bazaar-room (Rev. J. H. Blake's) on Wednesday, November 15th. The Rev. C. H. Spurgeon will deliver his lecture on "Sermons in Candles" at seven o'clock.

MISCELLANEOUS.

SHOULDHAM STREET CHAPEL, LONDON.—After a pastorate of more than twenty years, on Monday evening, Sept. 25th, a social meeting, consisting of a large proportion of the church members and other friends of the congregation, assembled for the twofold purpose of taking leave of the Rev. W. A. Blake, who has accepted the pastorate of the church at New Brentford, and to welcome the Rev. J. O. Fellows, late of Thaxted, as the future minister of Shouldham-street chapel. After tea, prayer was offered by Mr. Atkins, the Rev. Josiah Redford, of Epsom, being invited to preside. The chairman having introduced the meeting by kind and appropriate remarks, the Rev. W. A. Blake, under the influence of peculiar feelings, stated that he had been their pastor more than twenty years. That when he came to Shouldham-street, the chapel was dilapidated—and the congregation diminished to a very small number. For twenty years, peace had been within their walls. A church distinguished for unity had there worshipped; the chapel, considerably altered and improved, and excellent and commodious school-rooms furnished underneath the chapel. Mr. Blake then proceeded to allude to his onerous duties in connection with the "Soldiers' Friend Society," the care of three Ragged Schools, in or near that locality, and other considerations, which led him to conclude, that it was his duty to listen to the request of the church at Brentford; and therefore after much prayer and consideration, he had felt it his duty to resign his charge, and at the same time to recommend Mr. Fellows as his successor. Mr. Fellows then made a statement as to his early connection with the City Mission—his employ as a Scripture-reader under the auspices of the "Soldiers' Friend Society" in the Crimes—his work as the District Missionary for the Scotch Church, Regent-square, under Dr. Hamilton—his pastorate for three years at Thaxted, and his recent acceptance of the unanimous invitation of the church there assembling to become their pastor. He closed by assuring the friends that with the help of God, time, talent, gifts and graces, should be devoted to the furtherance and extension of the cause, and the instruction and edification of the young all around. Dr. Burns, pastor of the Baptist chapel, Church-street, Paddington, fol-

lowed with a few remarks. At this stage of the proceedings, the chairman having intimated that a testimonial of the attachment of many to Mr. Blake having been subscribed for—one of the deacons would present it. Accordingly, Mr. Capps, in a short, but most appropriate and affectionate address, made the following presentation:—A handsome silver tea-pot, as a token of continued Christian esteem, from Mr. and Mrs. Goulden; a silver milk-ewer, from Mr. Pilgrim and Miss Jerrad; and a basket containing silver plate, from the members of the church, etc. Other addresses were delivered by the Rev. J. Batey, the afternoon preacher at Craven Chapel; by the Rev. W. Stott, of Abbey-road Chapel, St. John's Wood; Mr. Beazley, and Mr. Pearce.

PONTESBURY.—Special religious services were held in the Baptist chapel, Pontesbury, on Sunday Sept. the 17th, and Tuesday the 19th. On Sunday the Revs. R. W. Lloyd, of Wallerton, and J. W. Thorne, of Dawley, preached. The Independent chapel was closed, and friends from other congregations overflowed the building, so that many could not gain admittance. On the Tuesday the chapel was three times filled by the friends. After the tables were removed, the place was speedily filled by an attentive congregation, who listened with deep interest to several practical and telling addresses. The Revs. E. Evans, Snailbeach; L. Roberts, and J. Watkins, Dorington; R. W. Lloyd, Wollerton; J. D. Alford, Welshpool; T. How, and D. Jones, of Shrewsbury; and W. Price, and J. Smith, of Pontesbury, took part in the services.

The Rev. J. P. Chown has returned home to Bradford, after a tour of four months in America. A meeting of his congregation and church was held in Zion Chapel, in order to welcome him back to England and his church, and also to make a present to him. The present was a somewhat peculiar one, and consisted of his house and a purse of gold. It appears that the house in which Mr. Chown has lived for some years was about to be sold, and his church, hearing of the fact, and knowing that Mr. Chown would not like to be disturbed in its occupancy, at once resolved to buy it and present it to him. No sooner was the idea made known than it was earnestly seized upon, and the required sum, and more, was speedily raised. At the meeting referred to, the house (value £900) and £100 in gold were presented to Mr. Chown, and £22 10s. handed over to Mrs. Chown as a thank-offering. Several ministers and friends addressed the meeting in terms of welcome and esteem; after which, Mr. Chown made a most feeling and earnest reply.

Claremont Chapel, Crown-street, Walworth, in connection with the Metropolitan Tabernacle, has been considerably enlarged and improved, and now presents a pleasing and attractive appearance. It was reopened by a tea and public meeting on

Wednesday evening, the 13th Oct. The chair was taken by Rev. Thomas Ness, and good practical addresses were delivered by Messrs. George Hatton, of St. Giles's; Hunks, J. M. Murphy, Richards, and Morgan. At the close of the meeting a considerable sum was collected towards the cost of the repairs.

WALTON, SUFFOLK.—A harvest thanksgiving meeting was held on Thursday evening, Sept. 28, in the Baptist chapel, which was appropriately and tastefully decorated for the occasion. Great taste was displayed in their arrangement by the ladies. About 280 took tea; after which, a public meeting was held. 400 persons were present. Excellent speeches were delivered by the brethren Clark, Cox, Gay, Webb, Poock, jun., East, from Falkenham, Wilson, and Hart.

BEXLEY HEATH.—Harvest thanksgiving services were held in the above place on Thursday the 5th inst. Mr. J. E. Bloomfield preached in the afternoon from Psa. lxxiii. 3. After the sermon the friends, about 120, adjourned to the Congregational school-room, kindly lent for the occasion, and partook of tea and refreshments. A public meeting was afterwards held, Mr. W. Frith presiding. Mr. Teal of Woolwich invoked the divine blessing, and Messrs. Box, Webb, Griffiths, Camp, Teal, Whittle, and Evans, delivered appropriate addresses.

ROMNEY-STREET, WESTMINSTER.—During the past month special services have been held in the above chapel, in which Revs. S. Martin, C. H. Spurgeon, and W. G. Lewis have taken part. We are glad to learn that the labours of Mr. Morris are being much blessed.

TRETORD, ELY.—The Baptist Chapel in this village had been long in a dilapidated and unsafe condition, so much so that it became absolutely necessary to take measures either to repair or rebuild the same. The latter course was the only one possible; and the friends, by great efforts (being but poor in this world's goods) have raised about £35, towards £150, the amount required to provide a good substantial place of worship. The help of the Lord's people is earnestly entreated towards providing the remaining amount. Mr. J. Robinson, Earith, Hunts, will gladly receive contributions. [We heartily commend this case to our readers.—Ed. B. M.]

BAPTISMS.

ABERDARE, Carmel Chapel.—October 1, Four, by T. A. Pryce.

ASHTON-UNDER-LYNE.—August 27, Six; September 24, Three; by Mr. Hughes.

BARDWELL, Suffolk.—September 2, Two, by J. Barrett.

BINGLEY, Yorkshire.—October 1, Two, by J. C. Forth.

BIRMINGHAM, Lodge-road Chapel.—September 24, Four, by F. G. Marchant.

BURY ST. EDMUNDS.—August 27, Seven; September 2, Nine; by J. Barrett, for T. Elven.

CANTON, Cardiff, Providence Chapel.—August 30, One; September 27, One; by D. B. Jones.

CHENIES, Bucks.—September 28, Three, by W. C. Ellis. Two of the number for G. Warn, of Sarratt.

COLERAINE, Ireland.—October 15, Three, by A. Tessier.

COSSEY, Norwich.—September 4, Four, by T. B. Summerfield.

DUNDEE, at Constitutional-road Chapel.—October 1, Two, by E. Compton.

EYEMOUTH.—October 10, One; 15, Two; by J. Donnie.

EYTHORNE, Kent.—September 24, Seven, by W. Skemp.

FENNY-STRAFORD.—August 30, One, by G. Walker.

GLASGOW, North Frederick-street.—September 3, Three; October 1, Three; by T. W. Medhurst.

GULLSBOROUGH.—May 28, Two; August 27, Four; by J. Parkinson.

HALESWORTH.—October 1, Eight, by Mr. Gooding.

LAKFIELD, Suffolk.—October 8, Two, by R. E. Seare.

LINCOLN, Mint-lane.—September 24, Seven, by Mr. Armstrong.

LONDON, Abbey-road, St. John's Wood.—October 10, Seven; 17, Six; by W. Stott. The number reported in the October number should have been Sixteen, instead of Four.

——, Bryanston Hall, Orchard-street.—October 17, Four, by J. D. Marshall.

——, Cave Adullam, Stepney.—August 30, by J. Webster. Number not given.

——, Metropolitan Tabernacle.—September 28, Twelve, by Mr. Spurgeon.

——, Romney-street, Westminster.—August 30, Ten, by J. S. Morris.

——, Rotherhith.—October 4, Nine, by J. Butterfield.

——, Upton Chapel, Lambeth.—September 24, Seven, by G. D. Evans.

——, Vernon Chapel, Kings-cross-road.—September 28, Ten, by C. W. Sawday.

MERTHYR, Bethel.—July 30, Two; August 8, One

PEDIGREE.*

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

"Are they Israelites? so am I."—2 Cor. xi. 22.

PAUL was proud of his extraction as a Jew. Taking this expression in its literal sense, I feel that he had much to be proud of. Judah's banner must not rank second among the nations. The nation of Israel is most ancient and most honourable. When as yet Greece and Rome were not known, God had brought forth his people out of Egypt "with a high hand and with an outstretched arm," and had cast out Amorite and Perizzite, to make room for the vine which he brought out of Egypt. Poets, statesmen, philosophers, divines, had all come to ripeness and the fulness of strength in Judah's land, while as yet the other nations were sunken in barbarism. When our little island of the sea was just a mass of forests, with here and there perhaps a naked savage wandering through it, David was praising God on a ten-stringed instrument. We talk of Norman blood; what is it compared with Jewish blood? We speak of the dignity of peers and nobles of our infant monarchy; but this ancient nation stretches far back its patents of nobility, right up to the days of the "friend of God," when he stood under the oak at Mamre.

The people of Israel were famous because of God's election. As a nation they deserve honour, but as the elect of God they must stand high in our esteem. One little stream of pure love and truth went wandering amidst the arid wastes of human depravity. The election of grace fell mainly, I might almost say entirely, within the twelve tribes that sprang from the loins of Jacob in those early days. They were the conservators of the lamp of truth. Theirs were the oracles, and grandest and best of all, "Of them, as concerning the flesh, Christ came." Never despise the Jew, when you remember that, while our Saviour was a man, yet He was a man of that peculiar type. Let us see the Jew, Jehovah-Tsidkenu, the Son of Mary, and feel a sympathy for ever with his flesh and blood. Besides, the Jewish race has a history yet to come, marvellous and strange—a history whose lines intertwist with all the threads of the history of other nations. I am not about to amuse you by any prophesyings. This is not the place to desecrate the Sabbath-day with whimsical interpretations of Daniel, Ezekiel, and the Revelations; but still it is plain upon the very surface of Scripture that Israel shall yet be restored to grandeur as a nation, that the King of the Jews shall reign, and that, in all the splendours of the millennial age, the Jew, ingathered with the fulness of the Gentile, shall have his full share. Thus much we know, and in this much even we, the Gentiles, do unfeignedly rejoice. For the son of David is He who hath made both one, and broken down the middle wall of separation between us, and henceforth there is neither Jew nor Gentile, bond nor free, but we are all one in Christ Jesus. However, were I here to-night as a convert to the Christian faith with Jewish blood within my veins, I would speak with no bated breath concerning it, nor wish to hide my pedigree, but count it the highest of all honours which could come to me after the flesh, that I sprang from the loins of Abraham, "the friend of God." I do not marvel that Paul was so jealous of it, or that he says, "Are they Israelites? so am I." He was no bigot; remember, he was the apostle of the Gentiles; remember, it was he who constantly disclaimed all confidence in circumcision; it was he who withstood

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No. 85, NEW SERIES.

Peter to the face because he was to be blamed in this matter; it was he who, as with a battle-axe, was continually breaking down the barriers which divided Jew and Gentile. But yet, for all that, as a man, he was not ashamed to say, "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I."

I propose now, however, to take the text in another light. In a spiritual sense, all the Lord's people are Israelites. They are not all Israel which are of Israel after a carnal lineage, but all God's people are the true Israel, the spiritual seed, in whom the promises made with Abraham are this day fulfilled. I hope we can say, some of us, with a loud and emphatic utterance, and others with a humble whisper, "Are they Israelites? so am I," thus putting in our claim to the privileges which belong to the people of God.

Let us accordingly spend a few minutes first in describing a PECULIAR PEOPLE—Israelites; and then, secondly, in asserting a PERSONAL CLAIM, saying, "So am I."

I. This PECULIAR PEOPLE called Israelites, I will describe in two ways. *The Israelites of God are like their Father*, like Israel; and, they are *like their ancestors*, like Israel.

First of all, they are *like their Father*. All the Israel of God are in some respects like Jacob, who was surnamed Israel. They are so, for one reason, because of their *election*. What saith the Scripture? "Jacob have I loved, and Esau I have hated." "The children not being yet born, neither having done any good or evil, that the purpose of God according to election might stand." It is written, "The elder shall serve the younger." Jacob was God's chosen one; He had set his love upon him, and, ere he was born, He had distinguished him as his elect one. Now this is a great deep, and there are many who cavil and question it; I am not here to answer them. The Book says so; let them cavil with the Book, not with me. That doctrine, I know, is often used to discourage seeking souls, and the great truth of predestination is set in contrast with the other truth of free agency, as though the one contradicted the other. But, believe us, it is only our ignorance that makes us think the two things contradictory. "Him that cometh unto Christ He will in no wise cast out" is just as true, because the next sentence says, "No man can come unto me except the Father, which hath sent me, draw him." It still stands true that "whosoever shall call upon the name of the Lord shall be saved," though it is written, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." "He will have compassion upon whom He will have compassion." Let this be recognized as a truth, then, by every true Israelite, that he is so by reason of the choice of God. We cannot say it was our choice; we dare not attribute our separation from the rest of mankind to anything in us by nature. We must lay our crown at the feet of Divine Sovereignty, and bless that distinguishing, discriminating grace which has made us to differ from the rest of mankind. We are Israelites by election.

And you will observe that very early in Jacob's life, *he, too, made an election*. Chosen of God, ere time began, he chose his God's inheritance in return. There stood the mess of pottage, and there, unseen, was the birthright, the inheritance according to promise. Esau, hungry and profane, said, "I shall die of hunger, and then, what good will this birthright do unto me?" and for a mess of pottage, which he chose, he rejects the heavenly heritage. Not so Jacob. What Esau sold Jacob bought. He bought at a dearer price, however. Think, oh think of it! That greater inheritance than a mere mess of lentiles. At any rate, you have now before you a picture of what every true Israelite becomes by the work of God's grace in the heart. If thou chooseth this world and neglectest the world to come, thou art Esau. Thou mayest be a child according to the flesh, but thou art not according to promise. But if thy heart can say to-night, "I count the

reproach of Christ greater riches than all the treasures of Egypt, and for the love I bear his name, what was my gain I count my Loss;" then, dear friend, this election which thou makest, is a proof that God has made an election of thee, and thou art of the seed of Israel whom God hath blessed. They turn from the pottage to take the portion; they leave earth to seek heaven.

Then comes one feature in Jacob's history which is common to all true Israelites. No sooner had Esau got his pottage, and Jacob the blessing, than Esau sought to slay Jacob. There must be a *hatred between the child of the flesh and the child of the Spirit*. They slept together in the same womb, but they could not live together on the same earth, without animosity against each other. Jacob must flee; he must leave his father's house; he must go without the camp. And this is your lot if you are an Israelite. The world will soon find you out, and you will be a speckled bird, and the birds round about you will be against you. If any man suffer as a Christian, let him rejoice. And if you be a Christian, you will have to suffer as a Christian for Christ's sake. You must bear reproach, and in following out your Master's laws you will come into conflict with the world's customs, and consequently lose the world's favour. Well, there are Israelites, and you are among them; and for the truth's sake you become an alien to your mother's brethren.

Jacob, in leaving his father's house, however, received a great blessing, in which he is typical of all Israelites—namely, the *manifested covenant made with himself personally*. He slept with a stone for his pillow, the hedges for his curtains, the heavens for his canopy; and as he slept he dreamed he saw a ladder, the foot thereof stood on earth, but the top reached to heaven; and on the top of it was the God of the covenant, who made a covenant with his servant which He established and made fast for ever. Beloved, if you be one of God's Israel you have had some insight into the covenant of grace; you have seen it in the person of Jesus Christ, whose humanity, like the ladder's foot, stands here on earth, but whose deity, like the ladder's top, is lost amidst the blaze of God. You have seen by the eye of faith the God who makes and keeps the promise, in the person of Jesus Christ speaking to you and saying, "Certainly I will be with thee, and I will bless thee." You must have had some such revelation of God in Christ Jesus, or else I should have to question whether you are one of the Israelites at all; for they who know the Lord, know Him as their covenant God and know Him as David did. They do rejoice, saying, "Although my house be not so with God, yet hath He made with me an everlasting covenant ordered in all things and sure."

To complete our little outline of Jacob's history, in which all the Israelites must follow him, I introduce you to Jacob at the Brook of Jubbok. It was there that Jacob became Israel; the supplanter becomes a prevailing prince. Oh, it was a noble sight, which the stars alone saw, when Jacob grasped the angel. Bold hand that of mortal that can grasp the angel of God! And oh, it was nobler still when having grasped Him, he was not content with using hands alone in that blessed struggle, but came to use foot and knees, and every bone, and nerve, and muscle. It was a matchless wrestling then, when the angel would have thrown the man, but the man would fain throw the angel. He played the man indeed then, when he said unto God, "I will not let Thee go except Thou bless me." "I will not." O God, can thy creature thus address Thee? Yes, when Thou hast given faith enough to utter such a word as that, Thou hast given full permission to speak even as we will. "I will not let Thee go except Thou bless me." Now if we be Israelites we know something of *wrestling and prevailing prayer*. You are no Christian if you do not pray. A prayerless soul is a Christless soul. You have no inheritance among the people of God if you have never struggled with that covenant angel and come off the conqueror. Prayer is the indispensable mark of the true child of God. I know what you will tell me;

you will tell me you are so weak and feeble. Ah, brother, in this thou art like Jacob, who went from Peniel, halting on his thigh. It is not given to mortal to be altogether strong. You must feel your weakness. You may be mighty with God, and yet He may make you weak with men. You may be too strong for the angel, and yet one touch of that angel's finger may shrink your sinew, so that you go halting to your grave. Ah, some of us have not one sinew shrunken, but very many; and whenever we try to run the heavenly race, we feel these shrunken sinews much injure our running; but still, though halt, we are pursuing, and though lame, we shall yet take the prey.

So you see in election, in the choosing of the inheritance rather than the pottage, in being hated by his brother, in being separated from his father's house, in entering into covenant with God, in wrestling, and even in weakness, Israel becomes the type of the true Israelite. And I hope as I have been going over the history, some of you have said, "Are there any such persons in the world that are Israelites? even so am I." I hope you have seen your own portrait here and have said, "Even so, the man has photographed my history, so am I." And now we are going to give you another portrait of the Israelite, this time not taking the single man Israel, but taking *the race Israel in their early history*. When Israel ceases to be a family, and becomes a nation, we find it in the house of bondage, in what is very significantly called "the iron furnace"—iron for strength, and a furnace for heat. So is it with every Israelite. Every child of God is originally found in the bondage of sin. It gives us no effort to remember when we were the slaves of Satan. The scars of his whip are scarce healed yet. When we see others sinning we are fain to say, "Such were some of us, but we are washed. Oh! how lately did these arms wear the fetters, and were these feet hampered with the chain. We are free now, but once we were slaves!" Israel in due time was delivered—delivered in two ways—delivered by *blood* and by *power*. So is it with every child of God—*delivered by blood*. The blood of the Lamb was sprinkled on the lintel and on the side posts, and while the destroying angel, swift to slay, went through the whole of Egypt, and slew the first born, he spared the first born of Israel, not one of them fell dead. Oh, yes; and we, too, through the precious blood of Jesus, which hath been sprinkled upon us; we too are saved. Our Passover Lamb is slain for us; the sprinkling of blood has made us safe; it "speaketh better things than the blood of Abel," for it speaks peace to us and gives us safety and deliverance. And, my brethren, we have been brought out with *power* too; power as great as that which wrought plagues on the fields of Egypt, and made Pharaoh's haughty heart to yield. The might of the Holy Spirit which has set us free is as great as that which divided the Red Sea and made its waters "stand up right as an heap." Let Moses sing, but we will sing too. Let Miriam dash her joyous fingers against the timbrel, and we will emulate her. We will sing the song of Moses, the servant of God, and of the Lamb, for He hath triumphed gloriously in our cause; He hath set us free, and brought us up out of the house of bondage, breaking the iron yoke from our necks. Thus we are like Israel. All Israel *went into the wilderness*, and I suppose we have all been there, at least all of us who are God's people find this world to be a wilderness to us. In the wilderness they were all covered with the pillar of cloud by day, and they were enlightened by the pillar of fire by night. Divine providence is our daily protection and our constant comfort. They went out daily to gather manna. Brethren, I suppose you find that you have need of daily grace, and that you cannot live upon bread alone, but you must have the word which proceedeth out of the mouth of God. You have learned to eat angels' food. The meat that drops from the skies is necessary to your life. The corn that groweth in the furrow cannot feed your soul. Your body leaneth on that staff of life, but your soul wanteth more spiritual food, such as Jesus

Christ alone can give. Beloved, the children of Israel in the wilderness all looked to the same tabernacle, and there they saw one ministering priest offering incense and sacrifice by blood. And we stand to-night all looking to the same Saviour, hoping—nay, knowing—that we are all washed in the same precious blood; and as we see the smoke of his merits going up to God, we, as one undivided Israel, praise and bless his name. You remember, too, that all Israel under Joshua crossed the Jordan to the land of Canaan, and won their heritage. Each tribe had its portion. Every one was settled in his place, and even to-night we are standing upon Jordan's brink. Since last we met some of our beloved ones have crossed the stream, and we are to the margin come. Nor does it trouble us for Jordan is dry. The ark of the covenant stands in the middle of that river, and makes it so dry that every child of God shall go through it dryshod. The trumpet sounds, which bids us march to victory. The land that floweth with milk and honey is before us all. We have a portion fair in that blessed land. Let us go to Pisgah's top to-night if we cannot cross the Jordan just yet, and with Moses "view the landscape o'er." There are the glittering panes of the habitations of the blessed; there are the groves of immortality where they wander; there are the rivers of joy at which they sit, and the oceans of glory in which they bathe. Hark to their songs! Catch ye not the strains that come from the celestial harps? Know ye nothing of the harmonies? Have ye never perceived their gracious melodies? Here is your portion, beloved. All Israel came to the promised land, and so shall we, and we shall then for ever reign with Jesus, our blessed Jesus, who leads us in to possess the land. So much then concerning Israel from the second picture. I trust some of us may be saying, while we have seen the picture and heard the history of Israel described, "So am I. Are they Israelites? so am I. I too was in Egypt; I too have seen the blood sprinkled on me; I too have eaten of the Paschal Lamb; with loins girt about I have passed into the wilderness of separation wandering my forty years up and down these arid plains of earth; I am looking for my heritage; I look to my great Leader, and I follow Him to victory and to peace!"

II. Having thus described the peculiar people, we stop a moment and then notice A PERSONAL CLAIM, "*So am I.*" This is a claim that *needs proof*. The apostle knew that his claim was indisputable, but there are a great many persons who would say "So am I," when others come to the Lord's table they come there; when believers in Christ are baptized they are baptized too; and they virtually say, "Whatever saints may be, such am I." Ah! it is one thing to pretend to be a noble in his court, and another thing to be a peer in heaven's realm. Your patent of spiritual nobility will serve your turn here among poor men, who cannot investigate it; but remember! remember! you will all be tried before you will be permitted to enter heaven. See you not those scales in mysterious vision? I see them before my eyes—massive scales—and the weights of the sanctuary are put into one side, and each one of us must, ere long, take our place in the other scale. Will it turn with us? Shall we be found good weight, or shall we leap into the air while the voice shall say, "Mene, mene, Tekel, Upharsin—thou art weighed in the balance, thou art found wanting, and thy claims are given to thine enemies, thy hopes destroyed for ever"? Beloved, let us not claim to be Christians if we are not. I do conjure any of you who make a profession of religion, especially if you be members of this church, if your hearts be not sincere with God, shake off your profession as Paul shook off a viper from his hand. Nothing can be more detrimental to you at the last than to have had a name to live while ye have been dead. Better far honestly to confess yourself a stranger from the commonwealth of Israel than to be an interloper among the saints of God, partaking of the children's bread while you are not a child, and entering into the sanctuary of God where you have no right to stand. If we have

dared to say "So am I," let us only say it after having searched ourselves as in the presence of the great God, and having said to Him, "Search me, O God; try me and know my ways, and see if there be any wicked way in me."

Supposing then that we have given good proof, I can only say the claim in the text is one which will *yield us great joy*. Why, when God's people are rejoicing most, what a satisfaction if I can say "So am I." Here stands one of the Lord's people, and he cries, "My sins are forgiven through his precious blood. I am a pardoned sinner." "So am I!" "I am covered with Jesus' righteousness, a garment all divine bedecks me, and I am accepted in the beloved." "So am I." "He has taken me into union with his person, made me a member of his body. I am a member of Christ mystical." Oh, can you say "So am I"? Surely these three words will be enough to make heaven begin below, if when the saints rejoice most in their standing and position before the Lord, you can say, "So am I." And you can certainly do so, dear friend, in all the fulness of joy, if you can say with me—

"A debtor to mercy alone,
Of covenant mercy I sing;
Nor fear with Christ's righteousness on,
My person and offering to bring.

"The terrors of law and of God,
With me have nothing to do;
My Saviour's obedience and blood
Hide all my transgressions from view ;'

This is the reason I trust Him wholly, trust Him only, trust Him simply, trust Him now, and trust Him ever." Oh, if you can say, "So do I!" then all the position which the saints of God hold belongs to you; all their enjoyments are your possessions; you may say, "Such am I."

Well now, I want to introduce you to a few little scenes, one after the other. I will suppose we are all talking together. We are talking about the happiness of God's people. One quotes the text, "Happy art thou, O Israel, a people saved of the Lord," and he expatiates thus, "God's people are a happy people, they find that godliness hath the blessing of this life and of that which is to come. We can praise God all day, and even in the night He is still with us, and we make the night watches vocal with his praise. We are a happy people." I hear a voice up in the corner of the room where we are sitting; some one says faintly, "And so am I." Let us go and look. Why, here is a poor old woman that has been bed-ridden. "How long, sister?" "Thirteen years." "Have you much to comfort you?" "Oh, very much. I have had the Saviour's presence." "Have you had a good nurse and kind attendants, with plenty of temporal comforts?" "No, had none of these things; I am a poor pensioner on the workhouse. I have sometimes scarce enough bread to eat." "Have you many pains?" "Yes, I am full of disease, racked from head to foot with sickness." "I thought you said just now, 'So am I! I am happy?'" "Oh yes! I did say that, and I will say it again, for notwithstanding all my tribulations my consolations abound through Jesus Christ, and I can say—

"Sweet affliction, sweet affliction,
For it brings my Saviour near ;'

Notwithstanding all my sufferings and my pains, and my having tossed to and fro till my bones have come through my skin, yet if you say you are happy, 'So am I.'" Well now, we are talking together again about the riches of God's people. I have been giving out a hymn in the little parlour, and we have been singing—

"This world is ours and worlds to come,
Earth is our lodge and heaven our home.
I would not change my blessed state
For all the earth calls good or great;
And while my faith can keep her hold,
I envy not the sinner's gold."

"We are rich and increased in goods, we have all we want; we are thankful for it," and I hear a voice say, "So am I." Come here now! show yourself! "Well, I don't like to show myself in such respectable company as this." "Never mind, come here; come stand on the platform." "No," he says, "my clothes are too much out of repair for me to come before this present company. I have toiled and wrought very hard, but now in my old age I cannot work much, and the garb of poverty is the only one that I can wear. I eat my bread with my own tears and with much of the sweat of my brow, and I have nothing in the world I can call my own, and I never expect to own anything except that spot of ground in which my ashes shall be buried by charity. But if you say God's people are rich, so am I. I have got in here the title-deeds of a mansion fair, and of a heritage so rich that I would not barter it for the throne of the Cæsars or the kingdoms of Judea. So am I," saith he, "I am rich too." Now, while we are thus communing with one another, we turn from the happiness and the riches of God's people to speak about their safety. "All those who trust in Jesus Christ are saved; their sins are all forgiven. They can never be condemned. Their feet are upon the rock. They shall be with Christ in glory—they are saved." And I hear a voice come from somewhere up there, "So am I." Now whose voice is it? I think I remember hearing it before. It sounds like the voice of a dying man; like the voice of a man in pain; a dying voice too, as if it belonged to some very uncouth body; who is it? it is the dying thief; "You were singing about me just now—

"The dying thief rejoiced to see
That fountain in his day,
And there have I, though vile as he,
Washed all my sins away."

