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THE
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AN
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AND
CHRONICLE OF THE CHURCHES.

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THE
BAPTIST MESSENGER,
AND
CHRONICLE OF THE CHURCHES.



A COMPREHENSIVE BENEDICTION.*

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

"Now our Lord Jesus Christ Himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work."—2 THESS. II. 16, 17.

ALL through his epistles Paul is continually expressing his best wishes for the friends to whom he writes. The Christian should be a well-wisher to all men. No cursing should ever come out of his mouth, but his lips should always distil with blessings even upon his enemies, and much more upon his friends. Brethren in Christ Jesus, it should be a part of our religion to be desiring the best of blessings for our fellow-men. As the high priest of old blessed the people, so should those whom God has made to be priests and kings unto Himself—(a privilege that pertains to all saints!)—exercise the function of blessing the people by desiring good things for them.

The blessing invoked in the text is very comprehensive; but although there is much to crave, there is much more to acknowledge with gratitude. Blessings already secured in covenant are the foundation of a rich expectancy for the supply of all our present need. We may reasonably hope that God will do in the future what He has done in the past. Hence the apostle very plainly speaks of what God the Father and our Lord Jesus Christ have already bestowed, and then he couples therewith the kindest wishes as to the future of his friends at Thessalonica.

We shall this evening, with as much brevity as possible, *first speak on that part of the text which contains two positive facts*; and then upon that part of it which expresses two holy desires.

I. The former verse contains A VERY CLEAR STATEMENT OF THE POSITIVE FACTS.

Paul, speaking of the believers who lived at Thessalonica, says of them—"Now our Lord Jesus Christ Himself, and God, even our Father, *hath loved us, and hath given us everlasting consolation and good hope through grace.*" From this, we gather that every true believer, every man who rests upon Christ, and is saved through the power of the Holy Spirit, is, first of all, at the present moment, the object of the love of God and of Christ Jesus. He "*hath loved us.*" So, my friends, Paul does not speak of God as of some great one who was far away, but he says of Him—"He hath loved us." He does not talk of Him as though we were strangers to Him, and He a stranger to us, but he says—"He hath loved us." Concerning this matter he does not speak in doubt, with a hope and a fear mingled, but he speaks positively—"Our Lord Jesus Christ Himself, and

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God, even our Father, who *hath* loved us." He is quite sure of it. He is certain that these people to whom he is writing, and all believers, were the objects of divine love. Will you turn that over in your mind, making a personal application of it to-night? If you, dear friends, are now trusting in Christ Jesus, God loves you! That He should think of you is something; that He should pity you is more; that He should bear with you, and have patience with you, is no small thing. But think of God's loving you! That infinite Being whom the heaven of heavens cannot contain, whose years are eternal, whose existence knows no limit nor shadow of a change, He loves you! and yet you are, as compared with Him, like nothing, yea, less than nothing and vanity. Could you conceive of an angel loving an emmet? Could you suppose one of those tall cherubs of whom Milton speaks, "whose staff might make a mast of some tall admiral," being in love with the gnat which dances in the sunbeam? It were a wonderful condescension for these august spirits to love such insignificant creatures, and yet it would only be one creature loving another creature, and between the creature and the creature the distance cannot be so great as between the Creator and the created one. That God, eternal, infinite, almighty "I AM," should actually condescend to love us who, of existence, are but as worms, and of duration, are but things of yesterday, and are gone—oh "'tis strange, 'tis passing strange, 'tis wonderful!" It exceeds marvel; it does not, thank God, exceed belief. But were it not that He Himself has revealed it, we might have good cause enough to suppose it to be impossible that the Lord Jesus Christ, and God, even our Father, should love us.

Being spoken of in the past tense, I infer that the love which God has for believers is *no novelty*. He did not commence to love them yesterday. "He hath loved us." Brethren, we believe that as many as have been called by grace have been the objects of a love that never knew a beginning. Long before the stars were lit, or the sun's refulgent ray had pierced through primeval shade, the heart of Deity had fixed itself upon the chosen. The prescient eye of God had seen them when as yet they were not, and in his book all their members were written, which in continuance were fashioned, when as yet there were none of them. They were not merely fore-known, but they were fore-loved; they were the favourites of his heart, the dear ones of his choice. He "hath loved us." Fly back as far as you will, till time is gone, and creation is not, and God dwells alone. It is still true, even then, of every believer, that "God, even our Father, hath loved us." Is it not marvellous that we should have been the objects of a love so constant; for as there never was any beginning, so there never has been a period in which that love of God has grown dim towards its objects. The river of love has gone flowing on in one undiminished stream even until now. "He hath loved us." He loved us when our father Adam plunged us into the ruins of the fall. He loved us when He spake the first promise at the gate of Eden, that the seed of the woman should bruise the serpent's head. He loved us all through prophetic days, when He was writing the book of love upon which our delighted eyes were afterwards to gaze. He loved us when He sent his Son, his only Son, to live our life, and to die our death. He loved us when He exalted that Son of his to his own right hand, and in his person exalted us there too, and made us to sit in heavenly places together with Him. He loved us when we were little ones, hanging in the weakness of infancy, upon our mother's breasts. He loved us when, in the follies of our youth, we seemed determined to destroy ourselves, while He was determined that we should be saved. He loved us when we loved not Him. He drew us with the cords of love, and with the hands of a man, and now even at this day, we can each of us look up and say, "My Father! Abba Father! Thou art mine, and towards Thee I feel the spirit of adoption." Yes, we can say this; we can look back all down our past lives, and right beyond

that into the past eternity, and we can thank Him that we can call Him, "God even our Father, who hath loved us."