I am a dying thief, but I am saved. It is only a few minutes ago since I believed in Jesus, but I am saved. He that has served the Lord for seventy years cannot say more; he shall say after seventy years of service, 'I am a saved man,' and I can say though Jesus only now turned his eye upon me and said He would remember me, I am a saved man too." So you see there are some things in which the very youngest believer is placed on an equality with the very oldest; they are alike saved if they can each say, "So am I."

There may be somebody in this chapel, perhaps, to-night that cannot read. Such people are getting scarce in London; and if we use a long Latinized word in the sermon, that poor body says, "I cannot make out whatever he is talking about." Oh, dear friends, but if I begin to talk about Jesus Christ, and say, "All thy children shall be taught of the Lord;" if I begin to speak about experimental vital godliness within the heart, and about union to Jesus Christ; if I say all the Lord's people know something about his love, they are all taught in his grace, I know you would say, "So am I; so am I." And if there be any man here that says he is a debtor to God's grace, so am I. If there is any man that says he owes more than others, so do I. If there is any one here that claims to have had much sin forgiven, and therefore to be much in debt, so am I. And if there is any man here who vows when he gets to heaven that he will sing the Lord's praises with all his might, for he feels himself to be a debtor to God very deeply, so am I. Dear friend, I am not inclined to yield to you to-night when it comes to the privilege of God's Israel, the privilege of nearness to his heart, of access with boldness in Christ Jesus, the privilege of prayer, the privilege of suffering, the privilege of service. If you say, "I am entitled to these things," I will put in my claim and say, "So am I." And I do hope there are some poor trembling saints here who will be so tenacious of their privileges that though they be the very least in Israel, "less than the least of all saints," yet since the mercies of God belong to the saints as saints, and not as grown saints or advanced saints, or well-taught saints, I hope they have put in their plea, and say, "So am

I ; so am I." I was thinking as I came here to-night whether I would not even defy the very angels of God about this matter. There are spirits before the throne of God—bright spirits that walk in white, and sing his praises—and they are very happy, and they are full of joy ; so am I ! They wear white robes, they are clad in pure white linen ; so am I ! They stand secure in Jesus' love ; and so am I ! They sing of the election by his grace ; and so will I ! They are there and they see his face, and sing his praise ; and so will I ! They know themselves to be loved by Him ; so do I ! And they drink of the river of his pleasures as they think of Him ; so will I ! Beloved Christian, in some respects you are on a par with the glorified spirits. You are as much pardoned as they are ; you are as much justified as they are ; you are as much one with Christ as they are ; you are as much chosen of God as they are ; and you are, in one respect, as safe as they are—nay, in some things you have the advantage ! There are works which perfect saints above and holy angels cannot do, so let no one stop you of your glorying in Christ Jesus ; but when they speak the most, say of yourselves through grace, "So am I." Oh, what a different tale we must have sung to-night ! Think of that. What a different story the preacher must have had to tell to-night. Oh, think—think—think, dear hearer ! That must have been heard, the wailing of lost souls to-night, gnashing the teeth and crying, "We are lost—lost—lost for ever," and you and I must have been saying, "And so am I." There must have come up a dolorous cry from the depths of perdition, "We are banished from his presence ! The light of his love shines not on us ! We are in the blackness of darkness for ever !" You and I must have said, "So am I." But instead of that He from the miry pit hath plucked us, and set our feet upon a rock, and made us sing his praise to-night, and with the brightest spirits say, "So am I." Oh, how we ought to love Him ! Now, to-morrow you go out into the world and you see a Christian badly treated, and they will jeeringly say, "There is a Christian." Come forward and say, "So am I." To-morrow the devil will be tempting some of the Lord's people, and you may if you like turn tail and run away ; but come boldly forward and say, "So am I." Take your share with them. We are workers, some of us, for Christ. I wish you could all say, "So am I." There are some that give of their talent, their time, their substance, their whole heart to Jesus. I wish we could all say, "So do I." Standing here we have sometimes said that if Jesus Christ would tread on us, if He could make himself one inch more lofty, we would be glad to be trodden as the mire in the street, for we have given ourselves unto Him as a burnt-offering, living and dying. May every Christian here feel, "So am I." Oh, prove your gratitude by your devotion, and live as those who having claimed a privilege are willing to take the responsibility connected with it.

Is there a sinner lost and ruined here ? "Ay," says one, "I am." Jesus Christ came to save sinners, I am hanging on Him, and trusting to Him. Brethren, I would that ye could say, "So am I." Sinner, thou hast no hope but in Jesus. Trusting Him, his saints are safe. Wilt thou trust Him ? God help thee to trust Him at this very moment ! Cast thyself where millions have cast themselves before, upon the covenanted mercy of God in Christ, and as they leap up and cry, "We are saved," you may stand up and say, "So am I." May the Lord bless us ! May we be numbered with his Israel in the day when He comes to make up his jewels for his name's sake. Amen.

Essays and Papers on Religious Subjects.

MINISTERIAL OBSERVATION AND CHRISTIAN STEADFASTNESS.

BY THE REV. J. TEALL.

To the Editor of the BAPTIST MESSENGER.

MY DEAR FRIEND,—At the request of the Committee of the British and Irish Baptist Home Mission, I spent two Sabbaths, in August last, in Dublin, preaching in our chapel at Rathmines. Shortly after my arrival in the city I received from the estimable Secretary of the "Religious Union Services" the following note:—

"Office of Religious Union Services,
"Metropolitan Hall, Dublin,
"23rd August, 1865.

"Rev. and dear Sir,—Would you do us the very great favour of preaching at our Union Service, in the Metropolitan Hall, on next Lord's-day, 3 o'clock, afternoon, and oblige, yours most sincerely, in the bonds of the Gospel,

"THOMAS SCOTT, *Clk. A. M.*"

With the request thus politely made I very readily complied, and my warm-hearted Irish friends have regarded the outline of the discourse then delivered as worthy of publication in the *Record*. The copy sent to me I now forward to you; and if you reprint it in the MESSENGER, I pray God to bless the perusal thereof to your many readers. With every expression of esteem, believe me, yours in the Gospel of Jesus,

JOHN TEALL.

Woolwich, October, 1865."

REV. J. TEALL.

Sunday, August 27, 1865.

TEXT.—"Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord."—Acts xi. 23.

The preacher said, the first request I have to make is this, that when you return home you will examine the context; and if you do so, you will discover that it is the old story of persecution. I do not know how it is, but so it is, that Christ's church has always been persecuted. I suppose this is to be attributed to the natural enmity of the human heart, and to the fact that the

ways of religion and holiness are opposed to the native depravity of our fallen spirits. This treatment, moreover, the Scriptures warrant us to expect. Hence, I read, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." "Now we, brethren, as Isaac was, are children of the promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, *even so it is now.*" Thus, a scene of this description is mentioned in the chapter before us. The brethren were scattered abroad upon the persecution that arose about Stephen. It is, however, a glorious fact, that sometimes the devil gets more than he bargains for, he has often defeated his own object; for these very persecutions, by which he has intended to silence and stop the Word of God, have become the means of its still more extensive diffusion. This was just the case in the instance here recorded. These scattered brethren "travelled as far as Phenice, and Cyprus, and Antioch." Well. And what then? Were they silenced by their banishment? Did they become fearful and cowardly because conflict and difficulty seemed to surround them? Not a bit of it. No. These enemies might scatter, but they could not silence. It would have been strange if they could. What is in the well will be sure to come up in the bucket, and you may as well try to stop the sun in his circuit round the heavens, as to prevent the man whose heart is full of love to Christ from talking about Him. Persecute, harass, threaten, as you will, you can force from him but one answer, and that will be this, "We cannot but speak the things which we have seen and heard." Precisely so acted the worthies mentioned in this chapter. They travelled, "preaching the word." And whether they addressed themselves to Jews or Grecians, their one business was, "preaching the Lord Jesus." Thus Barnabas was brought to Antioch; and here he seems to have met with a little company of believers, who, by the manifestation of the Christian graces, gladdened his spirit, and whose future steadfastness he was anxious to promote. "Who, when he

came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord."

Now, my dear Irish friends, permit me, as a stranger sojourning in your midst till to-morrow morning, and as a Christian man, who loves you all, to say, this text is exactly descriptive of my feelings toward you; and may God the Spirit help us to reflect upon it to our mutual advantage. I want to fix your attention upon *three* matters that appear to me to be worthy of notice.

In the First place—*What Barnabas Saw.*

In the Second place—*What Barnabas FELT.* And—

In the Third place—*What Barnabas DID.*

In the First place, then, what Barnabas *Saw.* This was—*The grace of God.* "Who, when he came, and had seen the grace of God." This word "Grace" is a very precious one indeed. I knew an eminent divine, now gone to his rest, who used to call it "the darling word of Scripture;" and perhaps he spake truthfully. But "grace" has not, in the Bible, one uniform meaning, and we shall often fail to discover its force and beauty unless we take care to understand it in the connection in which it occurs. Sometimes the inspired writers use it for the purpose of drawing a contrast between the law and the gospel. "For the law was given by Moses, but grace and truth came by Jesus Christ." In some passages this word reminds us of the mercy and condescension displayed by the Saviour in assuming our nature, and suffering in our stead. "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet, for your sakes He became poor, that ye, through his poverty might be rich." Sometimes "grace" is used to express the influence by which the sinner is introduced into all the privileges of salvation and eternal blessedness. "By the grace of God I am what I am." And, not to mention the other and many meanings given to this very favourite term, let me add, it often refers to the manifestation of Christian principle, and the steady maintenance of Christian truth. "My son," says Paul to Timothy, "be strong in the grace that is in Christ Jesus." Need I say, this is the meaning of the word in my text? Barna-

bas could see this "grace" only as it was exhibited in the daily deportment of the brethren at Antioch. And, beloved, just this is what this grace should do for us all. Our religion must appear in our every-day life. We are to be what the late excellent James Smith, of Cheltenham, used to call, "The gospel walking about." Yes; and that is what Paul means when he calls his brethren at Corinth, "Epistles of Christ, known and read of all men." Moreover, brethren, what is a man's Christian life except it be the quiet assertion of the great fact that he has been trained in the school of Christ, and the showing in his every-day life that he is on the way to heaven? That is how this "grace" can be seen. Ay, and it is just what Barnabas saw at Antioch; a living church, a church up to the mark. "He saw the grace of God." Here, too, let me add, this manifestation of "grace" requires neither high position, nor vast wealth, nor extensive influence. No; it may be the ennobling characteristic of the prince in his palace, and I have seen it as the bright ornament of the pauper in his hut. Oh, beloved! may you and I have grace to hear the Master saying to us, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"Thus shall we best proclaim abroad
The honours of our Saviour God,
When the salvation reigns within,
And grace subdues the power of sin."

Now, in the Second place—*Let us look at what Barnabas FELT.* This was joy and gladness, for the text tells us "He was glad." Well; and I should have wondered if it had not been so. No Christian pastor can behold such a manifestation of Christian grace without being glad, and the pleasure flows through the whole of the pious community under his care. I often say our church-meetings seem to be interesting to all the brotherhood so long as we are receiving members, and no longer. We are always "glad" to see the grace of God. Now, beloved, what kind of gladness was it that thus filled the heart of the pious Barnabas? Well, first of all—*It was the joy of Conviction.* He had come to the conclusion that their religion was worth having, and that it would support and gladden their hearts, let what might be the issue of the persecution. Ah! a man may tell us that the whole of this

book is a fallacy; but when we see poor, persecuted believers thus conducting themselves, we discover that it has the seal of God, and that, after all, "the Lord knoweth them that are his." But you say, how is it, then, that we have so much darkness, and so many persecutions? Ah, it is because we are not always so firm and settled as we should be. These people at Antioch had the joy of God's salvation, and they knew that He who had begun the work would also finish it.

Again, beloved, the joy of Barnabas was—*The joy of Success*. What had produced this mighty and wondrous revolution at Antioch? We answer, the disciples scattered abroad went everywhere preaching the word, and the hand of the Lord was with them. The result was, that "a great number believed, and turned unto the Lord." And so here, there had been success. Yes; and success and gladness are twin-sisters. Give the labourer in the Christian vineyard the one, and nothing can possibly deprive him of the other.

Once more; the joy of Barnabas was—*The joy of Hope*. The work was begun, but it was not finished. There was still work to be done, souls to be saved; and there was a hope that the same Spirit of God who had made them what they were, would also make others the same. Ay; and when we see conversions, we hope too. We know that the same arm is mighty; and while, like the man who drew the bow at a venture, we know not where it may strike; yet, past success must inspire us with the joy of hope. We know who it is that hath said, "the word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please."

Let me say again, the joy of Barnabas was—*The joy of Dependence*. For whoever may be proud beside the successful minister knows nought of the feeling. Hear the language of one of the most distinguished of them all—"I laboured more abundantly than they all; yet not I, but the grace of God which was with me." "I have planted, Apollos watered; but God gave the increase: so then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." It is so with us. We preach and expect, because God is faithful to us all. At Antioch, Barnabas was "glad" when he saw the gospel making its way

and exerting its own influence, and may our God give us all reason to rejoice in similar success. Yes; may it be ours frequently to sing over new converts coming into our fellowship—

"Often, O sovereign Lord, renew
The wonders of this day;
That Jesus here may see his seed,
And Susan lose his prey."

We will try now to survey, in the Third place, *What Barnabas Did*. "He exhorted them all that with purpose of heart they would cleave unto the Lord." You see, he was not satisfied. No; there is a sense in which the Christian is, and should be, the most covetous of all men. To Him God says, "Covet earnestly the best gifts." It was so here, for much as the saints at Antioch had exhibited of the "grace" of God, Barnabas says, "Go on," "Reach forth," "With purpose of heart cleave unto the Lord." This word "cleave" must not be overlooked. We often meet with it in the word of God, and having different significations. Look at that old tree yonder, which, notwithstanding that it has stood the storms of many a winter, has at length yielded to the blast, and is now blown down and lying across the path. Harken to the owner as he speaks to his man, and says, "John, take the beetle and the wedges, and cleave up that tree there: it lies in the way now, doing more harm than good; cleave it up and it will be useful in the winter." In that sense the word "cleave" means to split, to divide asunder, and is so used by Job when he exclaims, "He cleaveth my reins asunder, and doth not spare." Need I say, such is not what is meant by my text. No; look again. See the joiner there, as his plank, too narrow for his purpose, must be widened. He provides himself with two boards, shoots the edges, heats the glue-pot, and then makes the two cleave together, and thus, for his purpose, become one; so in this passage, the term signifies adherence—a holding fast, a keeping together. "He exhorted them all that with purpose of heart they would cleave unto the Lord."

There are two thoughts suggested by this expression. The first is—*That their religion was to be with them a matter of principle*. Yes; there was to be in it "full purpose of heart." Ah! alas! this great truth is by many sadly forgotten. Their religion is of the mushroom charac-

ter, something like Jonah's gourd, "which came up in a night, and perished in a night," when it ought to have resembled the palm-tree, rising sunwards, and the cedar in Lebanon, spreading wide its branches, because its roots strike deeply into the earth. Brethren, let our religion be, also, a religion of principle. We must "cleave with the heart." All is of no use without this. Oh! let a stranger beseech you never to forget that, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." What did Paul say when persecution stormed the citadel? "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Beloved, we regard this as being a religion of principle, and may our God help us in this respect to be "followers of them who through faith and patience inherit the promises." The second thought is—That their religion was not only to be a matter of principle, but more than this, *it was to bind and cement them together in one common brotherhood.* Yes; cleaving to the Lord, they were also to cleave firmly to each other, that thus duty might become a pleasure, and whatever might be the severity of the persecution passing over them, each one might have "a conscience void of offence toward God, and toward men." Thus, beloved, may we have grace in our several stations, and among the brethren with whom we mingle, to honour God, and strengthen each other's hands in the way, till the Master whom we unitedly serve shall say to each of us, "Well done, good and faithful servant; enter thou into the joy of thy Lord." May the Holy Three in One pour down an abundant blessing upon you all for Christ's sake. Amen.

PROTEST OF THE LONDON PASTORS' CONFERENCE,

AGAINST CERTAIN DOCTRINES PROPAGATED
BY MR. JAMES WELLS, MINISTER OF THE
NEW SURREY TABERNACLE, IN THE
BOROUGH OF SOUTHWALK.

WHEREAS certain unscriptural principles, subversive of the purity of the gospel and the foundation of Christian morals, have been set forth in a sermon called "The

Faith of Rahab the Harlot," preached on Sunday morning, June 18th, 1865, by Mr. James Wells, whose names are attached to this document, being desirous of maintaining the purity and harmony of divine truth, do earnestly protest against the following passages in the aforesaid sermon:—

"I hold this doctrine: that in the physical, in the moral, and in the spiritual world, the great God can suspend for a time any law He chooses." "God here suspended the law of falsehood, and by suspending that law did hereby take away the criminality of Rahab's falsehoods; that though she told two falsehoods, there was no sin in them, no crime in them; necessity demanded it: God here suspended the usual law of truth, and made that morally true which was literally false." "There are some laws He (God) will not suspend . . . not because He cannot—be careful how you attribute *cannots* to the great God. God cannot lie, because He will not:" p. 199. "Was Rahab justified in those falsehoods? Certainly she was. Say you, would you have told them? Yes, sir: I would tell ten thousand, if I were placed in the same circumstances, and had the same divine authority for it that she had." "We must be placed in analogous circumstances to tell an untruth with divine sanction:" p. 198. "I look back with pleasure upon some of the favours I have done some of the people of God, and would again, and will to-morrow too, if I am so placed." "I told you to get your piety ready, you hypocrites, for that I was going to shock it. The apostle James makes that the best part of her conduct:" p. 199.

Against the doctrine contained in these statements we openly revolt, and judge it an incumbent duty publicly to protest against a creed which refers all moral qualities to the sovereign determination of God's will, and ignores the essential rights of Jehovah, as the only ground of his legislative and judicial functions.

We deny that it is possible for God to suspend his moral law; that it is possible for God to lie; that He can justify falsehood, or any other sin, by an interruption of his moral law; or that He can take away sin by any method whatever, otherwise than by the satisfaction to divine justice, through the meritorious death of Jesus Christ.

Furthermore, we protest against the notion that sin can become sinless under any circumstances; or that Rahab's falsehoods were the best part of her conduct; or that in commending her faith the apostle commended her falsehoods; or that her falsehoods sprang from her faith in God, and not from her fear in man; or that there are "analogous" circumstances to those of Rahab, under which men may be justified in lying, or in sin of any kind.

Finally, we believe the universal justice or rectitude of God, to be essential to the perfection of his existence, and necessary to it; that punitive justice, on account of sin, is a necessary branch of immutable justice; that divine moral law being founded on the essential rights of God's eternal justice, must necessarily be the just expression of those rights, and the ground and rule of God's authority over accountable beings; that such law can no more be suspended, altered, or abrogated than the perfections of his nature, or the throne of his majesty; that a God without holiness, justice, or rectitude, is not an object of joyous worship, affection, or trust; and that the sentiment we protest against is a

reproach to God's character, a slur upon his government, and inimical to the moral and social interests of mankind.

Under the influence of these convictions, respect for ourselves as ministers of Christ, and a concern for Christian churches especially those of strict communion principles, both in town and country, we heartily unite in subscribing to this protest.

PHILIP DICKERSON, *Chairman.*

J. S. ANDERSON, *Secretary.*

W. PALMER.

SAMUEL MILNER.

GEORGE WYARD.

J. L. MEELES.

THOMAS CHIVERS.

SAMUEL GREEN.

W. HAWKINS.

WILLIAM ALDERSON.

JOHN BLOOMFIELD.

J. BUTTERFIELD.

JOHN HAZELTON.

JAMES GRIFFITH.

GEORGE WEBB.

JAMES CURTIS.

CHARLES BOX.

JAMES WOODARD.

Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

THE END OF THE YEAR.

DECEMBER is always a sad month. Death, however we may divest it of its more glaring terrors, is a thing to make us quiet and thoughtful, and to clothe "the landscape of our life" in sombre hues. And there is so much of dying now. The flowers—all that is left of them—are dying silently, and falling for their rest on the soddened ground. The leaves are dropping one by one as silently as we drop, when our end comes, unnoticed, mutely, and for ever. And the year is dying. It has well nigh lived its life—its life of hope and fear, of joy and sorrow, of ease and pain, of rest and work. It is departing, as its fellows have all done before it, leaving us only a new weight of responsibility, and its memories, to help us in the future. It is like parting

with a dear old friend every time the year leaves us, albeit we appear so glad to exchange it for the one that is fresh and new, and as yet all untried. For we have had happy days in this old year, dear friends, have we not? days in which the cup of blessing has seemed to run over, and a Father's presence and a Saviour's smile have gladdened our hearts and filled the hours with sunshine. Not all sweetness (as becomes a true friend) has the old year brought us. It had its deep sorrows, and its darkened days. There have been times when we have been obliged to cast ourselves down in brokenness of heart, and say, "No sorrow is like unto my sorrow"—days when the fountain of joy has seemed fully spent, and only the bitterness of the

"waters of Marah" has met our parched lips. But then, we have not been left to mourn alone with our unutterable grief. The Comforter has stood by with the cup of healing in his hand. We have sat beneath his shadow with great delight, and his fruit has been sweet to our taste. It is true that we have come up from the wilderness, but it has been leaning on the Beloved.

And the old year has taught us some good lessons. Joy and sorrow, summer and winter, have been our teachers. We may have been over slow to learn, but some things which we have conned over in the hard school of experience must have sunk into our hearts, and will remain with us, howsoever rapidly the waters of future years roll over them. Every year brings its lessons. It is our own fault if we have not this year learnt at least some, if we do not now know more than we did of our own sinfulness and weakness, and of the boundless love and kindness of our all-pitiful Father in heaven.

But the end of the year may well be sorrowful, because of our many shortcomings and great wrong-doing. We have not done what we might have done. Opportunities have come, power has been given; God has plainly said, "Go work to-day in my vineyard," and we have turned back in idleness and irresolution, speaking no word, putting not our hand to the work which has waited for us, seeking not to do the good which the Father would have us. So we must have some sorrow at the close of the year, and not altogether undeserved, seeing that sorrow follows sin and neglect of duty so surely.

We may have left some treasures by the road-side of the past year over whose loss we mourn. Some dear companion whose feet have with ours trodden the steep hill-side and the rugged road, has fallen asleep in Jesus. And now we have to go alone, and uncheered by the voices that used to bid us God speed, and sing the home songs with us.

But the end of the year is a time of gladness because of the Christmas festivities. The time when families unite, and parted friends meet and enjoy old pleasures once again, may well be anticipated with delight and looked back upon with gratitude. It is such gladness that amid the partings, and absences, and trials of love, to which this life is subjected, there are

some bright spots toward which our weary eyes turn wistfully, and in which we may find amends for our grief. And such bright spots are the Christmases of our lives, the time of gaiety, and mirth, and music, of love, and kindness, and charity, dear old time of peace on earth and goodwill to man; the time when we forgive our fellows all their little sins against us, when we take the hands that have been long estranged, the hearts that have been divided, may be united and beat happily again. Moreover, it is very meet that Christmas should be a happy time, because we keep it as the anniversary of the day on which salvation came unto us. One thing is worth considering; it is not yet quite the end of the year, there yet remain some days on which we may strive to put right, as leave some things that are wrong; if we have any harsh or unkind thoughts toward a brother, we may now go to him and get forgiven, and be received back to his heart.

We are in time for the new year, we may go forth to meet it gladly and trustfully, resolving to do better than we have done before. But not in our own strength, otherwise we shall do just the same as we have already done; we shall fall as we have fallen, and the good that we might do will be left undone still. After all, the years of our lives tell a sad story; we might not hope to get the well done at all, unless we heard it, not because of our deserts, but because of the love of the Saviour. It shall be a glad fading away of the old year, and a glad beginning of the new, if He who is the Bright and Morning Star will smile upon us blessingly and forgivingly.

BRIEF SKETCH OF MR. JOHN MANSFIELD.

THE subject of this brief sketch was "a good and faithful servant" of Jesus Christ, at Rothesay, Bute, situated about thirty miles from Glasgow. He entered into the joy of his Lord on Tuesday, the 13th of July, at Grantown, in the Highlands of Scotland, whither he had gone with his family for the benefit of his health. He had agreed to exchange pulpits with Mr. William Grant, Baptist minister at Grantown, and left Rothesay cheerful in spirits, anticipating to return to his beloved flock

recruited in health ; but God had ordered it otherwise. He had, prior to leaving home, been visiting a young man ill with typhus fever, which deadly infection he himself took. He reached Grantown, where he took to his bed, became delirious, and in less than a fortnight was dead. Our departed brother was born at Liverpool in the year 1826. His parents died while he was very young, leaving him, with two other children, to the care of his grandmother. In consequence of this, his education while a boy was very limited. He became an apprentice to learn the art and mystery of the trade of rope-making, to which he served a term of seven years, lawfully and duly. During his apprenticeship he was brought to a knowledge of the truth as it is in Jesus, under a sermon preached by an Episcopalian minister. Immediately after his conversion he began to work for Jesus, by distributing tracts, and visiting the sick. In the year 1851 he married a Christian young woman. By her influence and persuasion he was prevailed on to enter on the Lord's work as a Scripture-reader, in connection with the Church of England. He laboured as a Scripture-reader for two years at Old Swan, near Liverpool, after which he removed to Newcastle. Here he entered the City Mission, and laboured in connection therewith for three years. At this time his mind was much perplexed upon the subject of believers' baptism. He began diligently to "search the Scriptures," and soon found that they were totally ignorant of all knowledge of "baby sprinkling." He now saw it to be both his duty and privilege to leave the commandments of men, and to obey the command of King Jesus. He and his beloved wife both determined to follow Jesus in baptism, and were baptized by Mr. Pottinger, at Bewick Street Chapel, Newcastle.

Our brother next removed to Glasgow, to labour as a missionary among the workers of the firm of Murdoch and Doddrit, sugar refiners, where he remained for three years. During this time he attended evening classes, for the purpose of acquir-

ing information, and also the class for students, conducted by the late Rev. John Shearer. This latter class he found very profitable, as also the conversations he had with that good man. He continued his studies till the year 1858, when he was called to the pastorate of the Baptist church at Rothesay. He found the church, at the commencement of his ministry, in a very divided condition ; but by the blessing of God upon his earnest, self-denying labours, he very soon saw a much better state of affairs.

Our dear departed friend was a devoted and laborious gospel minister. His sermons showed very careful preparation, and gave marked signs of rapid improvement. His books were selected with much judicious care, and seem to have been perused very studiously. His pastoral visits were frequent, pleasant, and profitable ; his face cheered, and his voice comforted many homes of affliction. The infection which has so suddenly brought his earthly life to a close was caught while he was seeking to administer consolation in the abode of sickness. The poor and the sick have lost a loving friend, the Church has lost a faithful pastor, the wife has lost a devoted husband, and the children for the good father mourn. Truly,

"God moves in a mysterious way,
His wonders to perform."

T. W. MEDHURST.

Glasgow, Oct. 10, 1865.

THE world is, to Christians, a sea of troubles and temptations, from which they daily beseech God to deliver them, and to place them on the Rock of their salvation, which Rock is Christ. Founded on Him, by faith in his sufferings and exaltation, we may defy all the storms and tempests that can be raised against us by the adversary ; while, as from the top of a lofty mountain on the shore, we behold the waves dashing themselves in pieces beneath us. God knows what is proper for him to do, and for us to suffer ; we know neither. This conviction is an anchor for the afflicted soul, sure and steadfast.—Psa. xviii. 46.

Reviews.

Chants and Anthems for Sunday-School Worship. *Weygh House Series.*

THESE collections are published both in the ordinary musical notation, and that known as the sol-fa notation. There are also separate editions for soprano with alto, and tenor with bass; besides two editions in compressed score—one, the *organ score*, which is greatly to be preferred, as being accurate and complete, to the piano edition, which is arranged in what is called hunchback harmony—that is, the inner parts are placed on the upper staff, an arrangement needful, we suppose, to accommodate slothful players. We would also gladly dispense with the editions which contain two parts only out of the four. The presentation of a complete tune or chant in full harmony is a *great thing*, because of its *completeness*; and the space occupied by another staff is really a very little matter in these days of cheap paper and printing. The chants selected are the best known *single chants* of Tallis, Blow, Farrant, and others of that sterling old English school, which is marked by grandeur and simplicity, and the absence of such florid attempts as have long been the disgrace of congregational music. The harmony is most accurate throughout. For congregations who are desirous of introducing chanting, no better course could be taken than to place before the members such a short collection of the best specimens as these, set also to words selected with good judgment. The latter portion of the music consists of sanctuses, together with several short and easy anthems, mostly in simple counterpoint, or, as it may be otherwise expressed, of a psalm-like character. Among these is the popular, but scarcely meritorious, "I will arise," by Cecil. We are aware of the paucity of good and simple little anthems, and therefore give the compilers great credit for the taste they have displayed in this little selection. When these are sung well—as doubtless they soon will be, on account of their simplicity—they will probably create a further demand for similar examples of short congregational anthems, marked by an absence of fugue and other elaborate writing that would render them unfit for congregational singing, at least, in the present state of our musical capabilities.

Unobtrusive Piety: A Memoir of Mrs. Mary Oliver.
With Extracts from her Diary, etc. By her
HUSBAND. London: J. Briacoe, Banner Street,
Finsbury. 1865.

THAT part of this volume true to the above title occupies forty-three pages. With this there are bound up reprints of Mrs. Oliver's "Memoirs of her Father," the late Rev. John Chin, and also

"Faded Flowers," a Tale for the Young, and a Tract entitled, "A Baptismal Service." The whole might have been appropriately called "A Spiritual Bouquet of Good Things," for they are all good, and cannot be read by true Christians without edification. It is a pity, however, that a proper title has not been chosen, and a publisher's name placed on it. We regret it because thus the sale of the book will be greatly limited, for it really deserves a large circulation. As the tracts of this volume are sold by Elliot Stock, we presume the book itself may be had of the same publisher.

Bible Teachings at a Mothers' Meeting. By a
MINISTER'S WIFE. London: The Book Society,
19, Paternoster Row.

ADMIRABLE notes of twelve addresses delivered at a Mothers' Meeting. They are well adapted to assist those who take the management of Maternal Meetings; the themes are interesting and important, and the execution exhibits simplicity, naturalness, and an intimate knowledge of Holy Scripture.

Light on Scripture in Daily Walks. Reprinted from the "Gospel Magazine." London: W. H. Collingridge.

"THE Assayer," "The Potter," "Tin and Iron Works," "The Smelting Works," are the subjects of this little forty-six page 32mo book. It is full of rich and varied truth, and presented in a form that will receive attention, and thus must be useful.

Instant Salvation by the Instant Acceptance of a Mediator and Surety. By the Rev. JAMES GALL. London: Houlston and Wright.

WE believe the Author of this important little work is a devoted minister of the Free Church of Scotland, who has taken a lively interest in the recent revival movements. In the course of his momentous duties, he has often witnessed the tendency to wait, and expect salvation at some future period, and in connection with other things besides simple faith in the Lord Jesus Christ. In these pages he most earnestly endeavours to remove these difficulties, and his work of holy solicitude is embodied in these pages. Ministers of the gospel generally will find this an admirable manual to place in the hands of religious inquirers. As it is published at sixpence, it ought to be sold by thousands of thousands. We feel much pleasure in having so cordially to commend a writer that we had so severely to censure in our September number.

The Attractiveness of the Cross. A Sermon by THOMAS NESS on the commencement of his ministry at Stepney Green Tabernacle, September 24th, 1865. London: Buckmaster, 46, Newington Butts; R. Gledding, etc., etc.

IN this sermon there is more of pure evangelical gold than is often found in a volume of sermons. Let Pastor Ness preach after this manner, and his ministry will honour the Saviour, save sinners, and build up the church of which he is minister. The Holy Spirit will ever bless and crown such sermons as this. We are glad it is printed, and we hope will indicate to other students the kind of doctrines so much needed to counteract the vague and shadowy sermons that so abound among us.

Philosophy of Religion, etc. By HUGH DOHERTY, M.D., Author of "Organic Philosophy," etc. London: Trübner & Co., 60, Paternoster Row.

THIS handsome pamphlet presents us with valuable essays on "Belief and Unbelief," "Apparent Contradictions of Scripture," "Anthropomorphic Theology;" and these are followed by concluding deductions on the "Evidences of Design in Nature," "Errors of Unbelievers," and "Religious Institutions." The writer has handled these high and important subjects with a reverend spirit. He has brought to bear thereon an intellectual and richly stored mind; and his manner in dealing with errors, while talented and effective, displays great candour and moderation. Educated persons will find here much suggestive material, for Mr. Doherty has only given us the essences of the subjects before us.

Calls to the Cross. Practical Discourses to a City Congregation. By ARTHUR MURSELL. London: Elliot Stock, 62, Paternoster Row.

THE laborious and popular author of these discourses is justly celebrated for the deep interest he has taken in the religious welfare of the masses for several years past. His peculiar themes, and his still more peculiar titles of those themes, may have produced the notion that his mind was deficient in the more solid and grave qualities that should distinguish the Christian preacher. Those who peruse these very excellent sermons will not be long in coming to a more favourable conclusion. Here are nineteen discourses on subjects of the highest importance, every way adapted to instruct the ignorant, to convince of sin, and to lead to an experimental knowledge of the Saviour, and an imitation of his Divine life. Here are happily combined doctrinal illustrations with exhibitions of the essentials of practical experience and holy obedience. The author has specially aimed at practical earnestness in these discourses, and we think that he has eminently succeeded, and we trust the volume will have a large circulation.

The Christian "Brave;" or, Some Remarkable Passages from the Life of Mr. A. Roberts, of Connecticut, U.S., illustrative of Faith, Charity, and Self-Denial. Edited by the Rev. T. SHAVILL. London: Elliot Stock.

WE cannot have too many books of this description. Religious biography, when vigorously exerted, is of necessity both instructive and stimulating. To see religious belief developing a vigorous Christian life, to see great principles exciting to great deeds, to see the professor of Christ cheerfully bearing the cross, is just the future to be studied by our young men, and which, by God's blessing, may produce within them a spirit of holy emulation. Mr. Roberts, in this small volume, is brought before us, in connection with a fervid self-denying life, labouring for the name of Christ and good of souls in various parts of the world, including California, his visit to England, Italy, the Crimea, Rome, etc., etc. We say to our young men, read this excellent volume, and try and catch the burning spirit of love and zeal it so luminously exhibits. We regret that the editor is not able to supply any information as to this admirable disciple of the Saviour since he was found circulating the Scriptures in Constantinople about the year 1853-4.

China: its Spiritual Need and Claims, etc. By the Rev. J. HUDSON TAYLOR, M.R.C.S., of Ningpo. London: Nisbet and Co.

CHINA has special claims on the sympathy of English Christians. She has endured deep and grave wrongs from our countrymen in times past, and those wrongs will entail on her fearful and prolonged miseries. We are glad to have in Mr. Taylor an intelligent and ardent advocate of the *four hundred millions* of Chinese inhabitants. We regret our space will not admit of quotations from this excellent appeal; but when we say that three hundred and sixteen pages can be obtained for sixpence, we have said enough for all who are living and praying for the evangelization of the world not only to get it and read it, but also to assist in its extensive circulation. We just add that Mr. Taylor gives a brief survey of missionary effort in China past and present.

PERIODICALS FOR NOVEMBER.

THE *Sword and Trowel* for November is more than of average excellence, and the Rahab controversy is exceedingly well handled. As a number of strict Baptists have felt it right to protest against Mr. Wells' doctrinal philosophy, would it not be well henceforth to distinguish the two parties by designating the one as "Rahabite Baptists"? It is true we have too many divisions, but the above designation might be both an expressive and satisfactory mode of distinction. The *Baptist Magazine* for

November is rich in good things, among which is Dr. Angus's admirable address at the autumnal session of the Baptist Union at Bradford. *Old Truths* (No. 8), edited by Rev. John Cox, is full of carefully prepared papers on important subjects. As a theological Quarterly it is conducted with considerable talent and in an earnest and devotional spirit. The *Sunday-School Treasury* is a cyclopaedia of ideas and illustrations for our Sabbath-school teachers, tutors, and parents. Fulness and variety distinguish every number. *Mothers' Treasury*, thoroughly true to its title. *Little Gleaner*, and the *Sower*, worthy of general support. *Stories for Sunday Scholars* (No. 12), "Works of Love." Here are "A New Year's Ballad," of real worth, and several excellent poems, all good, and well adapted for social meetings and festivals about Christmas-time and the New Year. This series of stories deserve universal patronage. *William Tyndale and the English Bible*. A Lecture by the Rev. GILES HESTER, Sheffield. London: W. Kent

and Co. Mr. Hester is just the man for this kind of work; intelligent, plodding, ingenious, and well able to express himself in a popular and taking style. We hope his labours will be appreciated. *Chifton Sermons*. By SEPTIMUS SEARS (No. 11), "The Believer's Bridge," on Num. xv. 37—41. Ingenious and good. *Breaches in the Family Fireside*. By the late Rev. HUGH STOWELL. A sweet reprint; tender, spiritual, and devout; well suited to bereaved households, by a giant in the cause of evangelical truth. Mr. Shirley Hibberd's *Gardener's Magazine* for November is a perfect repository of good and useful articles pertaining to gardens, flowers, fruits, seeds, and should be regularly consulted by all botanists, bee-keepers, and lovers of rural things. We have been more than ever struck with the mass of superior papers in the part for November. The *Missing Link Magazine* for November is equal to any preceding number, which is great praise.

Poetry.

LINES

Written on the day of the Rev. W. A. Blake's recognition, at Park Chapel, Brentford, Oct. 17, 1865:—

"ENCOURAGE Him" whom ye have chosen

As your under Shepherd here;
By you may his hands be holden,
Through the power of fervent prayer.

Ask of God to seal the union,
By his own approving seal;
Bringing all in sweet communion,
And all painful breaches heal.

Vast the field for Christian labour,
Work enough for all to do;
Near the Saviour, linked together,
May your hands the work pursue.

Who can tell but a bright future,
Not far distant, soon may dawn;
Now your eyes behold your Teacher,
May the storm become a calm.

Say not, "We are few in number,"
And our burdens press us sore;
God can snap the bands asunder,
And increase you from his store.

Listen to his gracious teachings,
Lean upon his arm divine;
Then the few "shall thresh the mountains,"
While around that arm they twine.

Days gone by, I still remember,
When you often heard my voice;
Link'd by ties no pow'r could sever,
We together did rejoice.

May that grace in larger measure,
Rest in you unitedly;
Nothing here affords such pleasure,
As true Christianity.

Hayes.

B. HUNT.

THE DISCIPLES IN A STORM.

Suggested by some passages in a Sermon, from Matt. viii. 23—27, by the Rev. G. D. Evans, Upton Chapel.

TAKE courage, weary voyager, on life's tempestuous sea,
Thou shalt not suffer shipwreck though waves encompass thee;
Jesus is there to shelter thee, and, though He seems to sleep,
His power and love will rescue from the perils of the deep.

He watches thee with tender care, and in your deepest need
Your earnest cry for speedy help, He will most surely heed;

The elements, all turbulent, are hushed into a calm,
And Jesu's voice at once prevails to silence your alarm.

In every season of distress the thought should joy impart,
That Jesus in your varied griefs bears you upon his heart;
Dark clouds may hover round your path, but He is ever near,
Your drooping graces to revive, your fainting faith to cheer.

He gently chides his timid ones who yield to sinful fear;
Hast thou not proved, He kindly says, my willingness to hear?
When fears assail and billows rise, He'll waken at thy cry:
And when the danger most you fear, his helping hand is nigh.

The wondering world may well admire our Jesu's power to see;
To whom among the sons of men, Lord, can we liken Thee?
At thy behest the raging waves and rushing waters stay;
All nature owns Thee as its Lord, and must thy will obey.

Soon shalt thou, tempest-tossed and tried, the quiet haven gain,
And bid adieu to stormy scenes, to sorrow, care, and pain;
In mansions fair prepared by Him thou shalt be ever blest,
And in his sweet companionship enjoy eternal rest.

F. W.

CHRISTMAS.

WELCOME time of joy and mirth,
Time of gladness for the earth,
When the sweet old hymn is sung
Cheerily by heart and tongue,
And the world takes up the strain,
"Peace on earth, goodwill to men."

Hushed be thoughts of sin and strife,
Round the holy baby-life,
Let us live in love to-day,
Hastening on the upward way,
With an earnest wish to be
Jesus-like in charity.

Bring we praiseful thought and word,
As an offering to the Lord,
He who came in sorrow down
To the cross, and left the crown!
Praises to the Lamb of God,
Rise from sea, and air, and sod.

Jesus came—the Unfiled,
Came to be a little child,
Came to live his wondrous life,
Came to die his death of strife,
Came to teach us words of prayer,
That our hearts might not despair.

Therefore on this Christmas-day,
Pass we on our happy way,
Loving Him who lived and died,
Pressing nearer to his side,
Striving for his sake to be
Like to Him in purity.

MARLANNE FARNINGHAM

Denominational Intelligence.

MINISTERIAL CHANGES.

GLASGOW, JOHN-STREET.—Rev. H. H. Bourn, of Grange Corner, Co. Antrim, has accepted an invitation to labour in connection with this church.

GLASGOW, SOUTH PORTLAND-STREET.—The Rev. David Young, formerly minister of the U. P. Church, has accepted the office of co-pastor with the Rev. Alexander M'Leod, and was publicly recognized to that office on the 5th of November.

COLNEY HATCH.—The Rev. J. G. Atkinson, of Harlington, has accepted an unanimous invitation to the pastorate of this church.

NEW BEXLEY, KENT.—The Rev. W. Frith, of Borough Green, has accepted an invitation to the pastorate of this church.

BURNHAM, ESSEX.—Mr. J. Cole, of the Metropolitan Tabernacle College, has accepted the pastorate of this church.

DUNCHURCH, RUGBY.—Mr. J. J. Dalton, of the Metropolitan Tabernacle College, has accepted the pastorate of this church.

RIDGE MOUNT, BRIS.—Mr. W. Cuff, of the Metropolitan Tabernacle College, has accepted the pastorate of this church.

STRETFORD, BEDS.—Rev. R. Player, of Stretford, Cambridgeshire, has accepted the pastorate of this church.

DONCASTER.—Mr. W. Bloom, from C. H. Spurgeon's College, has received and accepted the unanimous call to the pastorate.

PRINCE'S RISBOROUGH.—The Rev. W. Morris, of Godmanchester, near Huntingdon, has accepted the invitation to the pastorate of this church.

OAKHAM.—Mr. W. Cope, of Regent's-park College, formerly also of Pontypool College, has accepted the very hearty and unanimous invitation of this church to the pastorate.

GREAT MISSENDEN.—The Rev. J. B. Marryatt, of Bottesdale, Suffolk, has accepted the pastorate of this church.

SANDYHAVEN, PEMBROKE.—The Rev. J. Walker preached his farewell sermons at Sandyhaven and Marloes Baptist Chapels, on Sunday, October 15th, the services being well attended. Mr. Walker is much respected and beloved, and has the good wishes of all. He has laboured successfully for seven years, and resigns to return to his native county, Yorkshire.

RECOGNITION SERVICES.

GOLDBELL, BUCKS.—A meeting was held at the Baptist Chapel, on Monday, Oct. 16th, to recognize Mr. Henry Dunn, of the Metropolitan Tabernacle College, as pastor. A goodly number sat down to tea, after which a meeting was held in the chapel. The Rev. G. Warn, of Sarraat, presided. After prayer by Mr. Dunn, addresses were delivered by the Rev. T. Peters, of Watford, and Mr. Akehurst. Mr. Dunn then gave an account of his conversion and call to the ministry. Mr. Burgess, deacon, in the name of the church, and the Rev. W. C. Ellis, of Chenies, in the name of the neighbouring ministers, gave Mr. Dunn a cordial welcome. Addresses were afterwards given by Messrs. Curtis, Snell, Stone, and Sanders.

LITTLE WILD-STREET, LONDON.—The recognition services in connection with the settlement as pastor of Mr. G. Webb, of Eynesford, were held on Tuesday, Oct. 24th. In the afternoon a meeting was held, presided over by the Rev. J. H. Blake, of Bow. The Rev. B. Davies read the Scriptures, and the Rev. S. Kevan offered prayer. Mr. Balchin, the senior deacon, gave a brief history of the church, from its first date (1691) to the present time, and stated the circumstances which had led to the invitation of Mr. Webb to the pastorate. Mr. Webb then gave a statement of his faith and practice, and the Rev. W. A. Blake, of Brentford, delivered an address to the minister from Acts v. 20. The Rev. B. E. Wale, of Blackheath, addressed the church. Brethren Pearce, Ballard, Dawdell, Frith, Atwood, and Camp were

also present, and assisted in the services. After tea a public meeting was held, presided over by J. More, Esq. The Rev. S. Williamson spoke upon the "Relation of the Church to the State;" the Rev. J. M. Camp on the "Voluntary Principle." Mr. Balchin, on behalf of the church, presented Mr. Webb with a railway season-ticket for the year. Mr. Webb then addressed the meeting on "The Sunday School, an essential element of the Gospel Mission," and the Rev. W. H. Burton on "Christian Co-operation." The services were well attended, and Mr. Webb commences his ministry with many encouraging signs.

GOUDHURST, KENT.—Services were held on Monday, Oct. 16, in connection with the new Baptist church in that place. Four years since. Mr. J. J. Kendon was led into this neighbourhood, and began cottage meetings, tract distribution, and missionary visitation. Finding the little ones very much neglected, he opened a Sunday school, also a day school, for their instruction. The schools and meetings were then held in an old dilapidated drying-kiln. The divine blessing rested on these means, and friends were raised up to help in this work. Among others, Thomas Wickham, Esq., who has very kindly built a small chapel for the meetings and schools to be carried on. This chapel was opened twelve months ago, and now, a church having been formed, a recognition service was held to welcome Mr. J. J. Kendon as its pastor. The Rev. J. H. Wood, of Smarden, preached in the afternoon from 2 Cor. iv. 7. The Rev. J. Spurgeon, of Cranbrook, engaged in prayer. After tea, a public meeting was held; William Jull, Esq., presided. The Rev. B. C. Etheridge, of Ramsgate, read the Scriptures and prayed. Mr. S. Edwards, on behalf of the church, welcomed Mr. Kendon as their pastor. Mr. Kendon responded, giving an account of his conversion and call to the ministry, and the Rev. E. Bailey offered prayer. The Rev. B. C. Etheridge gave the charge to the minister, and W. Jull, Esq., to the church. The Rev. J. A. Chamberlain, of Marden, closed with prayer.

NEWCASTLE-ON-TYNE.—This town was favoured with a visit from the Rev. C. H. Spurgeon, on Tuesday, the 7th of November, when he preached two sermons in the Town Hall on behalf of the Baptist church, which at present holds its Sunday services in that building, and was recently formed under the pastoral care of the Rev. Wilden Carr. All sections of the Christian Church were represented. On the platform were the Revs. William Walters, A. A. Rees, J. D. Carrick, T. Harwood Pattison of the Baptist denomination, with several Presbyterian, Independent, and Wesleyan ministers, besides a much-respected clergyman, headmaster of the Grammar School. The popularity of the preacher sufficed to fill the large edifice,

which is capable of accommodating from two to three thousand people, and the warm sympathy he expressed for Mr. Carr drew forth a volume of cheers at the close of the evening service. The church is, in a peculiar manner, identified with the labours and enterprise of Mr. Carr in the town; and the building now in course of erection will be the second chapel he has been instrumental in raising in about four years. The old chapel in New-court gave place to a new and handsome edifice on Rye-hill, from the pastorate of which he retired. He was followed by a large section of the church and congregation sufficiently numerous and strong to form the nucleus of a distinct fellowship. For the first six months of the present year the seceding members held together in entire independence, Mr. Carr having consented to accept any remuneration it might be in their power to offer him after the expenses were met, and asking no countenance of other churches until they had openly proved how far the hand of the Lord was with them. The funds have been exclusively raised by the weekly offering. When the initiative was sufficiently proved, the church gave a cordial expression of love to their minister, and of their unanimous desire that he should accept the office of pastor, offering him the guarantee of a stipend equivalent to that he had received before the division from Rye-hill church—viz., £300 per annum, with the addition of any surplus that may hereafter arise when his sphere of labour is enlarged. The work of faith has been honoured with a gracious providence, that will speedily relieve the members of the expense and inconvenience of meeting in the Town Hall without a convenient house of prayer. A small chapel in Marlborough-crescent, with ground contiguous, the freehold property of R. Burden Sanderson, Esq., of Jesmond Hall, having been pronounced capable of providing a substantial edifice to accommodate seven or eight hundred persons, at a cost of £1200, that gentleman has generously stipulated to grant the use of it to the church, of which he himself becomes a member. Of the sum required, we understand that Mr. Sanderson engages to provide £500 and Mr. Spurgeon £400, leaving a balance of £300 to be raised by the congregation, in furtherance of which a subscription-list has been opened, of which H. Johnson, Esq., 19, St. Mary's-terrace, is treasurer. The terms of trust will be in agreement between Mr. Sanderson and Mr. Spurgeon, for the mutual interest of all parties, until such time as they may pay off by instalments the obligations incurred, in order to make the edifice their own. Thus, when the church has done its small share, no encumbrance will rest upon it, but such as the interest of the members may induce them to take in redeeming the mild obligations due to the trustees as its benefactors.

NEW CHAPELS.

The foundation-stone of a new Baptist chapel and Sunday school was laid in Bouverie-road, Stoke-Newington, by the Rev. C. Bailhache, of Islington, on Tuesday, Oct. 3rd, for the church and congregation at present meeting in Salem Chapel, Church-street, under the pastorate of Mr. Geo. Stevens. A goodly number of persons assembled to witness the ceremony, and to listen to the address of Mr. Bailhache. The friends then adjourned to Ahney Chapel school-room, and partook of tea, after which a public meeting was held in Abuey Chapel, kindly lent for the occasion. The chair was occupied by the Rev. J. Jefferson; the Rev. W. Miall engaged in prayer, and addresses were delivered by the Revs. J. Martin, J. Jeffreys, C. B. Sawday, J. Russell, Shirley Hibberd, Esq., E. G. Davies, Esq., and T. Turner, Esq. It is the intention of the minister and people to erect a neat and substantial edifice, suited to meet the wants of this new and increasing neighbourhood, and efforts are being made to open the place without the encumbrance of a chapel debt.

At Blisworth, on the 5th of October, public services were held on the occasion of the opening of the newly-erected vestry, school-rooms, and minister's house, enlargement of the burial-ground, and the re-opening of the chapel, which has recently been re-pewed and repaired throughout. The first service was conducted by the Revs. H. Hardin, of Towcester, and C. Clark, of Maze Pond, London. At the evening meeting, the Rev. J. T. Brown, of Northampton, presided. The Rev. Joseph Westley, the pastor, gave an account of the finances. The expenses had been nearly £1000; £500 had been raised by the congregation and £100 in the neighbourhood, and £70 on the day of opening. A debt of nearly £300 remains to be paid. The Revs. E. Bradfield, of Rushden, Brown, of Grafton-street, Northampton, W. Hedge, of Helmdon, and C. Clark, of Maze Pond, addressed the audience.

A new chapel having been erected in the village of Harlow, Essex, upon the site of the old one, it was opened for divine worship on Oct. 31. The chapel is fitted up with side and end galleries, and two school-rooms and a minister's vestry are contained under the same roof. The total accommodation is for 500 persons. The cost has been about £2000, towards which sum nearly £1550 have been raised, and an earnest effort is being made to remove the remainder of the debt as soon as possible. The plans of the building were furnished by Mr. R. Moffat Smith, of Manchester. The opening services were very numerously attended, most of the neighboring ministers, with some of the members of their congregations, as well as other ministers and friends from a distance, attending. After devotional exercises,

conducted by the Rev. T. Edwards, B.A., minister of the place, and the Rev. S. Brown, of Loughton, a sermon was preached by the Rev. G. W. Conder, of Manchester, from John iv. 24. Dinner and tea were provided during the interval between the services. At the former nearly 150, and at the latter upwards of 300 persons sat down. In the evening the introductory parts of the service were taken by the Rev. R. Davey, of Toulmire, Cambs., and the sermon was preached by the Rev. D. Kuttarns, of Haokney, from 2 Tim. ii. 19. The collections during the day amounted to more than £50.

PONTSEA.—During the past three years we have occasionally given accounts of the good work going on at Lake-road, Lamport, under the ministry of the Rev. E. G. Gange. The congregation having largely increased, two years since it was decided to build a larger place of worship. This, with the divine blessing, has now been accomplished, and during the month of October was opened by a series of services. The preachers were the Revs. C. Williams, of Southampton, S. Cowdy, J. Offord, and W. Howison, of London. The services were well attended, and the collections good. The chapel will hold about 1800 persons, and the site, chapel, and school-rooms for 600 children will cost about £5000. The good work is still prospering, many waiting admission to the church.

Vauxhall Baptist Chapel.—The first anniversary services were held on Sunday and Monday, Nov. 12th and 13th. Sermons were preached by Rev. G. Rogers and Mr. D. Gracey, of the Metropolitan Tabernacle. On Monday a tea and public meeting was held—the pastor, G. Hearson, in the chair. A statement was given of the rise and progress of the cause, and its present condition, which is very satisfactory. Addresses were then given by Messrs. Attwood, Stiff, Hanks, Durban, Brown, and Cook.

PRESENTATION SERVICE.

COLOMBO, CEYLON.—A very interesting tea-meeting was held at the Fethah Baptist Chapel, on Thursday evening, the 14th September, to bid farewell to John Ford Venn, Esq., superintendent of the Baptist Sunday school, who leaves Ceylon for his native land owing to ill-health. At half-past seven nearly 200 persons sat and partook tea; after which Mr. Thomas Cunningham (Wesleyan) offered prayer, and the Rev. H. R. Pigott made the presentation to Mr. Venn on behalf of the teachers—a copy of Longman's Pictorial Bible (an original work in Ceylon), as a token of their esteem and affection towards him. Mr. Venn, in accepting the testimonial, gave a feeling and lengthy address, and bade farewell to all; after which addresses were given by Mr. Pigott, who occupied the chair, and the following gentlemen:—Rev. J.

Nicholson (Wesleyan), Messrs. A. M. Ferguson, H. D. Gabriol, and John Ferguson; and after the last hymn was sung, Mr. J. R. Blake closed the meeting with an appropriate prayer.

This mail takes our most highly valued friend Mr. Venn home. Besides him, the Sunday school loses another laborious friend, Corporal William Wnit, of the 26th Regiment, who is proceeding to Gallo with his company, to make a permanent stay there.

MISCELLANEOUS.

LONDON ASSOCIATION OF MINISTERS AND THE CHURCHES UNDER THEIR CARE.—On Friday, Nov. 10, a series of highly interesting meetings was held at the Metropolitan Tabernacle, which resulted in the formation of an association designated as above. Much has been said lately about the lamentable lack of fellowship and co-operation among the Baptist churches in the metropolis; and Mr. Spurgeon has taken the initiative in an earnest, comprehensive, and practical effort to remedy this evil. The meetings referred to commenced with a Conference of ministers, at half-past ten. Three quarters of an hour were spent in devotional exercises, after which a series of resolutions were moved, discussed, and adopted, respecting the objects and character of the proposed organization. It was determined to make the association as comprehensive as possible, consistent with administrative efficiency and unity. It is to include General Baptists as well as Particular, and such union churches as have pastors holding Baptist sentiments. The resolutions submitted to the Conference were discussed in the most friendly spirit. At the termination of this part of the proceedings the ministers present, about eighty in number, dined together. At four o'clock a combined conference of deacons and ministers took place, when the resolutions agreed to in the morning were considered *seriatim*, and were unanimously adopted. The deacons and ministers then took tea together, after which a monster prayer-meeting of the members of the churches was held in the Tabernacle. This meeting lasted for two hours, and was attended, it is alleged, by 7000 persons. Two short and stirring addresses were delivered, and the applications for the revival of the work of God in the Churches, and for a great increase of the spirit of Christian union among them, were exceedingly earnest. To this association, which is to address itself to really practical objects, we wish all success.

BRENTFORD.—PARK CHAPEL, BOSTON-ROAD.—On Tuesday evening, Oct. 17th, a large and most interesting social meeting was held in the above place of worship, when over 150 persons sat down to tea, the special object of which was to welcome to his new sphere of pastoral labour the Rev. W. A. Blake, who recently resigned his pastorate at Shouldham-street Chapel. The Rev. Dr. Barnes, of Paddington, presided. Mr. Collier, one of the

deacons, briefly informed the assembly that the church having heard Mr. Blake with profit and pleasure, a unanimous invitation was forwarded to him to come and labour among them. Mr. Blake expressed his acceptance of the invitation to take henceforth the pastoral oversight of the church and congregation; and in allusion to his late ministerial career, he added: "Let me be permitted to say, that during twenty years I baptized 203 persons. That the chapel was considerably improved, and schools added thereto; and that during the term of their mutual connection, uninterrupted love and unanimity had prevailed. Having preached and received a most cordial invitation to settle here, and certain difficulties as to a successor at Shouldham-street Chapel having been providentially removed, I felt it my duty to resign there in order to labour here." Apologies having been read from Revs. J. H. Blake, of Eow, W. Stott, of St. John's Wood, A. Ferguson, and W. Isaac, of Ealing, and others, Dr. Burns arose and said: "We are here met to welcome our friend to his new sphere of labour, and publicly to express our confidence that, with the blessing of God, the church members here will find in him a true minister and faithful servant of the Lord Jesus Christ. The reason for thus publicly welcoming our brother here, that we may by thus fraternizing cheer his heart, that we may give increased confidence and joy to this church, and avow to outsiders, and the world around, our high estimation of the pastor of Park Chapel." W. J. Maxwell, Esq., Justice of the Peace for Richmond, stated that whilst he honestly avowed himself a member of the Established Church, from long and intimate acquaintance with Mr. Blake, he could not refrain from coming forward publicly to give his cheerful testimony to the worthiness, amiability, and catholicity of their esteemed pastor's character; and concluded by expressing a hope that suitable school-rooms might soon be commenced, and towards which he would feel happy to contribute. Rev. B. Davies, of Greenwich, having alluded to Christian brethren being then present of different denominations, said—

"Let sects, and names, and parties fall,
And Jesus Christ be all in all."

Referring to the pastor he would say: First, submit to his ministerial teachings and pastoral guidance; secondly, bear and suffer his rebukes as in some cases they will be needful; thirdly, be tender toward and save his feelings; fourthly, spread about his name, and go into the bye-ways, and amongst the neglecters of religion, and invite them to come; fifthly, supply his needs, "and by your alms and prayers" encourage him." Rev. W. P. Balfour, of Hammersmith, expressed the hope, on behalf of the pastor, that he might be as a spiritual magnet to attract many scattered fragments, and bring them into the fold of Jesus Christ. Rev. J. Redford, of Epsom, stated that having known their pastor so long, he could cheerfully endorse every sentiment of respect which had been expressed. Rev. J. O. Fellows of Shouldham-street, testified that, by the presence of so many of Mr. Blake's friends, he still lived in their dearest affections, and hoped there would often be an interchange of such meetings between the two churches. Mr. Beuzley, the Revs. W. D. Corken and J. F. Glass, of Brentford, and Mr. Grove, of Ealing, also severally addressed the meeting. The Rev. J. A. Spurgeon preached to the church on the following Thursday evening, taking for his text 2 Cor. iii. 18: "But we all, with open face beholding as in a glass the glory of the Lord, are

changed into the same image from glory to glory, even as by the Spirit of the Lord." Mr. Spurgeon said he should dwell chiefly on the change said in the text to be effected by beholding with open face the glory of the Lord. "Changes are taking place in the heavens above and in the earth beneath, in fact, perpetual change goes on, and things seem to be hastening to a climax. Ours is to be a perpetual change for the better, and the text suggests this is to be a gradual change. In taking a photograph, you have to sit—perhaps you *have* sat—who has not in this day?—and you know the process is gradual. In like manner we are to look into the Master's face, and take his likeness. From expecting too sudden a change, many have written bitter things against themselves. Some seem to think that one day is seven is sufficient to look into the Master's face. If a gardener should place his plant in the hot-house only one day in seven, what kind of specimen would he have for the market? We must try and make every day a day of preparation. The text points out that means must be used to effect this change 'with open face beholding.' God does not pray for me, God does not repent for me. I must have his help, but I must attempt as if I could do everything. God's word is the grand means. I must come to this, not so much for a word as for the word 'Christ,' and I must so read as to get Christ out of it. In it I find doctrine and precept, but it is not so much these as 'the Master' I want. We get, now-a-days, too much religion and too much preaching without Christ in it, and we may say they have taken away our Master. Lastly, we must notice the efficient agent. The image of the Master is what we seek after, and it is only by the Spirit of the Lord that we shall find it. Thank God, we have the promise of the Spirit. In conclusion, I would ask the practical question, Am I living this kind of life? In man's sight some Christians more nearly resemble the world than the Master. It is an unfortunate thing when a man takes a one-sided view of truth. If a man has faith and nothing else, he will be saved; but a true Christian will wish to obey and be like his Master. These one-sided Christians get inside, and there seem to lay down. They are alive, thank God for that, and they will be saved, but it will be so as by fire. If heaven have a back door, they will get in by that door. They will have much to strip off when they come to die. Be it ours to be changing higher and higher every day, one day being a stepping-stone for the next. Before pronouncing the benediction, he (Mr. Spurgeon) would just say that he wished the people here and their newly-elected pastor 'God speed.' He did not think his friend and brother, Mr. Blake, needed a character from him. If he did he ought not to have it. He had known Mr. Blake some time, and esteemed him highly. He had preached for him at Shouldham-street, and having preached for him again and again, and the invitation being repeated, it was fair to suppose the views they held were similar. They (the congregation at Park Chapel) had heard him for themselves, and had given practical expression to their opinion in inviting him to come and labour amongst them. He believed they would find Mr. Blake a man desirous of doing his day's work in the day, and that he had come here with that object."

BAPTISMS.

ABRICHURD, N.B.—Oct. 29, Three, by S. Crabb.
ALDBORO', Suffolk.—Sept. 10, Seven, by J. Bridge.
BATH.—June 4, Eight; Oct. 15, Seven, in the River Avon, by John Huntley.

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1. Snn. For thy name's sake lead me and guide me, Psa. xxxi. 3.

In view of another year, which may close our pilgrimage for ever on earth, crowding within its few fleeting weeks some of the most momentous events of life, our heartfelt prayer should be—O Lord, lead me and guide me.

2. M. He hath set darkness in my path, Job xix. 8.

Child of God, troubled and perplexed, he still. This event bitter and impenetrable as it is, is right. God is in it, and it cannot be wrong.

3. Tu. And the Lord went before them by day in a pillar of a cloud, and by night in a pillar of fire, Exod. xiii. 21.

God's dispensations are varied, but always suited to our position: some adapted for the day, when light streams around; others for the night, when darkness enshrouds us. Both are essential to our right course.

4. W. I came not to call the righteous, but sinners to repentance, Matt. ix. 13.

Jesus pardons because we are guilty, and saves because we are lost. Unworthiness neither excludes nor disqualifies.

5. T. And he (Adam) said, I heard thy voice in the garden, and I was afraid, and hid myself, Gen. iii. 10.

A sense of guilt upon the conscience invariably occasions fear. The moment Adam became conscious of having sinned, he hid himself from God's eye.

6. F. And he led them forth by the right way, Psa. cvii. 7.

The Saviour leads his chosen home by a right, though sometimes a rough way, beneath the culture of his hand. What blessings spring from trials! what joy from sorrow! and what wealth from losses!

7. S. He restoreth my soul, Psalm xxiii. 3.

If there is one aspect in the view of this subject more touching than another, it is this—that Jesus should take the first step in restoring his wandering child.

8. Sun. That believing, ye might have life through his name, John xx. 31.

Eternal life is obtained not by a sinner's believing only, but by Christ's great work of atonement in which he believes.

9. M. A man shall be commended according to his wisdom, Prov. xii. 8.

If God has made us wise to salvation, let us act as children of wisdom.

10. Tu. Ye shall find me when ye shall search for me with all your heart, Jer. xxix. 13.

Better thy heart be without words in prayer, than thy words without an heart.

11. W. I will destroy the wisdom of the wise, 1 Cor. i. 19.

The meaneast capacity, yea, a person of the weakest intellects, is as susceptible of heavenly grace as the most capacious mind.

12. T. Father, I will that that they also whom thou hast given me be with me where I am; that they may behold my glory, John xvii. 24.

Christ will never leave any whom the Father hath given him, until he hath brought them to behold his glory.

13. F. I am a worm, and no man, Psa. xxiii. 6.

Though indwelling sin does not produce the grace of humility in a child of God, yet it beats down his pride.

14. S. For what the law could not do in that it was weak through the flesh, Rom. viii. 3.

What an impressive view does this give us of the deep depravity, the utter sinfulness of our nature!

15. Sun. The root of the righteous yieldeth fruit, Prov. xii. 12.

A man may have the blossoms of profession in his bosom, without having the root of the matter in his heart.

16. M. All power is given unto me in heaven and in earth, Matt. xxviii. 18.

Go forward, Christian, relying upon the power of Jesus to do all in you, and accomplish all for you. Invincible is that soul thus clad in the panoply of Christ's power.

17. Tu. As for God, his way is perfect, Psa. xviii. 30.

To question the rectitude of our heavenly Father in his procedure in any single act were to dispute the infinite excellence and completeness of his nature.

18. W. A Lamb without blemish and without spot, 1 Peter i. 19.

The least taint of moral guilt would have proved fatal to the Saviour's mission—one leak in the glorious ark had sunk it to the lowest depths.

19. T. In my prosperity, I said, I shall never be moved, Psa. xxx. 6.

A season of prosperity often proves fatal to a profession of godliness, and but for the prompt and ever-watchful eye of a faithful God, would accomplish our ruin.

20. F. Cast thyself down, Luke iv. 9.

Satan forced not the Saviour, he touched him not; that we may know that whosoever obeyeth the devil casteth himself down. Satan may suggest, compel he cannot.

21. S. I know whom I have believed, and am persuaded he is able to keep that which I have committed unto him against that day, 2 Tim. i. 12.

Saint of God, want you a further evidence that your faith credits no cunningly-devised fable that he to whom you have committed your precious soul is able to keep it until the resurrection morn?

22. Sun. Afterward it yieldeth the peaceable fruits of righteousness to them which are exercised thereby, Heb. xii. 11.

We are often more fully convinced of the wisdom of God's procedure when the rod has been removed, and the tempest-cloud has passed away.

23. M. For the Temple of God is holy, which temple ye are, 1 Cor. iii. 17.

O! what heavenly wisdom, and holy circumspection, and ceaseless prayer do we need, that we might walk with unspotted garments!

24. Tu. Satan hath desired to have you, Luke xxii. 31.

Observe here the limitation of Satanic powers in reference to the believer. This is the utmost extent. He has no power but that which God permits; he can but desire and plot.

25. W. The kingdom of heaven is like unto leaven, Matt. xiii. 33.

If the heart be not broken on account of sin, and the spirit be not bruised and humbled, it is impossible that the Spirit of Christ, like an all-pervading leaven, can assimilate our moral nature to his own.

26. T. For thy name's sake, O Lord, pardon mine iniquity, for it is great, Psa. xxv. 11.

Be not cast down, thou tempted one, at the discovery of the heart's hidden evils. Sweet is the evidence it affords that the Holy Spirit is working there.

27. F. Every branch that beareth fruit he purgeth it, that it may bring forth more fruit, John xv. 2.

Be sure of this, Christian, that when the Lord is about to bless thee with some peculiar blessing, he will prepare thee first by some great trial.

28. S. He teacheth my hands to war, 2 Sam. xxii. 35.

Not unfrequently the sharpest attacks and the fiercest onsets are made, and made successfully, upon the strongest believers.

29. Sun. Cursed be the man that maketh flesh his arm, Jer. xvii. 5.

We must be cautious in the varied circumstances of our history of applying first to a human arm for support, or to a human bosom for sympathy.

30. M. My peace I give unto you, John xiv. 27.

As heaven alone is the abode of perfect peace, he who on earth has his conversation most on heaven, approximates the nearest to the heavenly state.

31. Tu. The vision is yet for an appointed time; though it tarry, wait for it, Hab. ii. 3.

Jesus knows both how and when to deliver them that are his; and deliver them he will. Only you must give him leave to take his own time; and it shall be the best time.

1. **W.** Thy name is as ointment poured forth, Sol. Song i. 3.

Blessed Lord, I would fain open this box of precious ointment, that the fragrance of thy grace and of thy name might revive me.

2. **T.** Lord, increase our faith, Luke xvii. 5.

Strong grace hath strong comfort. Much faith will bring thee with much comfort to heaven; but a little true faith will bring thee safely there.

3. **F.** Perfect love casteth out fear, 1 John iv. 18.

If we have but the Holy Spirit's witness that God loves us, and our own spirits witness that we love him, all dread and doubt are cast out by the exercise of such love.

4. **S.** The Lord hath laid on him the iniquity of us all, Isa. liii. 6.

What truth can be clearer? Is not this the marrow of the Gospel—the very life and essence of Christianity?

5. **Sun.** I am now ready to be offered, and the time of my departure is at hand, 2 Tim. iv. 6.

He only who is truly fit to live is really fit to die. There is in vital godliness a ready clothing, a ready cleansing, and a ready girding.

6. **M.** The Lord hath chastened me sore, Psa. cxviii. 18.

He who sends the chastisement intended that it should be felt. There is as much danger of underrating as overrating the chastisements of God.

7. **Tu.** Lord, save us, we perish, Matt. viii. 25.

It is out of these two simple elements that genuine faith is always formed—a deep pervading consciousness of our unworthiness—a simple and entire trust in Christ.

8. **W. Half-Quarter.** Looking unto Jesus, Heb. xii. 2.

Be not afraid to approach him; shun not his presence; tremble not to be alone with him. Such love and tenderness dwells in no other being in the universe as in Jesus.

9. **T.** I am the way, John xiv. 6.

O! what melody in these words of Jesus! Yea, Lord, thou art my way of pardon and acceptance, my way through life, and through the shaded valley of death up to glory.

10. **F.** Who of God is made unto us sanctification, 1 Cor. i. 30.

The believer is as much to live upon the grace and power of Christ for the subduing of the strength and dominion of sin, as upon his blood and righteousness for his pardon and the removal of its guilt and condemnation.

11. **S.** He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy, Prov. xxviii. 13.

If we attempt to hide our sins from God, we aim to deceive God. If we confess our sins, and flee to the blood of Jesus, we deceive the devil.

12. **Sun.** Show me now thy way, that I may know thee, Exod. xxxiii. 13.

Whatever the Lord's way is, we become acquainted with him in that way, and this is one reason why the Lord deals with us so opposite to our notions of what is best; it is that we may know him.

13. **M.** For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him, 2 Cor. v. 21.

With what vividness is the substitutionary character of Christ's offering brought out here!

14. **Tu.** And when they had nothing to pay, he frankly forgave them both, Luke vii. 42.

The fifty pence debtor and the debtor of five hundred are shown by Christ to be forgiven with equal readiness and grace, notwithstanding the immense disparity in their debts.

15. **W.** For to be carnally-minded is death, Rom. viii. 6.

We fearlessly challenge every believer—What has been the effect of a low state of grace, of carnal indulgence, and allowed sin?

16. **T.** I will arise and go to my father, Luke xv. 18.

Many may be the tremblings and doubts as to his reception. Will he receive back such a wanderer as I have been? Will he take me once more to his love? He will, indeed, weeping penitent.

17. **F.** Holiness, without which no man shall see the Lord, Heb. xii. 14.

No man can make himself holy; but every believer in Jesus shall see the Lord. Christ of God is made sanctification to them.

18. **S.** I came not to call the righteous, but sinners to repentance, Mark ii. 17.

The greatest unworthiness is no objection, with Christ, to a most welcome reception of those who come unto him on a conviction of the necessity of an interest in his blood and righteousness.

19. **Sun.** See that ye walk circumspectly, Eph. v. 15.

Though the holy walk of a Christian does not recommend him to the favour of God, yet it recommends the religion of the Son of God in the world.

20. **M.** It is better, if the will of God be so, that ye suffer for well-doing than for evil-doing, 1 Peter iii. 17.

There is more pleasure in suffering than in sinning; for a saint of God may suffer and not sin, but he cannot sin and not suffer.

21. **Tu.** The greater love wherewith he loved us, Eph. ii. 4.

Christ's love must needs exceed all the love of the children of men; for he was the very love of God clothed in flesh and blood.

22. **W.** Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, Deut. xv. 11.

Pity was never meant by the Creator to be separately or exclusively cultivated as an isolated emotion; it was meant to be the spring and ally of a ready and generous aid held out to its object.

23. **T.** Likewise the Spirit also helpeth our infirmities, Rom. viii. 26.

We adore the love of the Father, and we delight in the love of the Son, through whom redemption's blessing flows; and shall we forget the love and grace of the Holy Ghost?

24. **F.** Quicken us, and we will call on thy name, Psa. lxxx. 18.

A clearer manifestation of Divine life in the soul is not the least blessing contained in this prayer for quickening.

25. **S.** All things work together for good, Rom. viii. 28.

What that good may be, or the end it may subserve, we cannot tell. It may appear to our dim view an evil, but to God's far-seeing eye it is a positive good.

26. **Sun.** The upright shall dwell in thy presence, Psa. cxl. 13.

The society of God is the highest, purest, sweetest blessing of which man can have on earth. Yea, it is the sweetest bliss of the saints in heaven.

27. **M.** Showing himself through the lattice, Sol. Song ii. 9.

The lattice of God's house is figurative of the doctrines, precepts, and promises of his Gospel. Through these Jesus shows himself when we come to the study of his Word not as self-sufficient teachers but as humble learners.

28. **Tu.** I have finished the work which thou gavest me to do, and now, O Father, glorify thou me with thine own self, John xvii. 4, 5.

O! what stronger ties had heaven than earth for Jesus! Wearisome had been his pilgrimage, laborious his life, and painful its every incident. Heaven was his home, loved and longed for,

1. **W.** Thou hast known my soul in adversity, Psalm xxxi. 7.

It is in times of affliction we commonly meet with the sweetest experience of the love of God.

2. **T.** Not by works of righteousness which we have done, Titus iii. 5.

Should any one arrogantly attempt to substitute his own righteousness for that of Christ, he must by that very act ensure his own rejection and ruin; for only the mercy of God through Christ can save a sinner.

3. **F.** Let us draw near with a true heart, in full assurance of faith, Heb. x. 22.

In that assurance there is certainty. Its hope is not doubtful, but sure and steadfast; without it none can be conscious that he enters into the holiest of all.

4. **S.** Verily, thou art a God that hidest thyself, Isaiah xiv. 15.

And upon this dark background of God's dealings with us what Divine glory is pencilled! O! how obscure our knowledge of him but for it!

5. **Sun.** I am the door, John x. 9.

No qualifications are required as conditions of entrance. Worthless is no recommendation at the door, for it is the door of mercy.

6. **M.** These things said Esaias, when he saw his glory and spake of him, John xii. 41.

A sight of Jesus by faith, be it only shadowy and imperfect, fills the soul with ineffable gladness, enlivens its loneliness, and soothes it amid its deepest sorrows.

7. **Tu.** To be spiritually-minded is life and peace, Rom. viii. 6.

What spiritual mightiness does he possess whose mind and heart are deeply immersed in the Spirit of Christ, closely allied to the Divine and heavenly!

8. **W.** Many waters cannot quench love, Sol. Songs viii. 7.

All the floods of sin can never extinguish God's love to his people; but one single drop of sin upon the believer's conscience will be sure to extinguish his peace.

9. **T.** Jesus only, Matt. xvii. 8.

Faith transfers my attention from myself wholly and absolutely, and fixes my attention, trust and reliance, wholly, absolutely, and exclusively on another, even Christ.

10. **F.** Christ is all and in all, Col. iii. 11.

I must receive Christ only, and Christ wholly, or Christ will profit me nothing, and his cross will be made of none effect to me.

11. **S.** Thou art the God of my strength, Psa. xliii. 2.

O! how mighty is the believer who, in deep distrust of his own power, looks simply and fully to the Lord alone for strength to conquer his spiritual foes!

12. **Sun.** The whole need not a physician, but they that are sick, Matt. ix. 12.

None but the sick need healing, and only guilt and misery sue for mercy, or feel their need of it.

13. **M.** I have redeemed thee: thou art mine, Isaiah xliiii. 1.

If we were able to comprehend the greatness of redeeming love, then might we be able to comprehend the greatness of the welcome, which is as infinite as God's sufficiency.

14. **Tu.** Before I was afflicted I went astray, Psalm cix. 67.

The season of trial is not unfrequently the sanctified season of revival. Who that has passed through the furnace has not found it so?

15. **W.** In him dwelleth all the fulness of the Godhead bodily, Col. ii. 9.

The Father knew what his beloved family would need, and therefore it pleased him that in his Son, the Mediator, should all fulness dwell.

16. **T.** Search the Scriptures, for they are they that testify of me, John v. 39.

Search them to discover Christ, to admire, love, and obey him; for the happiness of your endless destiny hangs upon your heart knowledge of a precious Saviour.

17. **F.** He shall redeem Israel from all his iniquities, Psa. cxxx. 8.

These are glorious words to the sin-burdened soul, whose faith must rest on Christ, and Christ only.

18. **S.** That ye might be filled with all the fulness of God, Eph. iii. 19.

The sense of his poverty drives the sinner to a rich Christ, to receive daily out of his fulness.

19. **Sun.** We had the sentence of death in ourselves, that we should not trust in ourselves, 2 Cor. i. 9.

When a Christian looks in himself for somewhat whereon to ground his hope of eternal life, he pleaseth the father of lies—he gives the lie to the God of truth—he dishonours the work of Christ—he does despite to the Spirit of grace.

20. **M.** Strive to enter in at the straight gate, Luke xiii. 24.

It is wrong to suppose that using all possible diligence to press into the kingdom of God will dispose us to depend on what we do. Just the reverse is true. The closer we live to God, the farther removed shall we be from a legal spirit.

21. **Tu.** If any man be in Christ, he is a new creature, 2 Cor. v. 17.

Whenever God regenerates any man, and constitutes him a new creature, the man hath a new eye to see an ear to hear, and all sorts of new senses to take in all sorts of spiritual things, as the Spirit shall be pleased to reveal them to him.

22. **W.** If thou canst believe, all things are possible to him that believeth, Mark ix. 23.

A distressed suppliant had said, "If thou canst do anything," Jesus marked that doubting "if," and transferred it to him who uttered it; for the doubt was not in the Saviour's ability, but in the suppliant's faith.

23. **T.** Thou, Lord, art good, and ready to forgive, Psalm lxxvii. 5.

He asks for no recommendation, for he gladly receives and perfectly saves the vilest of the vile.

24. **F.** And the women which came with him from Galilee beheld the sepulchre, and how his body was laid, Luke xxiii. 55.

What a change it has made in the aspect of the grave, that the Saviour himself once lay in it! He has stripped it of its terrors, and to many a weary disciple has given it an attractive rather than a repulsive look.

25. **S. Lady Day.** I will purely purge away thy dress, Isaiah i. 25.

God places his saints in the furnace for purification, but the ungodly for destruction. The calamity that saves the one is often the ruin of the other.

26. **Sun.** He delighteth in mercy, Micah vii. 13.

Satan may suggest many discouragements: believe him not. Unbelief may present obstacles: press through them. Your heart may misgive you, but yield not to fear. Jesus delighteth in mercy.

27. **M.** It pleased the Father that in him should all fulness dwell, Col. i. 19.

Jesus is in every sense suited to the sinner, because he has all he needs, and has done all that is required for his justification.

28. **Tu.** A precious corner-stone, Isa. xxviii. 16.

Jesus, compared with whom nothing is precious. He alone is worthy of the term, who can smooth life's rugged path, sweeten life's trials, and thus be hourly emanations of his own grace and preciousness.

29. **W.** A sure foundation, Isaiah xxvii. 16.

Confidently here may the weary rest, and the vilest sinner build his hope of heaven.

30. **T.** For here have we no continuing city, Heb. xiii. 14.

The present is but the time of our sojourning. We are but wayfarers at an inn, abiding only for a night.

31. **F.** I am he that liveth, and was dead; and behold, I am alive for evermore, Rev. i. 18.

Jesus lives for every coming sinner—lives to sympathize with his sorrows, subdue his iniquities, and conquer his foes.

1. S. Himself hath done it, Isaiah xxxviii. 15.
 And is it not enough, thou tried and afflicted one, that thy Lord and Saviour prepared this cup, sent this cloud, commissioned this sorrow?

2. Sun. Peace, be still, Mark iv. 39.
 Christian traveller, it may be that now you feel the power of the storm, and are battling with some of life's heaviest billows. Patience, it will soon end. The Master is in the vessel; he has but to speak, and there shall be a great calm.

3. M. I am he that bloteth out thy transgressions, Isaiah xliiii. 25.
 What abundant encouragement is here for every poor sinner who, conscious of his need, flies unto Jesus for mercy!

4. Tu. Enter not into the path of the wicked, Prov. iv. 14.

Such is the deceitfulness of our hearts, and such the treachery of our natures, that contact with sinful precepts and practices is highly dangerous.

5. W. Freely ye have received, freely give, Matt. x. 8.

Invariably does the Lord make up all that is surrendered for him. His communications are bestowed with no niggard hand, or should ours.

6. T. I give unto my sheep eternal life, John x. 28.

Nothing is required to a participation of the benefits of salvation, but a sense of our need of them, and a will to receive them, as Jesus communicates them freely.

7. F. He maketh the storm a calm, so that the waves thereof are still, Psalm cvii. 29.

How seldom, comparatively, do the voyagers upon the tempestuous waters of this world conceive that their Father is at the helm; but in due time they shall realise and enjoy the mercy.

8. S. The Lord was with Joseph, Genesis xxxix. 21.

Wherever a child of God is, there, in a very special manner, God is likewise, to instruct, to comfort, and make use of him, either in the form of active or passive service.

9. Sun. I will ransom them from the power of the grave, Hosea xiii. 14.

An essential part of the work of Christ was to destroy death—that is, so to divest it of strength as to render it harmless to his redeemed ones.

10. M. The natural man receiveth not the things of the Spirit of God, 1 Cor. ii. 14.

The Sacred Word, inspired though it be, is but a dead letter, unclothed with the life-giving power of the Holy Ghost.

11. Tu. Stand still, and see the salvation of the Lord, Exodus xiv. 13.

There is no position more blessed than the waiting, expectant posture—a soul in the depth of trouble, yet in the attitude of hope and expectation.

12. W. We have not an high priest that cannot be touched with the feeling of our infirmities, Heb. iv. 15.

Earthly ears may tire of the oft-told tale of sorrow, but Jesus never tires. We can unbosom our cares to him without fear of coldness or misconstruction.

13. T. Whom have I in heaven but thee? And there is none upon earth I desire beside thee, Psalm lxxiii. 25.

Jehovah has created man with a craving which he alone can satisfy. Heaven itself, without his presence, were a blank.

14. Good Friday. Who gave himself for us, Titus ii. 14.

When Jesus offered himself it was a twofold life. There was on Calvary the sacrifice of Deity with humanity, and this it is that gives to his atonement all its glory and dignity.

15. S. In all thy ways acknowledge him, and he shall direct thy paths, Proverbs iii. 6.

It is thus we should set the Lord before us, taking no step which his providence shall not prescribe, and which prayer to him shall not sanctify and cheer.

16. Sun. O Lord, I know that the way of man is not in himself, Jer. x. 23.

Then, Lord, gently lead me and guide me; let my will ever blend with thy will; and let my heart respond to thine as the harp responds in melody and sweetness to the winds.

17. M. We know that when he shall appear we shall be like him, 1 John iii. 2.

Disciples of Christ, seek conformity to your Master, at whatever cost of human opinion or worldly advantage; seek to be Jesus-like.

18. Tu. Thou hast magnified thy word above all thy name, Psalm cxxxviii. 2.

O! how has Jesus magnified his name in the Gospel that speaks of pardon to the guilty, hope to the despairing—an eternal heaven exchanged for a deserved hell!

19. W. I have spoken it, and will also bring it to pass, Isaiah xlvi. 11.

Faith is that special and peculiar power which, regardless of the most unpromising appearances, pleads with God, upon the ground of who he is and what he has promised.

20. T. I also withheld thee from sinning against me, Genesis xx. 6.

How often has the Lord, on behalf of his people, thrust his hand imperceptibly, but effectually, between the tempter and the tempted—the one has been defeated, the other defended!

21. F. Shall not the Judge of all the earth do right? Genesis xviii. 25.

That which now appears so dark and obscure will be clearly explained in God's own time and way.

22. S. Thou art weighed in the balance, and found wanting, Daniel v. 27.

Everything but a God-wrought faith will be found wanting when weighed in the balances of the sanctuary.

23. Sun. Though I walk through the valley of the shadow of death, I will fear no evil, Psalm xliii. 4.

Such is the believer's privilege, that his God will not only guide him in life's intricate paths, but will also be his solace on the bed of affliction and death.

24. M. Hast thou not procured these things unto thyself? Jer. ii. 17.

The consciousness of this should tend to keep us quiet and passive under the chastening hand of him who will not connive at the sin or the self-will of his people.

25. Tu. And he rolled a great stone to the door of the sepulchre, Matt. xxvii. 60.

Upon that stone which they rolled to the mouth of the sepulchre let us engrave the words, "O death, where is thy sting? O grave, where is thy victory?"

26. W. Take us, the foxes, the little foxes, that spoil the vines, Sol. Song ii. 15.

No sin against God can be said to be little, because it is against the great God of heaven and earth. If the sinner can find out a little God, it may be easy then to find out little sins.

27. T. The soul of the diligent shall be made fat, Proverbs xiii. 4.

It is no wonder that believers have so little comfort, even because they do not by faith seek out and dig up the right springs and wells of consolation; and are so little exercised in drawing and drinking out of them.

28. F. By the deeds of the law shall no flesh be justified, Rom. iii. 20.

He who thinks to acquire a right to heaven by his own works, and attends to duty upon that principle, will in the issue meet a sad disappointment.

29. S. Search me, O God, and know my heart, Psalm cxxxix. 23.

A sincere soul not only searches his own heart thoroughly, but desires also that God would search it.

30. Sun. Less than the least of all saints, Eph. iii. 8.

Of sinners I am the chief, of saints I am the least: I know I am nothing; but, by the grace of God, I am what I am.

1. **M.** If any man sin, we have an advocate with the Father, 1 John ii. 1.

The believer in Jesus has two courts with which prayer has to do. In the court below, the Spirit is his intercessor; in the court above, where prayer is presented, Jesus is his intercessor.

2. **Tu.** Restore unto me the joy of thy salvation, Psalm li. 12.

The true mortification of indwelling sin, and the entire forsaking of the known cause, constitute the true elements of a believer's restoration to the joys of God's salvation.

3. **W.** I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin, Psalm xxxiii. 5.

While the heart is pouring itself out in a full and minute confession, faith must rest itself upon the atoning blood.

4. **T.** Hear ye the rod, and who hath appointed it, Micah vi. 9.

It is the revealed will of God that his children should meekly bow to his chastening hand.

5. **F.** Our light affliction, which is but for a moment, 2 Cor. iv. 17.

What comparison has the weight of the cross with the weight of the crown? One second of glory will extinguish a lifetime of suffering.

6. **S.** Strengthen the things which remain that are ready to die, Rev. iii. 2.

An incipient state of declension does not involve any alteration in the essential character of Divine grace, but is a secret decay of the vigour and exercise of that grace in the soul.

7. **Sun.** Come unto me all ye that labour and are heavy laden, and I will give you rest, Matt. xi. 28.

No poor penitent sinner did Jesus ever reject—none was he ever known to cast away who came, weary of self and sin.

8. **M.** I will make darkness light before them, Isaiah xlii. 16.

If a child of light, dwelling, it may be, in the world's shade, you shall one day outshine the brightness of the firmament and the stars for ever and ever.

9. **Tu. Half-Quarter.** But he answered, and said, Verily, I say unto you, I know you not, Matt. xxv. 12.

In view of such a catastrophe, how insignificant appears everything, save the humble consciousness of having Christ in the heart the hope of glory!

10. **W.** As for our iniquities, we know them, Isaiah lix. 12.

It is the knowledge of the disease which precedes the application to the remedy. It is the consciousness of the wound which brings us into contact with the Healer.

11. **T.** Ye are my friends, if ye do whatsoever I command you, John xv. 14.

No one can pass through the pearly gates of the new Jerusalem but the friends of Jesus; and those only are such who yield obedience to his commands.

12. **F.** Who hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 12.

Nothing will be admitted as a legal title to this inheritance but the Saviour's perfect work.

13. **S.** A friend of publicans and sinners, Matt. xi. 19.

The heart of Jesus is set upon making poor sinners rich, miserable sinners happy, and guilty sinners righteous.

14. **Sun.** Sanctify them through thy truth, John xvii. 17.

The truth as it is in Jesus revealed more clearly to the mind, and impressed more deeply on the heart, transforms the soul into its own Divine and holy nature.

15. **M.** Be not afraid, only believe, Mark v. 36. Jesus expects us to credit his word, trust his promises, and give him the full confidence of our hearts.

16. **Tu.** I have given you an example, that ye should do as I have done to you, John xiii. 15.

There are points in which we cannot and are not required literally to follow Christ. And yet in all that is essential to our sanctification he has left us an example.

17. **W.** It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, 1 John iii. 2.

The glory of perfect happiness will be the certain effect of perfect sanctity. The completeness of Christ is the completeness of moral purity.

18. **T.** My soul, wait thou only upon God, Psalm lxxi. 5.

This trust implies a ceasing from self, and from all confidence in an arm of flesh.

19. **F.** Kept by the power of God, 1 Peter i. 5.

Believer in Jesus, truly wouldst thou fall if left to thine own keeping for a single moment; but the power that created and upholds the world keeps thee.

20. **S.** Be not conformed to this world, Rom. xii. 2.

Professor of the Gospel, guard against the world; it is your great bane. Avoid sinful conformity to its pleasures and its friendships.

21. **Sun.** Thou wilt light my candle, Psalm xviii. 28.

And if the Lord light it, what power can put it out? Is not Jesus' love the sunshine of thy soul, Christian?

22. **M.** Therefore it is of faith, that it might be by grace, Rom. iv. 16.

Faith freely receives, because grace freely gives. Rejoice, then, and shout for joy, O doubting heart.

23. **Tu.** Abba, Father, Gal. iv. 6.

We, alas! often doubt, debate, and deny our Divine relationship. We may cease to act as children, but our God will not disown or disinherit us as his heirs.

24. **W.** But ye, beloved, build up yourselves in your most holy faith; keep yourself in the love of God, Jude xx. 21.

The power of God is the efficient cause of the believer's security; yet, as a pardoned, justified man, he is called to pray ceaselessly and watch diligently.

25. **T.** He satisfieth the longing soul, Psalm cvii. 9.

This is not a satisfaction in name, but in reality. There is a realised sense of holy satiety. The mind finds repose who seeks it in Jesus.

26. **F.** As a father pitieth his children, so the Lord pitieth them that fear him, Psalm ciii. 13.

It is sweet to know that the wounding and the healing flow from the same heart, and bear each a message of love and a token of sonship.

27. **S.** Behold, I come quickly, and my reward is with me, to give every man according as his work shall be, Rev. xxii. 12.

Then of what unmeasurable moment is it that every individual professing godliness should know what is the state of his soul before God!

28. **Sun.** I have trodden the wine-press alone, Isaiah lxiii. 3.

Jesus' blood alone can cleanse; his righteousness alone can justify; his Spirit alone can sanctify.

29. **M.** Ye are bought with a price, 1 Cor. vi. 20.

Ye are the price of blood. Christian, will you not, then, seek to glorify God in your soul, body, and substance?

30. **Tu.** He ever liveth to make intercession for them, Heb. vii. 25.

How precious is this declaration! upon which, in any assault or perplexity, the Christian may confidently repose!

31. **W.** Except the Lord keep the city, the watchman waketh but in vain, Psalm cxvii. 1.

It is our duty to watch and pray; but God himself must keep us, for we are no match for our spiritual enemies.

SUN'S RISES AND SETTINGS.
 1st d. 13th d. 25th d. 1st d. 13th d. 25th d. }
 8.52 8.45 8.47 8.4 8.14 8.18

June.

MOON'S CHANGES.
 First Q., 1st day, 8.23 m Full M., 9th day, 0.41 m
 Last Q., 16th day, 11.53 m New M., 23rd day, 7.07 m

1. **T.** In God I have put my trust: I will not fear what flesh can do unto me, Psalm lvi. 4.

The promises connected with entire confidence in God are equally rich and encouraging. "Only trust me" is Jesu's word to his children.

2. **F.** Whosoever drinketh of the water that I shall give him shall never thirst, John iv. 14.

We may pass round the wide circle of earth-born joy, and place our hand upon the chiefest and the best. Does it quench the spirit's thirst? does it soothe the heart's sorrow? Alas! no.

3. **S.** In the place where he was crucified there was a garden, and in the garden a new sepulchre, John xix. 41.

Miniature of the strange world we live in! What garden of it has not its own grave? Our path may, for a time, be through flowers and fragrance; follow it far enough, it leads ever to a grave.

4. **Whit-Sunday.** The glory which shall be revealed in us, Rom. viii. 18.

The glory that awaits the suffering Christian is real and substantial. At present it is veiled, but the day of its full revelation draweth nigh.

5. **M.** If ye, through the Spirit, do mortify the deeds of the body, ye shall live, Rom. viii. 13.

Here is a recognition of the believer's own exertions, in connection with the power of the Holy Ghost.

6. **Tu.** Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear, 1 Peter iii. 15.

Deep self-abasement, and the consciousness of utter unworthiness, need not involve a denial of indwelling grace in the heart.

7. **W.** Himself took our infirmities and bore our sicknesses, Matt. viii. 17.

Yield your depressed heart to the soothing influence of this truth, and it will light up the pallid hue of sickness with a radiance—the reflection of the soul's health—heavenly and Divine.

8. **T.** Cause me to know the way wherein I should walk, Psalm cxliii. 8.

Great indeed is the relief of mind when the voice of God is heard, and his will made known, with respect to any particular path in which we are called to walk.

9. **F.** By these things men live, Isa. xxxviii. 16.

Trouble spots are, spiritually, the sunny spots of the wilderness. Each such trouble spot becomes, through Divine communication, the very life of the troubled one.

10. **S.** Every man that hath this hope in him purifieth himself, even as he is pure, 1 John iii. 3.

It detaches from earth, and allures to heaven. Never does it glow more brightly than when it strengthens a growing conformity of character to that heaven to which it soars.

11. **Sun.** Death has passed upon all men, for that all have sinned, Rom. v. 12.

Our redemption by Christ exempts us not from the conflict with the last enemy. We must succumb to his dread power, and wear his pale trophies on our brow.

12. **M.** My people have committed two evils: they have forsaken me, the fountain of living waters; and hewed them out cisterns that can hold no water, Jer. ii. 13.

Here are two evils: forsaking God, and substituting a false object of happiness for him.

13. **Tu.** The body is dead because of sin, Rom. viii. 10.

The individual who claims as his attainment a state of sinless perfection has yet to learn the alphabet of experimental religion.

14. **W.** I will be their God, and they shall be my people, Jer. xxxi. 33.

Take out this truth from the covenant of grace, and what remains? It is the chief wealth and the great glory of that covenant, that God is our God.

15. **T.** Thy word have I hid in mine heart, that I might not sin against thee, Psalm cxix. 11.

There must be a personal experimental acquaintance with the truth ere it can produce holiness in the life.

16. **F.** Sin, when it is finished, bringeth forth death, James i. 15.

Had we not transgressed, we then had not died; deathlessness would have been our natural and inalienable birthright.

17. **S.** There is, therefore, now no condemnation to them which are in Christ Jesus, Rom. viii. 1.

What a mighty breakwater is this condition to the rolling surge of sorrow, which else might flow in upon and immerse the soul!

18. **Sun.** I am thy part and thine inheritance, Numb. xviii. 20.

Not only are the children of God put in possession of all that God has—a boundless wealth—but they are in present possession of all that God is—an infinite portion.

19. **M.** Think it not strange concerning the fiery trial which is to try you, 1 Peter iv. 12.

The fiery trials which purify our faith have not a spark in them of that unquenchable fire that will consume the enemies of Jesus hereafter.

20. **Tu.** The Lord is my portion, saith my soul, Lam. iii. 24.

It is in the heart of our God to give us the chiefest and the best. Had there been a more satisfying portion than himself, then that portion had been ours.

21. **W.** The world knoweth us not, because it knew him not, 1 John iii. 1.

Ignorant of the Divine original, how can it recognise the Divine lineaments in the faint and imperfect copy?

22. **T.** Among whom ye shine as lights in the world, Phil. ii. 15.

The sons of God are in the midst of a perverse nature, illumining it with their light and preserving it with their grace.

23. **F.** This is life eternal: that they might know thee, the only true God, and Jesus Christ, whom thou hast sent, John xvii. 3.

A daily study of Jesus must deepen my acquaintance with God. As I know more of the heart of Christ, I know more of the heart of the Father.

24. **S. Midsummer Day.** Have ye received the Holy Ghost since ye believed? Acts ix. 2.

As we value the light of God's countenance, and desire to grow in a knowledge of Christ, should we seek to enjoy in a larger measure the anointing of the Holy Spirit.

25. **Sun.** The Lord is very pitiful, and of tender mercy, James v. 11.

He loads, but never overloads. He may cause distress for our good, but he will not destroy. Whilst he smites he soothes. His movements may be mysterious, but his compassion never fails.

26. **M.** He hath not dealt with us after our sins; nor rewarded us according to our iniquities, Psalm cxiii. 10.

Alas! how much is this truth overlooked by the disciplined believer! How great is the disproportion of the chastisement to the sin!

27. **Tu.** Ye are the sons of the living God, Hosea i. 10.

Can it be that with such depravity of heart, and with such a propensity to evil, each moment there should yet exist within me a nature that links me with the Divine.

28. **W.** To die is gain, Phil. i. 21.

Death to the believer is as the epoch of glory. It is as the birthday of his immortality. It is then that he really begins to live.

29. **T.** By grace ye are saved, Eph. ii. 5.

O Lord, didst thou require of me one thought of stainless purity, one thro' of perfect love, upon which should hinge my everlasting happiness, then were I lost for ever.

30. **F.** The Spirit itself beareth witness with our spirits that we are the children of God, Rom. viii. 16.

The panting after Divine conformity is the Spirit's inspiration. Where, therefore, it exists, the deduction is, that the individual is a child of God.

1. **S.** In my flesh dwelleth no good thing, Rom. vii. 18.
 That the inherent evil of a believer will ever, in his present existence, be entirely eradicated, cannot be asserted; but that he may be subdued and mortified the Word of God leads us to hope for and aim after.

2. **Sun.** To be conformed to the image of his Son, Rom. viii. 29.
 It is an anxious question with many, "How may I know that I am among the predestinated of God?" This passage supplies the answer—conformity to the image of God's Son; no evidence short of this will authenticate the fact.

3. **M.** But seek ye first the kingdom of God and his righteousness, Matt. vi. 33.
 Jesus will be the first in our affections and supreme in our service. His kingdom and righteousness must take precedence of all other things.

4. **Tu.** He that believeth shall not come into condemnation, John v. 24.
 So entire was the work of Jesus, so infinite his obedience, the law of God pronounces all acquitted and free from condemnation who believe in him.

5. **W.** The just shall live by faith, Heb. x. 38.
 Along this royal highway it is ordained of God all his people should travel; it is the way their Lord went before them. The first step they take out of the path of sense is into the path of faith.

6. **T.** The Lord knoweth them that are his, 2 Tim. ii. 19.
 The faintest spark of love, the most feeble yearnings of the heart towards Jesus, is recognised by him, in all its distinctness and glory, as his own work.

7. **F.** It is the Spirit that quickeneth, John vi. 63.
 The work of regeneration is supremely the work of the Spirit; that which is bidden in the soul is the Divine life, holy and influential.

8. **S.** Because I live, ye shall live also, John xiv. 19.
 A living spring is Jesus. Circumstances change, feelings fluctuate, friendships cool, but he is ever the same. We have to deal with a living Redeemer.

9. **Sun.** O Lord, rebuke me not in thine anger, Psalm i. 1.
 When we remember that our chastisements often grow out of our sins, that the rod is sent to subdue sin within us, this should ever cause the rebuke to be rightly viewed.

10. **M.** Call upon me in the day of trouble, Psalm i. 15.
 Our God makes no exception as to how or by whom our trouble comes; it is enough that we are in circumstances of difficulty. He has said, "I will deliver."

11. **Tu.** Thy kingdom come, Matt. vi. 10.
 That we feel, as Christians, so little desire for the extension of Christ's kingdom, should lead to deep searchings of heart and earnest prayer.

12. **W.** Then were the disciples glad when they saw the Lord, John xx. 20.
 This truth is not less verifying to us now than it was to the disciples, or has it lost aught of its power to quicken and soothe.

13. **T.** In the name of our God we will set up our banners, Psalm xx. 5.
 The first step to victory in spiritual warfare is to renounce all self-dependence, and trust in the mercy and grace of God.

14. **F.** Hide me under the shadow of thy wings, Psalm xvii. 8.
 Safe, and safe for ever, if sheltered under the wings of God's mercy in Christ.

15. **S. St. Swinith.** The cup which my Father hath given me shall I not drink it? John xviii. 11.
 The cup given us to drink has a Father's authority, and does us no wrong—a Father's affection, and means us no hurt.

16. **Sun.** All thy children shall be taught of the Lord, Isaiah liv. 13.
 Are we thus divinely taught? Are we learning more of Jesus? Are we taught that without him we can do nothing; that with him we can do all things?

17. **M.** I beheld the transgressors, and was grieved, Psalm cxix. 158.
 Those who truly sigh for the sins of others are those whom God will save from their own sins.

18. **Tu.** Why stand ye here all the day idle? Matt. xx. 6.
 It becomes us to ask ourselves the question, What am I doing? Am I doing God's work, or wasting the precious moments lent to me in idleness?

19. **W.** The effectual fervent prayer of a righteous man availeth much, James v. 16.
 Our God delights in holy fervency, humble boldness, and persevering importunity.

20. **T.** Ye are the salt of the earth; ye are the light of the world, Matt. v. 13, 14.
 The child of God, surrounded by moral putrefaction and darkness, is to exert a counteracting influence: he is to be pure amid corruption, and light where there is moral darkness.

21. **F.** Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, Matt. vii. 21.
 Confession by the lip is often unaccompanied by faith in the heart. We may call Jesus Lord when he does not issue his commands, but we are very slow to serve him as our King.

22. **S.** Thou hast covered all their sin, Psalm lxxxv. 2.
 O! how graciously does the Lord deal with his people! Laying his hand upon their many spots, he seems to say, "No eye but mine shall see them."

23. **Sun.** As a servant earnestly desireth the shadow, Job vii. 2.
 Happy is that man who can calmly contemplate the close of the labour of life's short day, that he may, through the Master's merit, receive the "Well done, good and faithful servant."

24. **M.** The lot is cast into the lap, Proverbs xvi. 33.
 He who knows the end from the beginning has appointed the way that you now take. To him it is nothing new, but just the ordained path in which he would have you walk.

25. **Tu.** I live; yet not I, but Christ liveth in me, Gal. ii. 20.
 Spiritual life springs not from nature, and is produced by no natural cause or means. It is God's life in man's soul.

26. **W.** Jehovah-Jireh, the Lord will provide, Genesis xxii. 14.
 The Lord seeing all, sustaining under all, and providing against all. The name is so comprehensive, that it embraces every position and circumstance.

27. **T.** So will I go in unto the king, which is not according to law, Esther iv. 16.
 O! how blessed is this going in before the King, not according to the law, but according to that new and living way which Jesus hath opened by his own blood!

28. **F.** O death, where is thy sting? 1 Cor. xv. 55.
 The Christian may gaze at death with its feigned sting and say, "There's none, for Jesus, my Substitute, received it into his very heart. Jesus died, and because of this I live eternally."

29. **S.** And he blessed him there, Gen. xxxii. 29.
 Our prayer is, "O Lord, let this stand good in our day, as in the patriarchs'. There in the trial spot; there in the temptation spot; there in the deep trouble spot; there when heart and flesh shall fail."

30. **Sun.** Here we have no continuing city, Heb. xiii. 14.
 Upon everything beneath the sun is enjoined, "This also is vanity." No human friendship, however dear—no earthly position, however elevated—but bears the impress of decay.

31. **M.** It is the Lord; let him do what seemeth him good, 1 Sam. iii. 18.
 Not a wish to have it different. Pierced to the very heart's core, and yet kissing the hand that grasped the spear—this experience is faith triumphing.

1. Tu. Hold that fast which thou hast, that no man take thy crown, Rev. iii. 11.

The crown that we are to wear in heaven cannot be taken from us. There is a crown of holiness which we wear below, which, by faith and prayer, we must hold fast.

2. W. It is impossible for God to lie, Heb. vi. 18.

What asseverations of any truth can be stronger? Let thy soul be deeply humbled, O Christian, that thou shouldst ever have doubted the veracity of thy God.

3. T. As ye have received Christ Jesus the Lord, so walk ye in him, Col. ii. 6.

When Christ was first received, he was received as an only Saviour—in humility, in meekness, in holiness, in purity. So should we walk in him now.

4. F. I have somewhat against thee, because thou hast left thy first love, Rev. ii. 4.

How gently our heavenly Lover speaks! It is him we have left. He does not say, "I will cast thee out of my love," but by a gentle rebuke he would restore our love to him.

5. S. Take away the dross from the silver, and there shall come forth a vessel for the finer, Proverbs xxv. 4.

Great and glorious is the end of this fiery process—a righteous offering to the Lord; and a vessel formed, prepared and beautified for the Refiner.

6. Sun. Be careful for nothing; but in everything by prayer and supplication let your requests be made known unto God, Phil. iv. 6.

Happy is that believer, when duties come to be viewed as privileges, to have a door of access ever open, and when the burden crushes, to cast it upon One who has promised to sustain.

7. M. Let us search and try our ways, and turn again unto the Lord, Lam. iii. 40

What after all my backslidings may I return again to the Lord? Yes, with confidence we say it. Come again, poor wanderer, to the shelter of his pierced side.

8. Tu. I have blotted out as a thick cloud thy transgressions, Isaiah xlii. 22.

There cannot be a truth more calculated to lift up the drooping spirit than the announcement that God, for Christ's sake, hath pardoned our sin.

9. W. Jesus only, Matt. xvii. 8.

Is not this the motto of every true believer? Whom does his heart, in its best moments and holiest affections, supremely desire? The answer is, "Jesus only."

10. T. Thou knowest that I love thee, John xii. 17.

Blessed is that soul, the utterances of whose heart are the sincere expressions of a love of which Christ is the one and supreme object.

11. F. Half-Quarter. Let my prayer be set before thee as incense, Psalm cxli. 2.

True prayer is the incense of a heart broken for sin, humbled for its iniquity, and healed by atoning blood.

12. S. I go to prepare a place for you, John xiv. 2.

This was one of the last and sweetest assurances that breathed from the lips of the departing Saviour; and though uttered eighteen hundred years ago, come stealing upon the memory like the echoes of bygone music.

13. Sun. Ye are complete in him, Col. ii. 10.

In the midst of many and conscious infirmities and propensities to wander, how consoling is it for the trembling heart to turn and take up its rest in this truth!

14. M. That you may give yourselves to prayer, 1 Cor. vii. 5.

Behave, you grasp the key that opens every chamber of God's heart. Give yourself, then, unto prayer—this sacred charm of sorrow, this Divine talisman of hope.

15. Tu. A broken and a contrite heart, O God, thou wilt not despise, Psalm li. 17.

There are those who despise a heart broken for sin; but there is One who not only will not despise, but delights in and accepts.

16. W. Blessed are the poor in spirit, Matt. v. 3.

Poverty of spirit is the legitimate fruit and the only safe evidence of our union to Christ.

17. T. One thing I know: that whereas I was blind, I now see, John ix. 25.

If enlightened from heaven, we shall see a hatredfulness in sin, and a preciousness and fulness in the Saviour we had never before discerned.

18. F. Elect according to the foreknowledge of God, 1 Peter i. 2.

The certainty of our election can only be inferred by our conversion. We must judge of God's purpose of love concerning us by his work of grace within us.

19. S. The branch cannot bear fruit of itself, except it abide in the vine, John xv. 4.

What precious fruit does such a branch bear! Mourning over sin, going out of self, and resting in Jesus's all-atoning work and all-satisfying righteousness!

20. Sun. Examine yourselves whether ye be in the faith, 2 Cor. xiii. 5.

The want of frequent and thorough searching into the exact state of the heart as before God, reveals the grand secret of many a solemn case of shipwreck and apostasy.

21. M. He shall reward thee openly, Matt. vi. 6.

Reward is a term we must not misinterpret. God grants as a favour not what man can claim as a right. Every advantage we receive has grace written upon it.

22. Tu. Learn of me, for I am meek and lowly of heart, Matt. xi. 29.

Never was humility like thine, thou meek and lowly Lamb of God. Subdue this hated self in us, lay low this pride, and draw in deeper lines thine own image on our souls.

23. W. It is good for me that I have been afflicted, Psalm cxix. 71.

We should learn to see a Father's hand—yes, a Father's heart—in every affliction. It is not a vindictive enemy who has chastened, but a loving Friend.

24. T. All things are lawful unto me, but all things are not expedient, 1 Cor. vi. 12.

How often are we forced to learn the lesson that things in themselves lawful may, in their wrong indulgence, bring spiritual leanness into the soul!

25. F. Who bare our sins in his own body on the tree, 1 Peter ii. 24.

How consolatory is the assurance that there is a Sinless One, who, coming between a holy God and guilty sinners, is accepted in their stead, and in whom they are viewed as righteous!

26. S. Who shall separate us from the love of Christ, Rom. viii. 35.

The love of Christ—O, precious theme! Of it can we ever weary? Its greatness can we fully know? Its depths cannot be fathomed; its dimensions cannot be measured.

27. Sun. I will give you a mouth, and wisdom which all your adversaries shall not be able to gainsay, Luke xxi. 15.

The most unlearned and weak may be so deeply taught in Christ's school as to be able to put to silence the ignorance of foolish men.

28. M. That sin by the commandment might become exceeding sinful, Rom. vii. 13.

A growing hatred of sin, as it is detected in the indwelling principle, as well as in the outward practice, is one of the surest symptoms of the onward progress of the soul in its spiritual course.

29. Tu. He that watereth shall be watered also himself, Proverbs xi. 25.

It is impossible to speak of the preciousness of Christ to another, and not while we speak feel him precious to our own souls.

30. W. Whom the Lord loveth he correcteth, Proverbs iii. 12.

O! could we always analyse the cup, how astonished should we be to find that in the bitterest draught that ever touched our lips, the principal ingredient was love!

31. T. Leaning upon her beloved, Sol. Song viii. 5.

Ever remember, O suffering Christian, this is your privilege in every strait, sorrow, and temptation. Jesus here to feel the confidence of your faith and the pressure of your love.

1. F. Then shall we know if we follow on to know the Lord, Hson vi. 3.

Pence through atoning blood being obtained, the movement is to be progressive, the course onward. Reconciliation with God is but the starting-post in the Divine life, not the goal.

2. S. Blessed are they that have not seen, and yet have believed, John xx. 29.

The eye of faith is so much more glorious than the eye of sense, that our Lord himself has sanctified and sealed it with his own precious blessing.

3. Sun. If any man will come after me, let him deny himself, and take up his cross and follow me, Matt. xvi. 24.

If we take up Christ's cross upon our shoulder, Christ will take both us and our cross up in his arms.

4. M. Como, see my zeal for the Lord, 2 Kings x. 16.

There may be light in the judgement, and something of Jehu's zeal for the Lord, and yet that anointing of the Spirit wanting, apart from which all outward profession and party zeal pass for nothing with a heart-searching God.

5. Tu. Which make mention of the God of Israel, but not in truth nor in righteousness, Isaiah xlviii. 1.

Eternity alone will only fully unfold the evil that has sprung from those who call themselves Christians, without any valid title to the high and holy appellation.

6. W. I shall be anointed with fresh oil, Psalm xcii. 10.

Come, pilgrim of many a weary stage; come, wayfarer of many a storm and tempest, sit down at the Saviour's feet, and receive of the fresh oil.

7. T. For we know in part, 1 Cor. xiii. 9.

All is yet but as a riddle. With all our knowledge, how little do we actually know compared with what we shall know when the shadows of ignorance have fled!

8. F. If ye, then, be risen with Christ, seek those things that are above, Col. iii. 1.

If I am indeed thus risen with Christ, let me evidence it by my increased spirituality.

9. S. Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name? Matt. vii. 22.

We must look for other evidence of personal piety than the profession we have made, or the work we are engaged in for God.

10. Sun. Ye have not yet resisted unto blood striving against sin, Heb. xii. 4.

Careless professors may think there is no need to strive against sin, but we are here plainly told it must be so. The Christian's life is a life of conflict.

11. M. Other foundation can no man lay, 1 Cor. iii. 11.

May God in his mercy keep us from building our hopes of heaven on anything short of the Rock of Ages!

12. Tu. Walk in love, as Christ also hath loved us, and hath given himself for us, Eph. v. 2.

It was an entire sacrifice. It was himself he offered up. More he could not give; less would not have sufficed.

13. W. I know thy works, that art neither cold nor hot, Rev. iii. 15.

While in such a state, we are not only exposed to the attacks of the enemy, but are in danger of confirmed coldness and hardness of heart. Lukewarmness is most abhorrent to God.

14. T. Partakers of Christ's sufferings, 1 Peter iv. 13.

All true believers are in a measure acquainted with some of the soul-troubles which overwhelmed the Son of God.

15. F. We have not followed cunningly-devised fables, 2 Peter i. 16.

A believer's experience of the truth of God is no mere fancy, however severely stigmatised by an unrenewed world as the offspring of an enthusiastic mind and morbid imagination.

16. S. I have blotted out as a thick cloud thy transgressions, Isaiah xlii. 22.

We are not called upon to believe that God will pardon, but that he has pardoned; forgiveness is a past act, the sense of it upon the conscience a present one.

17. Sun. I know, O Lord, that thy judgments are right, Psalm cxix. 75.

Let this be the reflection that hushes you to repose, tired believer. Give not place to the suggestion for a moment that any other feeling than love prompts the discipline.

18. M. My people are bent to backsliding from me, Hosia xi. 7.

The Divine life has its dwelling-place in a fallen fleshly nature. There is not a natural faculty of the mind that is favourable to its prosperity; but all are contrary to its nature.

19. Tu. Why hidest thou thy face? Job xlii. 24.

The suspensions of Divine consolation, and the assaults of Satan, are bitter ingredients in that cup of spiritual sorrow the children of God are sometimes called to drink.

20. W. I have prayed for thee that thy faith fail not, Luke xxii. 32.

Cheering declaration! Lose not sight of it, thou tempest-tossed one. Come and lay your hand of faith upon the covenant of grace, and say, "The fulness of it is mine."

21. T. Trouble is near, Psalm xxii. 11.

Well, be it so. So also Divine grace is near, and strength is near, and counsel is near, and deliverance is near.

22. F. The people that dwell therein shall be forgiven their iniquity, Isaiah xxxiii. 24.

There is the absence of all physical malady in heaven, because there is no sin. Cheer up, Christian sufferer, you are nearing this land.

23. S. Being born again, not of corruptible seed, but of incorruptible, 1 Peter i. 23.

The seed that grace implants in the heart is incorruptible. So far from trials and conflicts impugning the principle, they do but tend greatly to its growth.

24. Sun. I have poured out my Spirit upon the house of Israel, saith the Lord God, Ezekiel xxxix. 29.

In a more enlarged communication of the Holy Spirit's gracious influence lies the grand source and secret of all-prevailing prayer.

25. M. In all their afflictions he was afflicted, Isaiah lxiii. 9.

O, blessed chastisement, sweet sorrow, that brings my soul into the deeper experience of what God is in my nature!

26. Tu. Until the day break and the shadows flee away, Sol. Song ii. 17.

The Divine withdrawal is a shadow often imparting an aspect of dreariness to the path we are treading to the Zion above.

27. W. Where is, then, the blessedness ye spake of? Gal. iv. 15.

To the soul conscious of secret declension we propose this searching inquiry. Whatever be the cause of spiritual decay, search it out, and bring it to the light.

28. T. I am Alpha and Omega, the beginning and the end, Rev. xxii. 13

We cannot keep our eyes too intently fixed on Jesus. He must be all—Jesus the beginning, Jesus the centre, and Jesus the end.

29. F. Michaelmas Day. Watch ye, therefore, for ye know not when the Master of the house cometh, Mark xiii. 35.

O! to blend the thought of our Redeemer coming, with every present privilege and effort, how would it hallow and dignify the lowliest labour of love and work of faith!

30. S. If we love one another, God dwelleth in us, 1 John iv. 12.

This love forms the great assimilating principle by which all who hold the head are drawn to one centre, and in which they all harmonize and unite.

1. **S.** He only is my Rock and my Salvation, Psalm lxii. 2.

Child of God, your foothold on every other foundation must give way; and your whole implied trust for salvation must be in the one atonement which God has provided.

2. **M.** For God so loved the world, that he gave his only-begotten Son, John iii. 16.

Here was the greatest miracle of love, here was its most stupendous achievement, here its most brilliant victory.

3. **Tu.** Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, Heb. vi. 1.

There can be no real establishment apart from growth in spiritual knowledge. We should seek to be rooted and grounded in the faith, not always babes in knowledge and dwarfs in understanding.

4. **W.** For none of us liveth unto himself, Rom. xiv. 7.

We should convert every new blessing into a fresh motive for living not unto ourselves, but unto him from whom our blessings come.

5. **T.** Blotting out the handwriting of ordinances that was against us, Col. ii. 14.

The atonement of the Redeemer was a full and entire blotting out of the sins of the believer. Blessed truth! in which the sin-stricken may rejoice.

6. **F.** We glory in tribulations also, knowing that tribulation worketh patience, Rom. v. 3.

By a patient endurance of suffering for Jesus' sake, the Redeemer is greatly glorified in his saints.

7. **S.** Your life is hid with Christ in God, Col. iii. 3.

There nothing can touch it; no power can destroy it. O! the perfect security of the spiritual life of the believer.

8. **Sun.** In this was manifested the love of God toward us, 1 John iv. 9.

Doubting believer, if thou dost find it difficult to comprehend the love of God toward thee, read it in the cross of his dear Son.

9. **M.** My reins also instruct me in the night seasons, Psalm xvi. 7.

How much of God would be unseen, how little should we know of Jesus, but for the night season of mental darkness and of heart-sorrow!

10. **Tu.** It is well, 2 Kings iv. 26.

Child of adversity, can you say this now that God may have taken from you health, friends, and earthly comforts? It must be well, since God, and not man, has done it.

11. **W.** But let us who are of the day be sober, putting on the breastplate of faith, 1 Thess. v. 8.

There is not a moment, even the holiest, but we are exposed to the "fery darts" of the adversary, and often at a moment when we least suspect their approach.

12. **T.** Purifying their hearts by faith, Acts xv. 9.

Faith in Jesus checks the power of sin, slays the hidden corruption, and enables the believer to endure as seeing him who is invisible.

13. **F.** Quietly wait for the salvation of the Lord, Lam. iii. 26.

Stand still, and let God solve his own problems, and you will then see how much love and wisdom was enfolded in this dark calamity.

14. **S.** For now we see through a glass darkly, 1 Cor. xiii. 12.

O! what harmony shall we see afterwards in every discrepancy! what wisdom in every labyrinth! The mystery of God will be finished, and God will be all in all.

15. **Sun.** We are saved by hope, Rom. viii. 24.

The condition of the renewed soul is one of hopeful expectation. The bliss for which he pants could not for a moment exist in the atmosphere by which he is here begirt.

16. **M.** Behold, the tabernacle of God is with men, and he will dwell with them, Rev. xxi. 3.

If Jesus, then, is willing to come and make his home in the very heart of our sorrow, surely we should not hesitate in repairing with our sorrow to his heart of love.

17. **Tu.** He hath done all things well, Mark vii. 37.

Whatever may be the dark and gloomy aspect of all things around you, Jesus does all things well. However apparently severe, they are working your ultimate good.

18. **W.** My grace is sufficient for thee, 2 Cor. xii. 9.

Let it ever be remembered by the tried believer that supporting grace in the season of trial is a greater mercy than the removal of the trial itself.

19. **T.** Whosoever will, let him take of the water of life freely, Rev. xxii. 17.

Sweet declaration this to every guilt-stricken, heart-broken, sorrow-burdened, weary sinner!

20. **F.** In whom we have redemption through his blood: even the forgiveness of sins, Col. i. 14.

The great debt of divine justice Christ has paid. His resurrection from the dead, by the glory of the Father, is the sinner's complete discharge.

21. **S.** And there I will meet with thee, and I will commune with thee, Exod. xxv. 22.

There is a place where the Christian may deposit every burden, breathe every sigh—that place is the blood-besprinkled mercy-seat.

22. **Sun.** Faith is the substance of things hoped for, and the evidence of things not seen, Heb. xi. 1.

O! precious, costly grace of the Eternal Spirit! Who would not mortify everything that would wound, enfeeble, and cause thy decay in the soul?

23. **M.** Who giveth songs in the night, Job xxxv. 10.

Who but God can give us songs in the night? He can enter into the very heart of our sorrows, and strike a chord there that, responding to his touch, shall send forth more than an angel's music.

24. **Tu.** Open thou mine eyes, that I may behold wondrous things in thy law, Psalm cxix. 18.

Waiting upon thee, eternal Spirit, would I daily be found seeking, as a little child, as a humble learner, for further revelations of thy will.

25. **W.** The valley of the shadow of death, Psalm xxiii. 4.

The sentiment is as true as the figure is poetic. Death is but a shadow to the believer. The body of that shadow Jesus met on the cross, fought, and overcame.

26. **T.** I have loved thee with an everlasting love, Jer. xxxi. 3.

Earthly hopes may be blighted. Our grounds lie all withered at our feet. The Lord may send billow upon billow, but never will he take away his love from the people of his choice.

27. **F.** He putteth forth his own sheep, and goeth before them, John x. 4.

It is the consolation of the sheep of Christ to know that the Shepherd has gone before the flock. He leads them in a path which his own feet have trod, and left their impress.

28. **S.** I sleep, but my heart waketh, Sol. Song v. 2.

Here was the existence of the Divine life in the soul, but it was fearfully on the decline. O! alarming symptom, when the indulgence of sloth is preferred to a visit from Jesus!

29. **Sun.** Look unto me, and be ye saved, all the ends of the earth, Isaiah xlv. 22.

We must look to Jesus from righteous self and from sinful self. Our transgressions, red as crimson, and towering as the Alps, are not for one moment to intercept our looking to Jesus for salvation.

30. **M.** Create in me a clean heart, O God, and renew a right spirit within me, Psalm li. 10.

All religion that excludes as its basis the state of mind portrayed in these words, is as the shell without the pearl—the body without the spirit.

31. **Tu.** The hand of the diligent maketh rich, Prov. x. 4.

Our God will bestow his blessing on diligent labour, and sooner or later crown its efforts with success; but he does not promise to work miracles for the indolent and supine.

1. **W.** In a little wrath I hid my face from thee for a moment, Isaiah liv. 8.

This momentary sense of God's withdrawal from the believer affects not his actual security in the atoning blood; the covenant rests upon a surer basis than this.

2. **T.** O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity, Hosea xiv. 1.

O blessed door of return, open and never shut to the wanderer from God; how glorious, how free, how accessible!

3. **F.** And yet there is room, Luke xiv. 22. Come, then, to Jesus, just as you are. Stay not from the Gospel-feast because you are unworthy. See the provision—how full—the invitation, how free!

4. **S.** This poor man cried, and the Lord heard him, and saved him out of all his troubles, Psalm xxiv. 6.

Here was the severe travail of faith; and here we see the blessed results—the cry was heard, and deliverance granted.

5. **Sun.** No good thing will he withhold from them that walk uprightly, Psalm lxxiv. 11.

What is there of good we need, or of evil we dread, which God's heart will withhold, or his power cannot avert?

6. **M.** In that day there shall be a fountain opened, for sin and uncleanness, Zec. xiii. 1.

How should we adore the love and admire the grace that opened the fountain and led us to bathe, all polluted as we were, beneath its cleansing streams?

7. **Tu.** Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1 Cor. iii. 16.

It is possible to cherish but an imperfect consciousness of the indwelling of the Spirit in the heart, and in this sense may the Holy Spirit of God be grieved.

8. **W.** For he knoweth our frame, Psa. ciii. 14.

Commiserating the feebleness of our nature—for it is still the robe Jesus wears in heaven—he tenderly deals with us, gently soothes, succours, and sustains us.

9. **T.** And he (Jesus), bearing his cross, went forth into a place called in the Hebrew Golgotha, John xix. 17.

Our Saviour was a cross-bearing Saviour. And is it to be expected that they who link their destinies with his should walk in a path diverse from their Lord's?

10. **F.** There remaineth, therefore, a rest to the people of God, Heb. iv. 9.

Who so wearied as the believer in Jesus? With him the world is a toilsome desert—life a scene of conflict—the travel to heaven a pilgrimage self-denying and lonely.

11. **S. Half-Quarter.** At midnight there was a cry made, Behold, the Bridegroom cometh, Matt. xxv. 6.

O! then to know that all is right—the soul wrapped in the robe of righteousness, ready to enter in to the marriage-supper of the Lamb!

12. **Sun.** As for our transgressions, thou shalt purge them away, Psalm lxx. 3.

We ask not how heavy the weight of guilt that rests upon you, or how wide the territory over which your sins have extended—the blood of Jesus Christ is sufficient to cleanse the foulest stains.

13. **M.** Of his fulness have all we received, and grace for grace, John i. 16.

How precious ought Jesus to be to us, who has condescended to pour this heavenly treasure into our hearts! Our resources are inexhaustible, because they are infinite.

14. **Tu.** I am exceeding joyful in all our tribulation, 2 Cor. vii. 4.

It were caring but little for the kingdom to care much for the tribulation through which we must enter it.

15. **W.** Ye shall serve the Lord God, and he shall bless thy bread and thy water, Exodus xxiii. 25.

The happy secret of retaining our mercies is to enjoy Christ in them; apart from whom, poor indeed were the most costly blessings.

16. **T.** I am a man of unclean lips; for mine eyes have seen the King, the Lord of Hosts, Isaiah vi. 5.

Jesus is the Sun which reveals the defilements which are within. The chambers of abomination are all closed until Christ shines in upon the soul.

17. **F.** I will meditate in thy precepts, Psalm cxix. 15.

An intimate acquaintance with God's Word must ever supply a powerful help to the progress of the soul in deep spirituality.

18. **S.** Be not faithless, but believing, John xx. 27.

Nothing more tends to unshrink the soul from God, engender hard thoughts and rebellious feelings, than to doubt his faithfulness in the discipline he is pleased to send.

19. **Sun.** Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you, Jer. iii. 12.

Where is the heart, deeply conscious of its backslidings, that can resist language like this? Here is the warrant for return—God's free invitation.

20. **M.** The Son of Man goeth as it was determined, Luke xxii. 22.

Believer in Jesus, behold the fountain head, whence arise all those precious streams of covenant mercy which flow into your soul—the electing love of God.

21. **Tu.** Thou hast a name that thou livest, and art dead, Rev. iii. 1.

Awful state! Let us not be content with having a name to live, yet lacking all the essentials of life, and discovering the fearful attributes of actual death.

22. **W.** Christ also loved the Church, and gave himself for it, Eph. v. 25.

How should our hearts bend low before this amazing love! Yield to its attractive influence, and let it draw from self, from all, to him.

23. **T.** We being many, are one body in Christ, Rom. xii. 5.

When an individual crosses our path in whom the Spirit of Jesus breathes, in the Lord's eye he is a member of his body, and he should be so in ours.

24. **F.** In the world ye shall have tribulation, John xvi. 33.

This tribulation may not be made up exclusively of what the world counts calamities, but in sore conflict with our own evil hearts, and sorrow at finding the lines of the Divine image so faintly traced within.

25. **S.** He humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 8.

The humiliation of the Saviour opens a fountain of infinitely great and ever-glorious grace.

26. **Sun.** Then I restored that which I took not away, Psalm lxxix. 4.

There could have been no restoration or satisfaction to law and justice but for the death of Christ. What a stable foundation is thus laid for the salvation of every believer!

27. **M.** Looking for that blessed hope, Titus ii. 13.

The object of this hope is most blessed. The heaven it compasses is that blissful place where those who have gone before are reposing in the bosom of the Saviour.

28. **Tu.** Thy words were found, and I did eat them, Jer. xv. 16.

The Divine life of the soul is not to be fed by the profane discoveries of science, or the dreams of a poetical imagination; it ascends to a higher and diviner source. Jesus, as unfolded in the Word, can alone satisfy its hungers.

29. **W.** Weep with them that weep, Rom. xii. 15.

It is no small evidence of grace, and assimilates in no small degree to the mind of Christ, to sympathise with the suffering.

30. **T.** Howbeit our God turned the curse into a blessing, Neh. xiii. 2.

It is God's sole prerogative to educe good from seeming evil—to overrule all events of an untoward nature for the accomplishment of the most beneficent ends.

1. F. Herein is my Father glorified, that ye bear much fruit, John xv. 8.

Thank God for the little, but O! aim for the "much fruit"—strong faith, ardent love, unreserved obedience, and supreme surrender.

2. S. Thou art my servant, O Israel, in whom I will be glorified, Isaiah xlix. 3.

Christian professor, put the question honestly and closely to your conscience, "Do I bring glory to God? Is the Redeemer magnified in me before the world?"

3. Sun. Many are the afflictions of the righteous, Psalm xxxiv. 19.

How many and diverse are the trials of God's people! Each heart has its own sorrow, each soul bears its own cross; but Jesus is enough for all.

4. M. Whereas ye know not what shall be on the morrow, James iv. 14.

Not a step can we take by sight, much less decide what the morrow will unfold in our history—what sweet sunbeams shall illumine, or what sombre cloud shall shade our path.

5. Tu. For the fashion of this world passeth away, 1 Cor. vii. 31.

"Passing away" is inscribed upon all earth's fairest scenes. Joys the heart once deeply felt, how have ye, like Syrian flowers, faded and died! All, all is changing but the unchanging One.

6. W. My tongue shall sing aloud of thy righteousness, Psalm li. 14.

As all music has its elementary principles, so has the music of the believing soul. Jesus is the basis. He who knows nothing of Jesus has never learned to sing the Lord's songs.

7. T. What I do thou knowest not now, but thou shalt know hereafter, John xiii. 7.

That dispensation enshrouded in such mystery, that event that flung so deep a shadow on the path, and that stroke that crushed us to the earth, bathed in the light of glory, swells the anthem, "He hath done all things well."

8. F. What think ye of Christ? Matt. xxii. 42.

Has a sight of Jesus, seen by faith, cast us in the dust? Have we laid sinful self and righteous self beneath his cross? An honest reply to these questions will decide our state for eternity.

9. S. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me, Rom. vii. 20.

That sin, often deep and powerful, dwelleth in a child of God, is the source of his greatest grief, the cause of his acutest sorrow.

10. Sun. I beseech thee, show me thy glory, Exod. xxxiii. 18.

We should cultivate frequent contemplations of Christ and his glory. The mind thus preoccupied will be enabled to present a stronger resistance to the insidious encroachments of the world.

11. M. I smn he which searcheth the reins and hearts, Rev. ii. 23.

The Lord Jesus recognises his own work; the counterfeiter he soon detects. The external profession and the unbroken heart escape not his piercing glance.

12. Tu. Come, Lord Jesus, come quickly, Rev. xxii. 20.

Surely, if our affections were supremely fixed on Jesus, and did we really feel in our hearts the sentiment our lips so often utter, the return of our Lord would be to us a matter of delightful expectation.

13. W. My grace is sufficient for thee, 2 Cor. xii. 9. Our heavenly Father never yet imposed a cross and withheld the strength to sustain it. There is no grief without its consolation, no darkness without its stars, and its sure promise of a coming dawn.

14. T. They shall look upon me, whom they have pierced, and mourn, Zec. xii. 10.

The matured believer is wont to look upon a broken and contrite spirit flowing from a sight of the cross as the most precious fruit found in his soul.

15. F. Continue in the faith grounded and settled, Col. i. 23.

Establishment in the faith is of great moment in the Christian's experience. It is impossible there can be progress of the inner life with instability of opinion on the great points of Christian faith.

16. S. Thou art a God full of compassion, Psalm lxxxvi. 15.

Gently falls the rod in its heaviest stroke, tenderly pierces the sword in its deepest thrust, smilingly bonds the cloud in its darkest hue, for "God is love."

17. Sun. Wilt thou not revive us again, that thy people may rejoice in thee? Psalm lxxxv. 6.

O! the joy of a revived state—of the inner life of God! It is as the joy of spring succeeding to the gloom and chill of winter.

18. M. I will guide thee with mine eye, Psalm xxxii. 8.

We should be ever intently gazing on that Eye; and in the light radiating from it we shall, in the gloomiest hour, see light upon our onward way.

19. Tu. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep, John iv. 11.

Truly the well is deep, but faith can reach it, and in proportion to the strength of that faith will be the plenitude of our supply.

20. W. The full soul loatheth an honeycomb, Proverbs xxvii. 7.

Reniphenish with created good, and surfeited with earthly comfort, the soul, in its self-sufficiency, loathes the Divine honey of God's Word.

21. T. In the way of thy judgments, O Lord, have we waited for thee, Isaiah xxvi. 8.

How little should we know of Jesus, our best Friend, the beloved of our souls, did we know him only in mercy, and not also in judgment?

22. F. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, Matt. xxiii. 37.

What an unfolding of the wisdom of God is here! In securing to himself the supreme love of his creatures, he wins a willing obedience to every precept of his law.

23. S. Thy sins are forgiven thee, Luke v. 20.

Never is sin so sincerely hated, so deeply deplored, so bitterly mourned over, and so utterly forsaken, as when Jesus speaks thus to the penitent sinner.

24. Sun. I in them, John xvii. 23.

Christ dwelling in the soul forms the inner life of that soul. He has a throne in the hearts of all his chosen ones; he will never vacate nor relinquish.

25. M. Christmas Day. Thanks be to God for his unspeakable gift, 2 Cor. ix. 15.

O largess worthy of a God! O gift of gifts, priceless and precious beyond all thought!

26. Tu. When I see the blood I will pass over, Exodus xii. 13.

Blessed words! Where he beholds the heart's blood of his own Son sprinkled upon the penitent heart of a poor sinner, he will pass him over in the great day of his wrath.

27. W. Hold thou me up, and I shall be safe, Psalm cxix. 117.

Blessed are they who, relinquishing all their fond conceits of self-power and self-keeping, shall pray thus prayer without ceasing.

28. T. Being filled with the fruits of righteousness, Phil. i. 11.

It is no unequivocal mark of great spiritual fruitfulness in a believer when low thoughts of self, and high thoughts of Jesus, mark the state of his soul.

29. F. With joy shall ye draw water out of the wells of salvation, Isaiah xii. 3.

The most unworthy, the most vile, the most penniless, may come and drink water freely out of the wells of salvation.

30. S. And Peter followed afar off, Luke xxii. 54.

O! what losers are they who walk at a distance from Jesus! What seasons of enduring communion, what visits of mercy they rob themselves of!

31. Sun. Few and evil have the days of the years of my life been, Gen. xlvii. 9.

Who of us, if tracing the pathway through life hitherto, but most acknowledge with shame and sorrow that, to a great extent, we are guilty of wasting time, that, if it had been properly used, might have been productive of totally different results both to ourselves and others?

Devonshire-square, Bishopsgate-street	W. T. Henderson
East-road, City-road	J. A. Jones, 50, Murray-street, City-road
Edmonton	D. Russell
" Lower	J. Wise
Edward-street, Dorset-square ...	M. Evans, 28, Clifton-street, Finsbury
Eldon-street, Finsbury, Welsh. W. ...	A. Branden, 5, Camera-street, Chelsea
Fulham-road	P. Gast, 1, Union-square, New North-road, N.
Goswell-street-road, Spencer-place. TU.	Various
Gower-street. TH.	C. Marshall, 207, Oxford-street
Grafton-street, Fitzroy-square. TH. ...	J. Russell, Blackheath-hill; and E. Dennett
Greenwich, Lewisham-road. W. ...	B. Davies, 29, Burney-street, Greenwich
" Bridge-street. W.	D. Katterns, 6, Parkfield-terrace, Hackney
Hackney, Mare-street. TH.	H. Myerson, Chapel House
" Oval	J. Russell, Andover-terrace, Queen's-road, Dalston
Hackney-road	P. Bailhache
Hammersmith, West End. TH.	W. Brock, jun., Hampstead
Hampstead. TH.	W. Cooper, Windsor Cottage, Finchley
" New End. W.	T. Atkinson
Harlington	T. Smith, Harrow
Harrow-on-the-Hill	J. Munns
Harrow-road	W. N. Vine
Henrietta-street, Brunswick-square. TH.	G. Horsley
Henry-street, Gray's-inn-road	J. H. Hinton, M.A., 32, Somerford-grove, Stoke New-
Highbury-hill	J. H. Barnard [ington]
Higgate, Southwood-lane. TH.	J. Foreman, 8, Paddington-green
Hill-street, Dorset-square. W.	F. Wills, 6, Arthur-street, Gray's-inn-road
Holborn, Kingsgate-street. W.	F. Green, 43, Northampton-road, Clerkenwell
Holloway, Upper John-street. TH. ...	W. Palmer, 11, Homerton-terrace
Homerton-row. TH.	S. Green, 1, Reeves-place, Hoxton
Hoxton, High-street. TH.	C. Bailhache
Islington, Providence-place. W.	J. Hobson, 48, Moorgate-street, E.C.
" Cross-street. F.	E. J. Farley
" Baxter-road	Hon. B. W. Noel, A.M., 36, Westbourne-terrace, Pad-
James-street, St. Luke's.	G. Wyard, 5, Molesworth-street, Lewisham [ington]
John-street, Bedford-row. TH.	S. Bird, 15, Sussex-place West
John's-row, St. Luke's. W.	E. White, 3, Tufnel-park, Holloway
Kensington, Cornwall-gardens	S. Milner, 27, White Lion-street, Pentonville
Kentish-town, Hawley-road	J. Fatterson
Keppel-street, Russell-square. TH. ...	J. Whitteridge, 16, Union-square, N.
Kingsland, Tabernacle	R. B. Lankester, 3, Kennington-pl., Up. Kennington-lane
Kingsland-road, Ware-street	J. Wigmore, 83, Stanhope-street, Hampstead-road
Lambeth, Regent-street. TH.	B. H. Marten, B.A., Rose Cottage, Blessington-road, Lee
Langham-place, Regent's-street. W. ...	
Lee, High-road	
Little Wild-street. TH.	J. E. Bloomfield, 41, Patchull-road, Kentish-town
Meard's-court, Dean-street, Soho. TH.	C. Gordelier, 13, Stepney-green
Mill-end-road, Darling-place. W. ...	W. Crowhurst, 23, Balme's-terrace, De Beauvoir-town, N.
Mintern-street, Dorchester Hall ...	T. J. Malyn
New-cross, Brockley-road	W. Flack, 46, De Beauvoir-town
New North-road, Wilton-street. TH. ...	J. W. Tipple, 2, Eliza-villas, Alma-road
Norwood, Westow-hill. TH.	C. E. Merrett
Norton-street, Twig Folly	P. W. Williamson, 14, Clarendon-road, W.
Notting-hill, Johnson-street. TH. ...	J. Stent, 9, St. Ann's-villas
" Norland Chapel	T. D. Marshall, 192, Oxford-street
Orchard-street, Portman-square ...	J. Burns, D.D., 17, Porteus-road, Paddington
Paddington, New Church-street.* W.	J. Clifford, M.A., 22, Fulham-place, W.
" Præd-street. W.	G. Webb, 30, Grafton-road, Kentish-town
Pancras-road, Old Saint. W.	T. J. Cole, Grove-terrace, Peckham
Peckham, Park-road	G. Moyle, Blenheim-grove, Peckham
Peckham-rye-lane. W.	H. Wise
Pimlico, Westbourne-street. W.	
" Princess-row. TH.	Various
Pinner	W. Leach
Plumstead	B. Prece, 2, Agnes-street, Limehouse
Poplar, Cotton-street. TH.	
" Folkestone-terraces. TH.	T. Davies, 82, West Smithfield
" High-street. TU.	W. Landels
Regent's-park, late Diorama. W. ...	J. Butterfield, 2, Nelson-place, Old Kent-road
Both-rith, Lucas-street. W.	J. Brunt
Shadwell, Victoria-street. W.	J. S. Stanion, London-road, Clapton-downs
Shackwell, Stoke Newington. TH. ...	C. Graham, 8, Wilton-villas, Shepherd's Bush
Shepherd's Bush, Oakland's Chapel ...	W. A. Blake, 38, South-bank, Regent's-park
Snouldham-street, Bryanston-square. TH.	
Soho Chapel, Oxford-street. W.	J. Webster, 9, Wilson-street, Stepney
Stepney, Old-road	J. Evans, Providence Cottage, Park-road, Clapham
Stockwell, Chapel-street	

Stoke Newington, St. Mathias-road ...	...	G. W. Fishbourne, Stratford-grove
Stratford-grove. TH. ...	...	J. W. Todd, Pery-hill House, Lower Sydenham
Sydenham ...	...	R. Wallace, Chapel House
Tottenham, High-road. TH. ...	...	W. Freeman, Twickenham
Twickenham ...	...	G. R. Lowden, Uxbridge
Uxbridge ...	...	J. Alderson
Walworth, East-lane. TH. ...	...	S. Cowdy, 58, Albany-road
" Arthur-street. W. ...	...	W. Howieson, 2, John's-place, Albany-road, Camberwell
" Road. TH. ...	...	J. Chislett, 3, Albion-terrace, Walworth
" York-street ...	...	W. Ball, 45, College-place, Camden-town
Wandsworth. TH. ...	...	J. W. Genders, Wandsworth
" East-hill ...	...	W. G. Lewis, 8, Ladbrook-place West, Notting-hill
Westbourne-grove, Bayswater ...	...	J. Gibson, West Drayton
West Drayton ...	...	C. Stovel, 5, Stebon-terrace, Commercial-road East
Westminster, Bomney-street. TH. ...	...	J. Webb
Whitechapel, Commercial-street. TH. ...	...	J. Webb
White-street, Little Moorfields ...	...	L. Snow
Wildernese-row, St. John-street. TU. ...	...	C. C. Box, 42, Brunswick-terrace, Woolwich
Wimbledon ...	...	J. Teall, Upper Maryon-road, Charlton
Woolwich, High-street. W. ...	...	J. Griffiths
" Queen-street. W. ...	...
" New-road. TU. ...	...
" Nelson-street. TU. ...	...

* 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.
Aberdare, Rev. W. Williams, Haverfordwest College			Chippingham, Wilts, Rev. J. C. Whitaker, Regent's Park College		
Aberdeen, Rev. S. J. Davis, London			Chowbent, Lancashire, Rev. W. B. Birt, Bardwell, Suffolk		
Abingdon, Rev. S. V. Lewis, Cothill, Flyfield			Cirencester, Rev. J. J. Brown		
Acton, E. Taylor, Marlow			Coleford, Rev. W. H. Tetley		
Aldersgate-street (Shaftesbury Hall), Rev. G. Malins, Metropolitan College			Cottenham, Cambs, Rev. J. C. Wells, Woodhurst, Hunts		
Anstruther, Rev. J. Stuart, Glasgow			Cradley, Worcester, Rev. A. Cox, Dunchurch		
Astley Bridge, Bolton, Rev. J. H. Gordon, Cavendish College, Manchester			Callingworth, Rev. A. Spencer		
Aston Clinton, Rev. J. Williams, Metropolitan College			Dawley Bank, Rev. J. W. Thorn		
Ballymena, Ireland, Rev. W. S. Eccles, Banbridge			Derby (St. Mary's Gate), Rev. H. Crassweller, B.A., Woolwich		
Banbury, Rev. G. St. Clair, Regent's Park College			Devonshire-square, London, Rev. W. T. Henderson, Banbury		
Barking-road, Rev. W. H. Bonner, Trinity-street			Edmonton, Lower, Rev. D. Russell, Metropolitan College		
Barnsbury Hall, Islington, Rev. J. H. Hinton, M.A., Devonshire-square			Falmouth, Rev. G. Reaney, Regent's-park College		
Beaumaris, Anglesea, Rev. I. James, Pontypool College			Fenny Stratford, Rev. G. Walker, Metropolitan College		
Beaumont, Monmouth, Rev. D. Jones, Pontypool College			Folkestone, Rev. M. Hudson, Southampton		
Beeles, Suffolk, Rev. S. K. Bland, Chesham			Fressingfield, Rev. J. Pegg		
Birmingham (Cannon-street), Rev. W. L. Giles, Dublin			Glasgow (South Portland-street), Rev. J. Field, Metropolitan College		
Birmingham (Hookley-road), Rev. F. G. Marchant, Metropolitan College			Gorton, Rev. G. Whitehead, Shotley Bridge		
Blakeney, Gloucester, Rev. W. S. Webb, Metropolitan College			Grange, Ireland, Rev. H. H. Bourn, Portadown		
Bow, Rev. J. H. Blake, Sandhurst			Hadleigh, Suffolk, Rev. C. Smith, Langley, Essex		
Bridgenorth, Salop, Rev. C. T. Keen, jun., Ballymena			Halifax, Rev. J. Drew, Newbury		
Brighton (Bond-street), Rev. J. Glaskin, Islington			Halstead, Rev. S. G. Woodrow, Regent's Park College		
Brixton-hill, Rev. D. Jones, B.A., Folkestone			Hammersmith (West End), Rev. P. Bailhache, Salisbury		
Brockley-road, New Cross, Rev. T. J. Malyon, Regent's Park College			Harlington, Rev. T. G. Atkinson, Little Ilford		
Broughton, Hants, Rev. J. F. Smith, Regent's Park College			Hatfield, Herts, Rev. J. Joy, Metropolitan College		
Burton-on Trent, Rev. D. B. Joseph, Cupar Fife			Haworth, Yorkshire, Rev. J. Aldis, jun., Lowestoft		
Calne, Wilts, Rev. J. Hurston, Fenknapp, Wilts			Hay, Brecon, Rev. G. Rees, Haverfordwest College		
Canton, Cardiff, Rev. J. Bailey			Hayes, Rev. J. Curtis, London		
Cheltenham (Cambray Chapel), Rev. J. E. Cracknell, Blackheath			Hebron Downais, Rev. W. Jones, Haverfordwest College		
Cheltenham (Salem), Rev. T. Foster, Bristol College			Higbgate, Rev. J. H. Barnard, Metropolitan College		
Chipping Campden, Gloucester, Rev. R. A. Spadich, Metropolitan College			Horsforth, Leeds, Rev. J. Harper, Rawdon College		
			Hull, Rev. L. B. Brown, Berwick-on-Tweed		
			Ilfracombe, Rev. J. E. Taylor, Bristol College		
			Islington (Cross-street), Rev. C. Bailhache, Watford		

PLACE.	NAME.	WHENCE.	PLACE.	NAME.	WHENCE.
Langley, Essex,	Rev. B. J. Evans,	Manorbier	Pontonville (Vernon Chapel),	Rev. C. B. Sawday,	
Leighton Buzzard (Second Church),	Rev. J. Mountford,	Sevenoaks	Metropolitan College		
Letterstane, Pembroke,	Rev. D. Rees,	Pontypool	Pershore, Rev. J. W. Ashworth,	Oldham	
Lewes, Rev. J. B. Pike,	Bourne		Plumstead, Rev. W. Loach,	Northampton	
Liverpool (Old Swan Rooms),	Rev. J. Turner,	Metropolitan College	Portadown, Rev. J. Douglas		
Langian, Rev. J. B. Jones			Portmadoc, Carnarvon,	Rev. D. Charles,	Swansea
Langford, Rev. J. James,	Pontypool College		Putney (Union Church),	Rev. J. T. Gale,	Darwen, Lincoln
Long Buckby, Rev. T. Rose,	Pershore		Redruth, Cornwall,	Rev. W. Hayward,	Wigan
Longford (Union-place),	Rev. E. Stenson,	Sutton St. James	Roads, Northampton,	Rev. R. White,	Walgrave, Northampton
Longford, Warwick,	Rev. S. Alleop,	Whittlesea	Rotherham (West Gate),	Rev. J. Arnold,	Metropolitan College
Luton, Beds, Rev. H. Ashbury,	Sheffield		St. Melon's, Monmouth,	Rev. B. D. John,	Haverfordwest College
Luton (Union Chapel),	Rev. T. R. Stevenson,	Harlow	Sevenoaks, Kent,	Rev. J. Jackson,	Metropolitan College
Lydbrook, Rev. T. H. Jones,	Tetbury		Scarborough, Rev. R. Bayly,	Newark	
Lynn (Union Chapel),	Rev. J. H. Lambert,	Milton	Shadwell (Devonport-street),	Rev. C. C. Brown,	Battle
Maddeley, Rev. W. H. Knight,	Metropolitan College		Shotley, Rev. J. Brookes,	South Shield	
Malton, Rev. J. Clough			Southampton, Rev. C. Williams,	Acorington	
Manorbier, Pembroke,	Rev. J. A. Pryce,	Haverfordwest College	Sowerby, Yorkshire,	Rev. W. Hairn,	Longwood
Melbourne, Cambs,	Rev. H. T. Wardley,	Worcester	Staleybridge, Rev. W. Evans,	Chilworth College	
Merthyr Tydvil, Rev. C. White,	Long Buckby, Northampton		Stepney (Wellisleay-street),	Rev. T. Stringer,	Brighton
Millwood, Rev. T. Dyall			Stoke Newington (Church-street),	Rev. G. Stevens	
Moleston, Pembroke,	Rev. J. Harris,	Haverfordwest College	Stow-on-the-Wold, Rev. S. Hodges,	Charlbury, Oxon	
Nantwich, Cheshire,	Rev. J. B. Lockwood		Stretford, Manchester,	Rev. F. Bugby,	Preston
Nayland, Suffolk,	Rev. J. J. Williams,	Fakenham	Swabourne, Bucks,	Rev. W. N. Young	
Newbridge, Rev. J. W. Nicholas,	Pontypool College		Tandragree, Armagh,	Rev. J. Taylor,	Portadown
Newbury, Berks,	Rev. T. M. Roberts,	B.A., Aldborough, Suffolk	Tarporley, Cheshire,	Rev. E. Bost,	Barton Pabis
New Milford, Pembroke,	Rev. E. Edwards,	Newport	Tring (New Mill),	Rev. R. Shindler,	Modbury
Newport, Monmouth,	Rev. D. Davies,	Waentrodan	Tottenham-court-road (Welsh),	Rev. J. Parry	Trowbridge
Newton Abbot, Rev. T. Canuon,	Metropolitan College		Trowbridge, Rev. E. Jones,	Brosley, Salop	
Newtown, Montgomery,	Mr. Roberts,	Newport, Monmouth	Truro, Rev. W. Page,	B.A., Regent's Park College	
Nottingham (George-street),	Rev. W. S. Chapman,	B.A., Amersham	Upton-on-Severn, Rev. J. B. Parker		
Pembrey, Carmarthen,	Rev. B. Williams,	St. Clears	Waterbeach, Rev. E. S. Neale,	Metropolitan College	
Pembroke (St. David's),	Rev. D. Davies,	Haverfordwest College	Watford, Rev. T. Peters,	Kingsbridge	
Penknapp, Wilts,	Rev. W. Jeffrey,	Great Torrington	Wells, Mr. Parry,	Bristol College	
			Welshpool, Rev. J. D. Alford		
			West Hartlepool, Rev. J. Charter,	Newcastle-on-Tyne	
			Wigan, Rev. H. Phillips,	Rawdon College	
			Woodstock, Rev. T. H. Hughes,	Metropolitan College	

NEW CHAPELS,

EITHER OPENED DURING THE YEAR, OR NOW IN PROCESS OF ERECTION.

Abbey-road, St. John's-wood	Harborne, Birmingham	Pillywenny, Monmouth
Acton, Middlesex	Harrow-on-the-Hill	St. James's-square, Notting-hill
Ashton, Wilts	Houghton Regis, Beds	Stondon, Bedfordshire
Brockley-road, New-cross	Kensington	Thetford, Norfolk
Bromley, Kent	Kingston-on-Thames	Victoria-park
Canterbury	Leamington	Walworth-road, London
Canton, Cardiff	Leeds (Blenheim Chapel)	Weston-super-Mare
Damerham, Wilts	Newcastle-on-Tyne (Ike-y-hill)	Winslow, Bucks
Grautham	Newington, Edinburgh	Wolverhampton
Great Yarmouth, Norfolk	Northampton	Worcester

NEW CHURCHES FORMED.

Acton, Middlesex	Darling-place, Mile-end	Nowbridge, Monmouth
Brockley-road, New-cross	Eastbourne (South-street)	St. James's-square, Baywater
Bromley, Kent	Holywell-green, near Halifax	Windsor (William-street)
Clay Cross, Derbyshire		

COLLEGES.

BRISTOL.—Founded 1770. President, Rev. T. S. Crisp. Resident Tutor, Rev. F. W. Gotch, LL.D. Classical Tutor, Rev. F. Bosworth, M.A. Treasurer, Joseph Eyre, Esq. Secretary, Rev. N. Haycock, M.A. Number of Students, 26. Receipts, £1,563 11s. 3d. Disbursements, £1,386 10s. 2d.

RAWDON (near Leeds).—Founded at Bradford, 1804; removed to Rawdon, 1859. President, Rev. S. G. Green, B.A. Classical Tutor, Rev. W. Skæe, M.A. Treasurers, Thomas Aked, Esq., and William Stead, Esq., Bradford. Hon. Secretary, Rev. J. P. Ohown. Bradford, Number of Theological Students, 23. Number of Lay Students, 1. Income, 1863-4, £1,463 18s. Expenditure, £1,392 2s. 6d.

REGENT'S PARK.—Founded 1810. Number of Students, 40. President, Rev. J. Angus, D.D. Classical Tutor, Rev. B. Davies, LL.D. Mathematical Tutor, Rev. G. H. House, LL.B. Treasurer, J. Gurney, Esq. Secretary, Rev. G. W. Fishbourne. Income, £2,422. Expenditure, £2,476.

PONTYPOOL.—Founded 1807; removed to Pontypool, 1835. Students, 23. Theology, Rev. T. Thomas, D.D. Classics, Rev. G. Thomas, M.A. Treasurer, Henry Phillips, Esq. Annual Income and Expenditure, £1,037 10s. 3d.

HAVERFORDWEST.—Founded 1839. Students, 27. President, Rev. T. Davies, D.D. Classical and Mathematical Tutor, Rev. T. Barditt. Secretary, Rev. T. E. Thomas, Treahle; Treasurers, William Rees, Esq., and Joseph Thomas, Esq. Income, £746 5s. 5½d.; Expenditure, £679 5s. 7½d.

CHILLWELL (near Nottingham).—Instituted in 1797, and conducted successively in London, Wicheach, Loughborough, Leicester, and Nottingham; removed to Chillwell, 1861. Income, 1833-4, £7c8 3s. 10d. Expenditure, £691 13s. 11d. Present number of Students, 10. Theological and Resident Tutor, Rev. W. Underwood. Classical Tutor, Rev. W. R. Stevenson, Nottingham. Secretary, Rev. J. Lewitt, Nottingham. Treasurer, Mr. T. W. Marshall, Bank-house, Loughborough.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.—Instituted at Camberwell, 1856; removed to Tabernacle, 1861. President, Rev. C. H. Spurgeon; Vice-President, Rev. J. A. Spurgeon. Lecturer on Natural Science, W. R. Selway, Esq. Tutors, Rev. G. Rogers, Mr. A. Fergusson, and Mr. Gracey. Tutors of Evening Classes, Mr. Fergusson, Mr. Gracey, Mr. Keys, and Mr. Hill. Present number of Students, 83. Students in the Evening Classes, 225. Amount required annually, £3,500.

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.—The Income of the year was £34,419 1s. 2d.; and the Expenditure £31,695 15s. 8d. Sir S. M. Peto, Bart., is Treasurer; and the Rev. F. Trestrail and E. B. Underhill, Esq., Secretaries. The Mission House is 33, Moorgate-street.

YOUNG MEN'S BAPTIST MISSIONARY ASSOCIATION is in aid of the Baptist Missionary Society, by forming Sunday-school and other Juvenile Auxiliaries. Treasurer, W. Dickes, Esq.; Secretaries, Mr. J. Tresider, Mr. H. Keen, and Mr. S. Crawley.

GENERAL BAPTIST MISSIONARY SOCIETY was formed in 1817 to carry on Missionary work on the principles of the New Connexion of General Baptists. Income, £4,939 19s. 10d. Expenditure, £5,017 0s. 3d. Treasurer, Robert Pegg, Esq., Derby. Secretaries, Rev. J. C. Pike and Rev. H. Wilkinson, Leicester.

BAPTIST HOME MISSIONARY SOCIETY.—The Income for the year was £1,375 15s. 1½d.; and the Expenditure £1,370 16s. 3d. Treasurer, George Lowe, Esq., F.R.S., 9, St. John's-wood Park. Secretary, Rev. S. Green, 33, Moorgate-street.

BAPTIST IRISH SOCIETY devotes itself chiefly to the employment of missionaries and readers, the establishment of schools, and the distribution of Bibles and tracts. The Receipts were £3,609 2s. 7½d.; the Expenditure, £3,559 0s. 5d. Treasurer, T. Pewtrass, Esq. Secretary, Rev. C. J. Middleditch, 33, Moorgate-street.

BIBLE TRANSLATION SOCIETY has for its object—"To aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance, on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and, further, to aid in producing and circulating other versions of the Word of God, similarly faithful and complete." Income for the year, £1,706 7s. 7½d.; Expenditure, £1,691 13s. 5d. Treasurer, Rev. Edward Steane, D.D., Rickmansworth. Secretary, Rev. W. W. Evans, 33, Moorgate-street.

BAPTIST TRACT SOCIETY was formed to "disseminate the truths of the Gospel by means of small treatises or tracts, in accordance with the subscribers' views, as Calvinists and Strict Communion Baptists. Treasurer, J. Oliver, Esq. Depot, Mr. E. Stock, Paternoster-row.

BAPTIST UNION.—The objects of this body are said to be—"To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated Evangelical; to promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular; to obtain statistical information relative to Baptist Churches and Institutions throughout the world; to prepare annual Reports of its proceedings, and of the state of the Denomination. It fully 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. Treasurer, George Lowe, Esq., 9, St. John's-wood Park. Secretaries, Rev. Dr. Steane, Rickmansworth; Rev. J. H. Hinton, M.A., 2, Florence-villas, De Beauvoir-square; and Rev. J. H. Millard, B.A., 33, Moorgate-street.

BAPTIST BUILDING FUND assists by gifts or loans, without interest, in the building, enlargement, and repair of Calvinistic Baptist Chapels. Treasurer, James Benham, Esq., 21, Wigmore-street, W. Honorary Secretary, Mr. Alfred T. Bowser. Travelling Agent and Collector, Rev. J. H. Blake, 1, Park-place, Grove-road, N.E.

BAPTIST BUILDING FUND FOR WALES.—The original project was to raise a memorial fund of some £2,000; but the churches appreciating the great object, the committee had to advance their pretensions to £5,000, from which they had afterwards to look forward to £10,000; and now, this sum having been already promised by a few more than half the churches, the subscribers are looking up to a fund of from £15,000 to £20,000 between the Welsh and English churches in the Principality. This is to be a loan fund to advance money without interest, repayable in ten years by instalments. Edward Gilbert Price, Esq., Aberdare, Treasurer; L. Jenkins, Maesyowynr, Secretary; Asa J. Evans, Esq., Cardigan, Hon. Solicitor, with 24 committeemen selected from all parts of the Principality; Dr. Thomas, Pontypool, being Chairman.

BAPTIST EVANGELICAL SOCIETY.—Treasurer, W. Shaw, Esq., Huddersfield; Secretaries, Mr. J. C. Woollacott, New Malden, near Kingston, Surrey; and Rev. J. Woodward, Ilford, Essex.

THE BAPTIST MAGAZINE FUND is for the benefit of the Widows of Baptist Ministers, recommended by the contributors. Treasurer, Joseph Tritton, Esq., 54, Lombard-street; Secretary, Mr. Gilbert Blight 33, Moorgate-street.

THE SELECTION HYMN-BOOK FUND is applied to the Relief of Widows and Orphans of Baptist Ministers and Missionaries. Treasurer and Secretary, W. L. Smith, Esq., St. Albans.

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THE BAPTIST WESTERN SOCIETY FOR AGED OR INFIRM BAPTIST MINISTERS is another institution for affording Ministerial relief, managed chiefly by residents in the provinces. Secretary, Mr. G. Ashwood, 19, Small-street, Bristol.

THE NATIONAL SOCIETY FOR AGED AND INFIRM BAPTIST MINISTERS, AND THEIR WIDOWS AND ORPHANS.—Established 1858. Object:—"This Society is a Mutual Benefit Society amongst Baptist Ministers of both sections of the Denomination. Each ministerial member has to pay £3 3s. a-year from time of entrance, and back from 30 if above that age. At 60 years of age, upon relinquishment of the pastorate, and under some circumstances at an earlier period, the member becomes entitled (in accordance with provision of Rule 6) to £30 or £35 per annum. The Society also proposes to give £20 a-year to the widows of deceased members. Treasurers, W. Middlemore and J. H. Hopkins, Birmingham; Secretaries, Rev. C. Vinoo, J. I. Brown, I. Lord, and B. C. Young, Coseley.

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. E. Seane, D.D., Dr. Angus, W. L. Smith, Esq., Joseph Tritton, Esq., and Rev. I. M. Soule.

GENERAL BENEVOLENT SOCIETIES,

IN WHICH BAPTISTS ARE MORE OR LESS INTERESTED.

AGED PILGRIMS' FRIEND SOCIETY.—Asylum, Westmoreland-place, Peckham. Treasurer, Mr. R. Kenneth; Secretary, Mr. W. Jackson.

APPRENTICESHIP SOCIETY.—Formed 1829. Treasurer, Alderman Challis; Secretary, Rev. I. V. Mummery. Office, 4, Blomfield-street, E.C.

ARMY SCRIPTURE READERS' AND SOLDIERS' FRIEND SOCIETY.—Object:—"To spread a saving knowledge of Christ amongst our soldiers, without denominationalism." President, Major-General A. L. Lawrence, C.B.; Treasurer, Sir J. Kirkland, 17, Whitehall; Bankers, Bank of London, 450, Strand; Secretaries, Colonel Robert Pitcairn and Rev. W. A. Blake. Income for the year ending March 31, 1864, £9,477 7s. 4d.; Expenditure, £8,354 2s.

ASYLUM FOR FATHERLESS CHILDREN, Reedham, near Croydon.—Instituted 1844. Treasurer, Baron L. de Rothschild; Hon. Secretary, Rev. Thomas Aveling; Sub-Secretary, Mr. G. Stanliff. Office, 10, Poultry, E.C.

BIRMINGHAM SCHOLASTIC INSTITUTION FOR SONS OF MINISTERS.—Founded 1850. Object:—"To assist in providing an adequate education for the sons of ministers of limited incomes, irrespective of Sectarian distinction." The pupils are placed under the care of the Rev. T. H. Morgan, Birmingham. Each scholar costs the institution—which is supported by voluntary subscriptions—about £27 per annum. Premium paid by parents in part support of the pupils—minimum, £10; maximum, £15. Secretary, Rev. E. A. Davis, Independent Minister, Smethwick, Birmingham.

BRITISH AND FOREIGN SCHOOL SOCIETY, Normal School, Borough-road.—Formed 1808. Treasurer, H. E. Gurney, Esq.; Secretary, E. D. J. Wilks, Esq. Central School, Borough-road, S.E.

HOME AND SCHOOL FOR THE SONS AND ORPHANS OF MISSIONARIES, Blackheath, S.E.—Established 1842. Treasurer, C. Curling, Esq.; Secretary, Rev. G. Pritchard.

INSTITUTE FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES, Walthamstow, N.E.—Minute Secretary, Mrs. Pye Smith; Cash Secretary, Mrs. S. J. Nash.

LADY HEWLEY'S CHARITY.—Secretary, W. Vizard, Esq., 55, Lincoln's-Inn-Fields.

LONDON AGED CHRISTIANS' SOCIETY, 32, Sackville-street, W.—Secretary, Mr. A. W. Stone.

MILL-HILL SCHOOL, Hendon, N.W.—Treasurer, Thomas M. Coombs, Esq.; Honorary Secretary, A. Wells, Esq.; Resident Secretary, Rev. T. Rees; Head Master, Rev. P. C. Barker, LL.B.

ORPHAN WORKING SCHOOL, Haverstock-hill.—Instituted 1758. Treasurer, T. M. Coombs, Esq.; Secretary, Mr. Joseph Soul. Office, 32, Ludgate-hill, E.C.

RAGGED CHURCH AND CHAPEL UNION.—Object:—"To raise funds to assist in providing buildings for places of worship on Sundays, and general school purposes during the week, for the destitute poor of the Metropolis." Patron, the Right Hon. the Earl of Shaftesbury; President, the Right Hon. the Lord Ebury; Treasurer, A. Sperling, Esq.; Hon. Secretary, J. A. Merrington, Esq.; Secretary, Rev. W. A. Blake, 4, Trafalgar-square, W.C. Income, £379 4s. 9d.; Expenditure, £295 17s. 6d.

ROBINSON'S RETREAT, HACKNEY.—Built and endowed by the late Mr. R. Robinson, a member of the Independent Church then meeting at Founder's Hall, for twelve widows of Protestant Dissenting ministers, eight of them being Independents and four Baptists. Each widow has a separate set of

apartments, and a pension of £13 per annum. Mr. Robinson also created a fund, called "Robinson's Relief," from which annuities of £10 are paid to sixteen Independent and eight Baptist ministers. Trustees, Messrs. J. B. White, S. Gale, W. Lepard Smith, J. East, E. Viney, B. Dixey, and J. Carter.

SOCIETY FOR THE RELIEF OF AGED AND INFIRM PROTESTANT DISSENTING MINISTERS.—Formed 1818. Treasurer, Thomas Piper, Esq.; Secretary, Rev. G. Rogers, 6, Frederick-terrace, Commercial-road, Peckham.

SOCIETY FOR THE RELIEF OF NECESSITOUS WIDOWS AND CHILDREN OF PROTESTANT DISSENTING MINISTERS.—Formed 1733. Treasurer, Stephen Olding, Esq.; Secretary, Mr. C. T. Jones, 23, Brunswick-oreasent, Camberwell, S.

SURREY MISSION.—Established 1797. Treasurer, J. Tritton, Esq.; Secretaries, Rev. R. Ashton and I. M. Soule.

WEST OF ENGLAND DISSENTERS' PROPRIETARY SCHOOL, Taunton.—President, W. D. Wills, Esq., Bristol; Secretary, Rev. H. Addiscott, Taunton; Corresponding Secretary, Rev. J. S. Underwood, Taunton; Principal, Rev. W. H. Griffiths, B.A.

MEMOIRS OF BAPTIST MINISTERS DECEASED.

1. **THE REV. JAMES OUBITT** was born at Neatishead, Norfolk, in the year 1808. He was blessed with eminently pious parents, who early taught him the way of peace. His father died when he was only six years of age, and this event appears to have made a deep impression on his mind. At the age of about fourteen he removed to Norwich, and there took an active part in the Sabbath-school, and occasionally preaching in a destitute village near. In the year 1829 he was baptized, and united himself with the church under the care of Mr. Puntis, and in 1829 was accepted as a student of Stepney College. He, with three others, were sent to the Rev. W. Hawkins, pastor of the church in Agard-street, Derby. Here the students were much engaged in preaching, both in Derby and in the surrounding towns and villages. At the close of six months he left Derby, and entered upon his studies at Stepney, but his health failing, he was again permitted to retire to Derby, where he spent the greater part of his college course. The last few months of his college course were passed at Stepney, and during that time he frequently supplied at New Park-street. In the year 1834 he accepted an invitation from the church at Ilford, Essex, to become their pastor, in which place he laboured with considerable success for about three years, when he found it desirable that he should seek another sphere of labour. Some friends at Stratford-on-Avon being at that time anxious to raise a Baptist cause in that town, requested him to become their pastor, to which he acceded, and removed there in January, 1837. Here he preached much in the neighbouring villages, which were destitute of Gospel ministry; but his exertions proved too much for his health, and after remaining there for about four years, he was obliged, for a time, to give up preaching, and consequently lived for twelve months in London without any stated engagement. At the end of that time he received an invitation from the church at Bourton-on-the-Water, Gloucestershire, which he accepted, and entered on his labours there in August, 1841. He continued in this sphere until the autumn of 1848, when he removed to London, and after remaining there a few months, took charge of the church at Thrapston, Northamptonshire, where he laboured for twelve years—a period which was marked by much peace and happiness in the church. In July, 1861, he accepted an invitation from the Rev. C. H. Spurgeon to become one of the tutors of his college, and removed to London to fulfil that engagement, the duties of which he continued to discharge until the beginning of 1862, when he was so unwell, that the physicians decided that nothing but entire rest would benefit him. He therefore retired, and for a time appeared benefited by rest and change, but disease had gained too great a hold on his naturally feeble frame, and he fell asleep in Jesus on August 5th, 1863. He was interred, by his own desire, in the graveyard adjoining the Baptist chapel, Thrapston, the services being conducted by the Rev. F. White, of Chelsea.

2. **THE REV. JAMES SNEATH**, the subject of this brief memoir, was born at Riddings, in Derbyshire. While he was yet a boy, a Baptist brother, a pious old man from Nottingham, settled in the neighbourhood, who, affected by the abounding ungodliness of the place, resolved to do something for its moral elevation. Accordingly, he opened his house on the Lord's-day to receive, for purposes of religious instruction, the children of his poor neighbours. To this school little James was sent; nor in vain, for, by God's sanctifying blessing on the truth taught there, he was made "wise unto salvation." When about seventeen years of age, therefore, he began to preach the Gospel of the grace of God, to which the Lord gave testimony; so that, some years subsequently, he was thought by the Rev. C. Stovel, who buried him in baptism, to be a fit person to engage in evangelistic efforts in some rural district. Just then, a home missionary being wanted for the Forest of Teesdale, Mr. Sneath was recommended by his pastor to the Rev. C. Roe, the secretary of the association, on whose behalf he was engaged for that sphere of labour. Here the adoption of Scriptural means were blessed to the conversion of many souls, so that a church was formed, a chapel and minister's house erected, and other signs of success discovered. Eventually, however, he removed to Brough, in Westmoreland, where he introduced the Gospel into no less than fifteen of the surrounding villages, situated at a distance of from one to twenty-eight miles from the central station. A diary kept by our brother at this time shows how truly apostolic were his efforts to do good, preaching eight or ten times a week, travelling on foot some ninety miles or more, besides visiting hundreds of families with tracts, &c. In 1841, our beloved brother made another remove to South Shields, where he entered upon his most important field of ministerial activity. In a chapel that would hold 600 persons, with as many hundred pounds' debt upon it, he preached his first sermon to a congregation of fourteen souls. By the blessing of God upon his ministry, within four years or so after his settlement the sanctuary was filled, freed from debt, and the church increased. But his self-sacrificing zeal was fast consuming him, as preaching four or five times on the Sabbath, either in or out of doors, besides nearly every night in the week for a considerable period, in addition to attention to other duties, was likely to do. His health so seriously failed, that the faculty insisted upon his removal from Shields to a warmer region, if he would save his life. His oft-repeated resignation was accepted at length by a deeply-

attached flock, when in the year 1848 he removed to Bromsgrove. The latter period of our friend's life was divided between the church at West Bromwich and Cradley, at which latter place he fell asleep in Jesus, November 28, 1863, aged sixty-two. Up to the last his ministry, which was always adapted to godly edifying, was fruitful in conversions. He preached with more than his wonted energy twice on the Lord's-day previous to his death, nay, even attended the Monday evening prayer-meeting, appearing usually well; was seized on the Wednesday evening, and died on Friday morning. His funeral sermon, preached by Mr. R. Nightingale, who performed this labour of love at the request of the bereaved family and flock, was listened to by a crowded congregation, composed of persons belonging to all sections of the Church of Christ—a fact which is in itself no mean testimony to his eminent worth.

3. **THE REV. W. GIBBERD**, of Great Brickhill, Bucks, was called to his rest on Wednesday, March 9, 1864. His remains were interred in the ground adjoining the chapel on the following Wednesday. The Rev. J. B. Walcott addressed the spectators.

4. **THE REV. JOHN GRIFFITHS**.—On June 20th, at his father's house at Glais, Clydach, and for the last twelve months a student at Pontypool College. His funeral took place on Thursday, the 23rd, at Pethania. Rev. — Davies, of Landore-road, read and prayed by the house; Rev. R. A. Jones, of Swansea, commenced the services in the chapel; and, according to the deceased's desire, Rev. J. E. James, of Glyn Neath, preached from Phil. iii. 21; and the Rev. D. Davies, of Treboeth, from Matt. xxv. 21; Rev. D. Edwards, of Ystalyfera, concluded by prayer. Rev. B. Evans, of Neath, delivered an oration at the grave; and was followed by Rev. Titus Jones, of Caersalem Newydd, and who concluded by prayer. He was a firm advocate of the BAPTIST MESSENGER for many years past.

5. **THE REV. DR. EVANS**.—The Rev. Ellis Evans, D.D., late minister of the Baptist church, Cefn-mawr, who had been for some time ill, breathed his last on Monday, March 28, 1864. Dr. Evans was baptized at Dolgelly; by the church at this place he was urged to exercise his talents as a preacher. He was admitted at Abergavenny College in the year 1811, where he remained for two years. Subsequently he settled as pastor of the Baptist churches at Llannofydd and Llanannan. He remained there about six years. In 1819 he removed to Cefn-mawr, in connection with Rhollanerbrugog and Brymbo. At this time the number of members forming the Baptist church at Cefn-mawr was 15; since the church has increased to upwards of 400. Now Rhos and Brymbo have each its own minister. Also, during Dr. Evans's ministrations, and through his instrumentality, under the blessing of God, churches have been established at Garth and Fron, who also maintain a minister. Six years ago, feeling his inability to minister to the spiritual wants of the church with the same vigour as heretofore, he resigned the pastorate, and the church settled upon him a retiring salary. In 1861, Jewell University, America, presented him with the honorary distinction of D.D., in consideration of his services to the denomination both as preacher and author. The rev. gentleman had been for the last forty years engaged in gathering together materials for a "History of the Baptists"—for such a work he was, by his extraordinary reading and untiring researches, eminently qualified. But owing to the want of patronage necessary for such a project, the publication of the work was delayed until very lately. It is, however, to be hoped that the large mass of material collected by him, the work of his life, will not be lost.

6. **THE REV. GEORGE STAPLES**, when a boy, was a scholar in the school of the Rev. Thomas Stevenson, of Loughborough, and early evinced a love for the house and people of God. He was converted under the ministry of the above eminently good man. He was assisted to understand the Gospel, and to show its value to others by preaching in the villages, at the Bible-class of Mr. T'yors. His conversion and baptism were in the year 1834 or 1835. He spent three years at the Academy, and was called to preside over the church at Measham in 1839. Here he spent nineteen years of his ministerial life. Many were added to the church during his ministry, and he has left a monument behind him to his devotedness and zeal in the neat and commodious chapel, which was mainly erected by his energy and perseverance. While at Measham, he wrote three or four useful books, as "Macedonia," &c., and published a periodical called "The Soul's Welfare." Afterwards he presided for six years over the church at Leake and Wymeswold. He resigned his pastorate in the spring of this year, and had again been supplying Measham pulpit for a few Sundays, when he was called to his rest. He preached three times on Sunday, the 17th of April, to his old friends at Measham and Netherfeal. On the Monday he complained of being unwell, and at the house of his relative, Mr. Boes, retired to rest at night. Early in the morning he appears to have been taken seriously ill, and died at seven o'clock on Tuesday morning, April 19th, 1864, aged forty-six years. On the following Friday his mortal remains were interred in the Measham Chapel burial-ground by the Rev. O. Clarke, B.A., of Ashby, in the presence of a large number of sympathising friends. On the Sunday his funeral sermon was preached by the Rev. T. Stevenson, of Leicester. "Blessed are the dead which die in the Lord."

7. **THE REV. JOHN PEACOCK**.—The Rev. John Peacock, who was for thirty-four years pastor of the Baptist church meeting in Spencer-place Chapel, Goswell-road, London, was born in the village of Ravensden, Beds, on the 31st of May, 1779, his father occupying a farm in that parish. The subject of our sketch was brought up to attend the parish school, and at the same time there was a possibility of his becoming a clergyman; for when about twelve years of age, the rector of the parish in which he resided wished to adopt the lad, and educate him for the clerical profession; but being an only child, his parents were unwilling to give him up. When but a child, he began to attend the Baptist chapel at Little Staughton, Beds. The ministry of Mr. Emery, the pastor, was so blessed to him, that through it he was brought to Christ for salvation. Ere he had reached his seventeenth year, he was baptized by Mr. Emery. The date given is November 1st, 1795. He continued with his father until he was twenty-four years of age. At that period he began to preach. His first sermon was preached in the house of one of the deacons, from whom he received much encouragement, and who, for the rest of his life, proved a kind and judicious friend. His first text was from John vii. 17. He commenced his ministerial career in January, 1804. For several months he preached at an early service held in the chapel at Staughton. Eventually he received an invitation from the church at Hushden, Northamptonshire, and was ordained to the pastorate of that church July 2, 1805. He laboured at

Rushden for seventeen years, during which period upwards of 120 persons were added to the church. From this sphere he removed in March, 1811, visited London, and preached at Spencer-place as a supply; shortly afterwards receiving a unanimous invitation to the pastorate of that church. From December 11, 1821, to November 28, 1855, a period of thirty-four years, our beloved brother and father in Christ lived and laboured amongst the people of his charge in the pastorate at Spencer-place. At nine o'clock on Sabbath morning, May 15th, 1856, he closed his long and useful life; he had spent many bright and joyous Sabbaths, but this was the best of all—from the earthly Sabbatism to the heavenly. His remains were interred at Highgate Cemetery, May 20th; the Rev. Philip Gast, his successor, and present pastor of Spencer-place, officiated, and delivered an address in the Cemetery Chapel.

8. **THE REV. JOHN PELLE.**—Our brother was born at Beccles, on the first day of July, in the year 1827. He was brought up to attend the ministry of Mr. G. Wright, the Baptist minister of that town. In his boyhood he was lively and full of spirit, and characterized by the various faults of most boys. His parents made a profession of religion, and sat under the ministry of Mr. Wright for years. Their lively and spirited son grew up fond of the gaieties and pleasures of the ungodly. Under the ministry, he would sometimes feel deeply, and seemed greatly impressed by the truths declared with faithfulness and power in his hearing. The impressions were not abiding, and proved of little real use to him. In the latter part of the year 1846, he absconded from home, and obtained a situation in London. Here, through excessive labour and a great natural impulsiveness of character, he suffered a serious illness, notwithstanding which he continued in a state of utter indifference to religion. He lived in opposition to God, and in intense dislike of the holiness of religion. He returned to the country, and soon recovered his wonted health and vigour. He lived for a time at Bungay, in Suffolk, and seemed at this time to have suffered considerable agitation of mind about religion. He returns to London, is attracted to the ministry of Mr. James Wells, by hearing that he was a most eccentric man; he went, hoping to have a good laugh, and the Lord gave him to be filled with sorrow. While Mr. Wells was preaching from 1 Peter ii. 24, he became convinced that he was a lost and ruined sinner. He began now to pray to God in deep penitence of spirit. His prayers were the prompting of the secret working of the Spirit of God in the soul. He continued to hear Mr. Wells with encouragement, but in the year 1849 found peace and a joyous freedom while perusing *The Earthen Vessel*. John Thwaites, Esq., was kind to him, and introduced him to a situation; and he was baptized by Mr. Wells on December 19th, 1849. He now returns in ill health to his native town. He commenced business in Beccles, but afterwards went to reside in Ipswich on a more extended scale. Here he was united to his much-loved wife, with whom he lived in the warmest love and union till the time of his decease. He was invited to Clare, and became the pastor of the church in that town. In the providence of God he next received an invitation to the pastorate at Soho Chapel, Oxford-street. Here he ministered in the word with much acceptance and usefulness. He died at Tolmer-square, Hampstead-road, early in the morning of the 23rd of June, 1864. He died in peace, and with a cheerful hope of a glorious immortality. He has left a loving wife and three children to mourn their loss. Our lamented friend was buried at Highgate Cemetery. Many ministers attended to express their esteem for the memory of the departed, and a large concourse of people.

PUBLICATIONS.

WEEKLY.

The Freeman. Fourpence. Stamped, Fivepence. J. Heaton and Son, 42, Paternoster-row.

ANNUAL.

Baptist Hand-book. Sixpence. J. Heaton and Son.

— *Year-book and Almanack.* Twopence. Paul, 1, Chapter House Court.

— *Almanack.* Twopence. Partridge and Co.

MONTHLY MAGAZINES.

Baptist Magazine. Sixpence. E. Stock, 62, Paternoster-row.

— *Reporter.* Threepence. J. Heaton and Son.

— *Messenger.* One Penny. Paul.

The Church. One Penny. J. Heaton and Son.

General Baptist Magazine. Fourpence. Simpkin and Co.

Primitive Church Magazine. Twopence. E. Stock, 62, Paternoster-row.

Earthen Vessel. Twopence. Stevenson.

Missionary Herald. One Penny. Fewtress and Co., and J. Heaton and Son.

Juvenile Missionary Herald. One Halfpenny. J. Heaton and Son.

THE ROYAL FAMILY OF GREAT BRITAIN.

QUEEN ALEXANDRINA VICTORIA, born 24th May, 1819, succeeded to the throne 20th June, 1837; married 10th February, 1840, to the late Francis Albert, Prince of Saxe-Coburg and Gotha. Issue: 1. Princess Victoria Adelaide (Princess Frederick William of Prussia), born Nov. 21st, 1840.— 2. Albert Edward, Prince of Wales, born Nov. 9th, 1841 (married to Princess Alexandra of Denmark, 1863).— 3. Princess Alice Maude Mary (Princess of Hesse Darmstadt), born April 25th, 1843.— 4. Prince Alfred Ernest Albert, born Aug. 6th, 1844.— 5. Princess Helena Augusta Victoria, born May 25th, 1846.— 6. Princess Louisa Caroline Alberta, born March 18th, 1848.— 7. Prince Arthur William Patrick Albert, born May 1st, 1850.— 8. Prince Leopold George Duncan Albert, born April 7th, 1853.— 9. Princess Beatrice Mary Victoria Feodora, born April 14th, 1857. George William Frederick Charles, Duke of Cambridge, cousin to the Queen, born 26th March, 1819. George Frederick Alexander, King of Hanover, cousin to the Queen, born May 27th, 1819. Princess Augusta Caroline of Cambridge (Duchess of Mecklenburgh-Strelitz), born 19th July, 1823. Princess Mary Adelaide of Cambridge, born 27th November, 1833.

REIGNING SOVEREIGNS, PRINCES, AND PRESIDENTS.

- Austria and Bohemia, Emperor, Francis-Joseph I., aged 34, accession Dec., 1848.
- Baden, Grand Duke, Frederick, aged 38, accession Sept., 1856.
- Bavaria, King, Ludwig, accession March, 1863.
- Belgium, King, Leop. I., aged 74, acc. July, 1831.
- Brazil, Emperor, Pedro II., aged 39, accession April, 1831.
- Brunswick, Duke, William, aged 58, accession April, 1831.
- China (a Regency), Emperor, aged 10, accession Aug., 1861.
- Denmark, King, Christian IX., accession 1863.
- Egypt, Pasha, Ismail Pasha, accession 1863.
- France, Emperor, Louis Napoleon, aged 56, accession Dec., 1852.
- Great Britain, Queen, Victoria I., aged 45, accession June, 1837.
- Greece, King, George I., aged 18, acc. June, 1863.
- Hanover, King, George V., aged 45, accession Nov., 1851.
- Hesse Cassel, Elector, Frederick Wm., aged 62, accession Nov., 1847.
- Hesse Darmstadt, Grand Duke, Louis III., aged 58, accession June, 1848.
- Holland, King, William III., aged 48, accession March, 1849.
- Homburg, Landgrave, Fred., aged 81, accession Sept., 1848.
- Italy (Sardinia, Naples, &c.), King, Victor Emanuel, aged 44, accession Mar., 1849, to Sardinia; Mar., 1861, took the title king of Italy, &c.
- Mecklenburg-Schwerin, Grand Duke, Frederik, aged 42, accession March, 1842.
- Mecklenburg-Strelitz, Grand Duke, Ferdinand William, aged 45, accession Sept., 1800.
- Nassau, Duke, Adolphus, aged 47, accession Aug., 1839.
- Papal States, Pope, Pius IX., aged 72, accession June, 1846.
- Persia, Shah, Nasser-ed-Dini, aged 35, accession 1848.
- Portugal, King, Louis, aged 26, accession Nov., 1861.
- Prussia, King, Frederick William V., aged 67, accession Jan., 1861.
- Russia, Emperor, Alexander II., aged 46, accession March, 1855.
- Saxo Coburg, Duke, Ernest II., aged 46, accession Jan., 1844.
- Saxe Meiningen, Duke, Bernard, aged 64, accession Dec., 1803.
- Saxe Weimar, Grand Duke, Charles, aged 46, accession July, 1853.
- Saxony, King, John I., aged 63, accession Ang., 1854.
- Spain, Queen, Isabella II., aged 34, accession Sept., 1833.
- Sweden and Norway, King, Charles XV., aged 38, accession Dec., 1859.
- Turkey, Sultan, Abdul Aziz, aged 34, accession June, 1861.
- United States, President, Abraham Lincoln, aged 56, elected March, 1861.
- Wirttemberg, King, Charles I., aged 41, accession June, 1864.

ECLIPSES IN 1865.

There will be four Eclipses during the year : two of the Sun, and two of the Moon.

April 11.—Partial Eclipse of the Moon. Begins at a quarter before 4 in the morning; the middle of the eclipse will be 38 min. past 4; and it ends at half-past 5.

April 25.—Total Eclipse of the Sun. It will be visible from the Great Southern Ocean, parts of South America, the Atlantic Ocean, and parts of Africa; and as a partial eclipse at the Cape of Good Hope.

October 4.—Partial Eclipse of the Moon. Will be visible in England, but only one-third part of the moon's diameter will be covered. Begins at 20 min. before 10 in the evening; ends at 19 min. before midnight.

October 19.—Eclipse of the Sun, which is annular at some places. It is only visible as a partial eclipse in England. Begins at London 12 min. after 4 in the afternoon; its greatest phase at 9 min. after 5; but the sun will set on this day at 56 min. past 4.

RATES OF POSTAGE, MONEY ORDERS, NEWSPAPERS, &c.

Inland Letters to any part of the United Kingdom, if not exceeding half an ounce, are charged . 1d.
 Exceeding half an ounce, but not exceeding 1 ounce 2d.
 „ 1 ounce „ „ 2 ounces 4d.
 „ 2 ounces „ „ 3 ounces 6d.

And so on, an additional twopenny for every additional ounce, or fraction of an ounce.

Unstamped letters are charged double postage on delivery.
 All letters should be clearly addressed in a plain hand. The stamp should stand above the address, to the right hand of the writer.

If coin be inclosed in a letter, the letter will be charged double the fee of a registered letter.

REGISTERED LETTERS.—Colonial letters, book-packets, &c., except those to Ascension, Vancouver's, British Columbia, and Labuan, may be registered upon payment in money of a fee of 6d. over and above the postage. Letters only can be registered to certain foreign countries, but in many cases only to the port of despatch. Inland letters are charged 4d.

Registered Letters for France, and Countries through France, except those sent in the closed Mails to India, &c., are charged a fee equal in all cases to the postage. To Russia, Poland, and Italy, 6d. in addition to 4d. for every ½ oz. or fraction thereof. Registered letters must be posted half an hour previous to ordinary letters.

Stamped **NEWSPAPERS**, from one Post Town to another within the United Kingdom, free, provided that they are folded with the Stamp outside, and posted within fifteen days of publication. India ½d Southampton, 2d. Newspapers to the Colonies, stamped or unstamped, 1d.; via any Foreign Country, 2d.

MONEY ORDERS are granted and paid at every Post Town in the United Kingdom :—3d. for sums not exceeding £2, and 6d. not exceeding £5, not exceeding £7 9d., and £10 ls. The Commission on Money Orders to the Colonies is fourfold these sums, and on Money Orders payable at Malta or Gibraltar, threefold.

Payment of an order must be obtained before the end of the second month, exclusive of the month the order was issued in, or a fresh commission must be paid; under any circumstances an order will

not be paid after twelve clear months. (Money Orders payable in the Colonies, including Malta and Gibraltar, must be presented for payment within six months after that of issue.)

In case of the miscarriage or loss of a Money Order, a duplicate is granted on a written application (with the necessary particulars, and inclosing the amount of a second commission in postage stamps) to the Comptroller of the Money Order Office of the kingdom where the original order was issued.

SAVINGS BANKS have now been established at most of the money order offices. Deposits are received daily, during the same hours as for Money Orders, from 1s. upwards, and upon every pound, yearly interest is given at the rate of £2 10s. per cent.

COLONIAL AND FOREIGN MAILS.—The Mails are made up for *Australia, New South Wales, New Zealand, Queensland, and Tasmania*, vid Southampton, 20th, Morn., 6d.; vid Marseilles, 26th, Even., 10d. *Belgium and Continent of Europe*, vid Belgium, daily. *Canada*, Thursday, Even., 6d.; Saturday, Even., vid United States, 8d. *Cape Coast Castle*, and *Sierra Leone*, 23rd, Even., 6d. *Cape of Good Hope*, 5th, Even., 1s. *Ceylon*, vid Marseilles, 10th and 26th, Even., 10d.; vid Southampton, 4th and 20th, Morn., 6d. *China*, vid Marseilles, 10th and 26th, Even., 1s. 4d.; vid Southampton, 4th and 20th, Morn., 1s. *Egypt and Malta*, vid Marseilles, 3rd, 10th, 18th, and 26th, Even., 6d. under ½ oz.; vid Southampton, 4th, 12th, 20th, and 27th, Morn., 6d. under ½ oz. *France and the Continent of Europe*, vid France, twice daily. *Gibraltar*, vid France, Morn. and Even., 6d. under ½ oz.; vid Southampton, 4th, 12th, 20th, and 27th, Morn., 6d. under ½ oz. *India*, vid Marseilles, 3rd, 10th, 18th, 26th, Even., 10d.; vid Southampton, 4th, 12th, 20th, and 27th, Morn., 6d.; (no Mails to Bombay or the North-West Provinces are forwarded on the 10th and 26th, or 4th and 20th). *Mauritius*, vid Southampton, 20th, Morn., 6d.; vid Marseilles, 26th, Even., 10d. *New Brunswick and Nova Scotia*, alt. Sat. Even., 6d.; vid United States, 8d. *Newfoundland and Prince Edward's Island*, alt. Sat. Even., 6d. *United States*, every Saturday evening and Wednesday morning, 1s. *Vancouver's Island and British Columbia*, every Sat., Even., 1s; vid St. Thomas and Panama, 2nd and 17th, Morn., 2s. 4d. *West Indies (British)*, 2nd and 17th, Morn., 1s.

REDUCTION OF POSTAGE ON LETTERS FOR THE NETHERLANDS.—A new postal convention has been concluded with the Netherlands, according to which the following alteration in the rates of postage on letters between the United Kingdom and the Netherlands, vid Belgium, will take place, when prepaid letters will be chargeable as follows:—Not exceeding ½ oz., 3d.; above ½ oz. and not exceeding 1 oz., 6d.; and so on, adding one rate for each additional half ounce, or fraction of half an ounce. When posted unpaid letters will be chargeable, on delivery, with one additional rate of 3d. each. The foregoing rates comprise both the British and foreign charges.

THE BOOK POST.—A Book, unstamped Newspaper (or stamped Newspaper more than fifteen days old), or any number of Books or Printed Letters from one Post Town to another, within the United Kingdom, in a cover open at the ends, and not exceeding two feet in length, not exceeding 4 oz. 1d.; not exceeding 8 oz. 2d.; not exceeding 16 oz. 4d.; and for every additional 8 oz. or fraction thereof, 2d. A Book-packet may contain any number of separate books or other publications (including printed letters, and printed matter of every kind); but no written letter is allowed in any case.

The privileges of the Book Post are now extended to the whole of the British Colonies and Settlements at the following rates:—To Ceylon, East Indies, Hong Kong, Labuan, Mauritius, New Zealand, New South Wales, Queensland, S. and W. Australia, Tasmania, and Victoria, (vid Southampton), 4 oz. 4d., 8 oz. 8d., 1 lb. 1s. 4d., 1½ lb. 2s., &c. The weight of each Packet to India, Queensland, or New South Wales, is limited to 3 lbs. To other places not exceeding 4 oz. 3d., 8 oz. 6d., 1 lb. 1s., 1½ lb. 1s. 6d., &c. Packets to any part of Cape Colony other than Cape Town, Port Elizabeth, or Mossel Bay, must be addressed to the care of some one at either of these places.

LEGAL INFORMATION.

REGISTRATION OF BIRTHS.—An infant should be registered within six weeks after birth. No fee is payable; but after 42 days a fee of 7s. 6d. is chargeable.

REGISTRATION OF DEATHS.—Notice should be given of deaths to the district registrar. Let this be done early, that the undertaker may have a certificate to give the minister who performs the funeral service.

In Scotland marriages must be registered within 3 days; births 21 days; and deaths 8 days.

VACCINATION ACT.—It is imperative by law that parents should have every child vaccinated within three calendar months after birth, either by the appointed public vaccinator, or by a legally qualified practitioner. If other than the parents are left in charge of the child, the vaccination must then be within four months of birth. If the child be not taken in eight days after vaccination to be examined by the medical practitioner in order to ascertain the result of the operation, parties not complying incur a penalty not exceeding 20s. The registrars of each district are required to send notices to the parents or guardians of children whose births they have registered, stating also the names and addresses of the public vaccinators, and the hours of attendance.

LANDLORD AND TENANT.—A yearly tenant must take care that he gives notice to quit his premises half a year before the time of the expiration of the current year of his tenancy. If by agreement, a quarter's notice is to be sufficient, such notice must always expire with the tenancy if that is yearly. If a landlord neglects to repair the premises, according to his covenant, the tenant may maintain an action against him; but such neglect does not absolve the tenant from payment of the rent.—A landlord can legally dispose of goods taken under a distress for rent, by appraisement, without putting them up by auction.—A landlord may take possession of the goods of his tenant's lodger which have been taken away under distress for rent; or may maintain an action for pound breach.

COUNTY COURTS.—The courts have jurisdiction for the recovery of debts, legacies, distributive shares of intestate's effects, and balances of partnership accounts. And in cases of breach of contract, taking or detaining goods, assault, trespass, and all other personal actions (excepting libel, slander, seduction, breach of promise of marriage, ejectment, and cases involving questions of title), to the amount of £20. Applications for summonses must be made fourteen days before every court-day at the office of the clerk.

STAMPS, DUTIES, &c.

RECEIPTS.—For sums of £2 or upwards 1d.

Persons receiving the money are compellable to pay the duty.

For every delivery-order for goods of the value of 40s. and upwards, lying in dock, wharf, or warehouse, 1d. Dock-warrant, 3d.

DRAFTS, BILLS, 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.	d.
Not exceeding	5	0	0	1		
£5, and not exceeding	10	0	0	2		
25	25	0	0	3		
50	50	0	0	6		
75	75	0	0	9		
100	100	0	0	1		
Exceeding						
500, and not exceeding	750				0	7
750	1,000				0	10
1,000	1,500				0	15
1,500	2,000				1	0
2,000	3,000				1	10
3,000	4,000				2	0

and 1s. for every £100 up to £500.

HOUSE DUTY.—Inhabited house, of the value of £20 or upwards 9d. in the £1.

If occupied as a farm-house by a tenant or farm-servant, or for purposes of business 6d. "

LIFE AND FIRE INSURANCES.

Policy of insurance made upon any life where the sum insured shall not exceed £25	s. d.	Above £500, and not above £1,000, then for every £100, and any fractional part of £100	s. d.
	0 3		1 0
Above £25, and not above £50; then for every £50, and any fractional part of £50	0 6	And where it shall exceed £1,000, for every £1,000, and any fractional part of £1,000	10 0
		Policy of assurance for loss or damage by fire	1 0

FIRE INSURANCES.

For every £100 insured for a year, or for any fractional part of £100 per annum 3s. 0d.

APPRENTICES' INDENTURES.

Where no money is given	2s. 6d.	For £100, and under £200	£6
Under £30	£1	200	12
For £30 and under £50	2	300	20
50	3	400	25
		500	

Indentures for sea-service and poor children are exempted.

DUTIES ON LEGACIES OF £20 AND UPWARDS.

To children or descendants, per Cent.	£1	Great uncle or aunt, or descendants per Ct.	£6
Brother or sister, or ditto	3	Any other person	10
Uncle or aunt, or ditto	5	Husbands and wives are exempt.	

STAMP DUTIES ON PATENTS FOR INVENTIONS.

	£	s.	d.		£	s.	d.
On petition for grant of letters-patent	5	0	0	On certificate of record of notice of objections	2	0	0
On certificate of record of notice to proceed	5	0	0	On certificate of every search and inspection	0	1	0
On warrant of law-officer for letters-patent	5	0	0	On certificate of entry of assignment or license	0	5	0
On the sealing of letters-patent	5	0	0	On certificate of assignment or license	0	5	0
On specification	5	0	0	On application for disclaimer	5	0	0
On the letters-patent, or a duplicate thereof, before the expiration of the third year	50	0	0	On caveat against disclaimer	2	0	0
On the letters-patent, or a duplicate thereof, before the expiration of the seventh year	100	0	0	On office copies of documents, for every ninety words	0	0	2

ADMISSIONS.

To act in any Court as Advocate	£50	To be Fellow of College of Physicians	25
To the degree of a Barrister-at-law in England or Ireland	50	To a Corporation in respect of privilege	1
As Attorney, Solicitor, or Proctor in England or Ireland	35	To ditto, any other ground	3
To act as Notary Public in England	30	To any Ecclesiastical Benefice in England or Ireland, according to the value of the same.	

PROPERTY AND INCOME TAX.

From April, 1864, to April, 1865, all incomes of £100 per annum, and not exceeding £200, are taxed at the rate of 6d. in the £ upon a proportion of the same: those of £200 and upwards, at 6d. in the pound.

Exemptions of Premiums from Income Tax.—Under a recent Act of Parliament, the premiums paid by a person for an Assurance on his own life, or on the life of his wife, or for a Deferred Annuity to his Widow, are declared free from Income-tax, provided such premiums do not exceed one-sixth of his returnable income.

LICENSES.

Hawkers and Pedlars trading on foot—for 6 months, £1; for 12 months, £2. With one beast of burden—for 6 months, £2; for 12 months, £4. Licensed hawkers may carry and sell tea and coffee under an excise license.—House Agent, £2.

PUBLIC BUSINESS.

- MARCH 1.—Assessors and auditors of boroughs to be elected.
 —25.—Overseers, poor-law guardians, and surveyors of roads, to be appointed on this day, or within fourteen days thereof.
 Nominations of poor-law guardians to be sent to the vestry clerk between the 16th and the 26th.
 APRIL 5.—The returns for making the assessment of direct taxes are delivered soon after this date.
 MAY.—The election of vestrymen and auditors under the "Metropolis Local Management Act" takes place during this month, at a time appointed by the vestry.
 JUNE 1.—Members of district boards to be elected.
 —20.—Overseers to publish notices to those qualified to vote for counties, to make claims.
 JULY.—High constables, during this month, to send precepts for a return before the 1st of September of a list of persons qualified to serve on juries.
 —19.—Assessed taxes and poor-rates due on 5th January must be paid on or before this day, by all electors of cities or boroughs, or they will be disqualified from voting.
 —20.—Last day for sending in claims for voting in counties.
 —30.—Overseers to make out lists of county and borough electors.
 AUG. 6 and 13.—Borough and county lists to be affixed to doors of churches and chapels.
 —25.—Last day for leaving with overseers objections to county and borough electors; and for service of objections on electors in counties or their tenants.—Last day to claim as borough electors.
 —29.—Overseers to send a list of electors and of objections to the high constable, and list of claimants and objections, and a copy of register of county voters, to the clerk of the peace.
 —31.—All taxes and rates payable on March 1st must be paid on or before this day by persons claiming to be enrolled as burgesses under the Municipal Corporations Act.
 SEPT. 1.—Town-clerks in boroughs to affix in public places the lists of claims and objections to free-men, from this day to the 15th.—Overseers to make out burgess' lists.
 —3 and 10.—Lists of objections to county electors to be published by this date, and claims and objections for borough lists to be affixed to church doors.
 —15.—Between this day and October 31, registration courts are to be held by the revising barrister. Claims of persons omitted in the burgess' lists, and objections to persons inserted, to be given to the town-clerk in writing on or before this day: notice of the objection also to be given to the person objected to.
 Oct. 1.—An open court to revise the burgess' lists under Municipal Reform Act, to be held some time between the 1st and 15th of October—three clear days' notice being given.
 Nov. 1.—Councillors of boroughs to be elected.
 —9.—Mayor and aldermen ditto.

USEFUL ADVICE.

MARKETING.—Nearly every article of common use may be advantageously purchased in large quantities. A daily supply is a daily waste; the running to and from the street-door to the chandler's shop, the purchase of an ounce of one thing, or a quarter of a pound of another, are the signs of a want of management. Grocery, candles, soap, and other articles of that class, should be obtained regularly in quantities from respectable tradesmen; and not only may you have many pleasant additions to your table by adopting the system of such purchases, but you will, upon the whole, have more and pay less; be free of the worry of sending out continually for small supplies, and have at hand a stock to meet emergencies. A little prudent care will enable many families to act on this principle.

AIRING ROOMS.—It is a common mistake to open only the lower part of the windows of an apartment; whereas, if the upper part also were opened, the object would be more speedily accomplished. As the air in an apartment is generally heated to a higher temperature than the external air, either by the heat supplied by the human body, or by lamps, candles, or fires, it is rendered lighter than the external air, and consequently the external air will rush in at all openings at the lower part of the room, while the warmer and lighter air passes out at the higher openings. A current of warm air from the room is generally rushing up the flue of the chimney, if the flue be open, even though there should be no fire lighted in the stove—hence the unwholesomeness of using chimney-boards.

TO RENDER LINEN GARMENTS FIRE-PROOF.—Of all preservatives of linen garments against flame, sulphate of ammonia is the cheapest and best. A solution containing seven per cent. of crystallized salt, or six and two-tenths per cent. of anhydrous salt, is a perfect preservative. It does not offer the resistance to the iron that other salts do, as only a comparative small preparation of it is used; neither does it change the colour or texture of the fabric upon which it is employed.

THE VALUE OF SOAPSUDS.—A tubfull of strong soapsuds is worth as much, as a fertilizer, as a wheelbarrow of good manure. Now, every bucket of soapsuds should be thrown where it will not be lost. The garden is a good and convenient place in which to dispose of it; but the roots of grapevines, young trees, or anything of the sort, will do as well.

TO CLEAR VEGETABLES OF INSECTS BEFORE COOKING.—Make a strong brine of one pound and a half of salt to a gallon of water; into this place the vegetables (with the stalk ends uppermost) for two or three hours; this will destroy all the insects that cluster in the leaves, and they will fall out and sink to the bottom of the water.

HERBS FOR DRYING.—The best state in which mint, balm, thyme, sage, and other medicinal herbs can be gathered for drying, to preserve for winter use, is just as their flowers are opening. At that period of growth they are found to contain more of the essential oil, on which their flavours depend, than at any other time.

TO KEEP APPLES.—Gather them dry and put them with clean straw, or clean chaff, into casks; cover them up close, and put them into a cool dry cellar. Fruit will keep good a twelvemonth in this manner, if it is not bruised in the gathering, by being roughly handled, or carelessly thrown into the basket.

TO GROW WATERCRESS.—Watercress may be grown by taking the plants in balls of mud from their natural situation, and setting them in running water. The cultivation of this wholesome plant should be encouraged.

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