Now, my dear brothers and sisters in Christ, you must not be satisfied unless you can speak about God's love to you in the same positive terms as those which were used by the Apostle Paul. Never rest contented if you do not know that God loves you. Give no sleep to your eyes, nor slumber to your eye-lids to-night until, by a living faith, you have been able to read your title clear to the love of God. It may be you have lost the sensible presence of that love; then ask grace to fear until you find it again. You may be saved, and yet you may not be happy, but you ought never to be content unless you are certain that you are saved, and then such certainty will infallibly bring you peace and joy. If now your full assurance has departed, and your faith is under a cloud, come and knock again at mercy's door, and knock at the posts thereof, looking up at the Crucified One; turn your tearful eye to Calvary, trusting afresh Him whose wounds must give you healing, and in the crimson lines of whose agonies you must read your acceptance. Go there, I say, and be not content till you can say with Paul—"The Lord Jesus Christ, and God, even our Father, who hath loved us." This is the first positive fact which is here mentioned.

There is another fact which is equally positive—*And hath given an everlasting consolation and good hope through grace.* It is equally certain that God has given his people the double blessing of "everlasting consolation and good hope through grace." What a delightful blessing this is, "everlasting consolation!" "Consolation." There is music in the word. Barnabas was called "the son of consolation;" nay, it is the name of a greater than Barnabas, for the Lord Jesus is called "the consolation of Israel." But God is said to have given this blessing to his people in a special form. "*Everlasting consolation.*" A man goes to work to make money, and after toiling hard for it he gets it, and it is a consolation to him, but it is not an "everlasting consolation," for he may spend or he may lose all his money; he may invest it in some company (limited or unlimited), and very soon find it vanish; or he may be compelled by death to leave it; it cannot be, at the best, more than a temporary consolation. A man toils hard for knowledge; he acquires it; he becomes eminent; his name is famous. This is a consolation to him for all his toil, but it cannot last long, for when he comes to feel the headache, or the heartache, his degrees and his fame cannot cheer him; or when his soul becomes a prey to despondency he may turn over many a learned tome before he will find a cure for melancholy. His consolation is but frail and fickle, it will only serve to cheer him at intermittent seasons; it is not "everlasting consolation." But I venture to say that through the consolation which God gives to his people they are unsurpassed for their endurance. They can stand all tests—the shock of trial, the bursting out of passion, the lapse of years; nay, they can even stand the passage to eternity, for God has given to his people "everlasting consolation."

What is this "everlasting consolation?" It includes a sense of pardoned sin. A Christian man, when his heart is right, knows that God has pardoned his sins, that He has cast them behind his back, and that they will never be mentioned against him again. He has received in his heart the witness of the Spirit that his iniquities are put away like a cloud, and his transgressions like a thick cloud. Well, if sin be pardoned, is not that a consolation? Yes, and an everlasting consolation, too—one that will do to live with, and will do to die with, and that will do to rise again with. Oh joy! my sins are pardoned! now do what Thou wilt with me, my God; if my sins are put away, Thou hast given me everlasting consolation. It gives an abiding sense of acceptance in Christ. The Christian knows that God looks upon him as if he were Christ, and inasmuch as God put Christ into his place, and punished Christ Jesus for his si

He now puts the believer in Christ's place, and rewards that believer with his love as if he had been obedient unto death, just as Christ was. Now, it is a sweet thing to know that God accepts us, and to be able to sing with Hart—

"With my Saviour's garments on,
Holy as the Holy One;"

and this is a consolation which is abiding; it is, in fact, everlasting. Now let sickness come, and have we not seen hundreds of believers as happy in the weakness of disease as they would have been in the strength of hale and blooming health? Let death come, and have not these ears often heard the songs of dying saints as they have rejoiced because the love of God was shod abroad in their hearts by the Holy Ghost. Yes, a sense of acceptance in the Beloved is an everlasting consolation. Moreover, the Christian has a conviction of his security. God has promised to save those who trust in Christ; the Christian does trust in Christ, and he believes that God will be as good as his word, and will save him. He feels, therefore, that whatever may occur in providence, whatever onslaughts there may be of inward corruption, or of outward temptation, he is safe by virtue of his union to Christ, and is not this a source of consolation? Why, some men might freely give their eyes to know that they are saved. It were a cheap bargain for men to enter into life halt or maimed, if they did but enter into life. The Christian knows that he is secure; beneath the shield of the divine omnipotence he laughs at the rage of hell, feeling that no fiery dart can ever pierce that sacred buckler. This everlasting consolation—have you got it? Have you got it? If you have not, begin to question whether you know what true religion means. God, even our Father, hath given unto us everlasting consolation. Do you find that your losses make you wretched? Do bereavements in the family make you murmur and complain? Are you never happy? Does not joy come into your spirit? Do you hang your head always like a bulrush? Have you no peace, no sacred mirth? Do the bells of your heart never ring? Do the harp-strings of your soul never send out the music of grateful praise? Then gravely question whether you can be a child of God, for concerning the children of God it is written—"He hath given unto us everlasting consolation." I am sure there are many here who, if they were to speak from experience, would say—"Well, we are very poor, but we are rich in faith, and faith makes us rich; we have not anything to spare, and yet surely goodness and mercy hath followed us all the days of our life; we are sick in body, and yet our afflictions are so sanctified that we rejoice in deep distress; we have to be ridiculed and slandered by mankind, but we rejoice if we are counted worthy to suffer anything for Christ's sake; yes, He has given to us abundant consolation." John Bunyan says that the man who wears the herb "heart's-ease" in his bosom need not envy a king, and that is a plant which the Christian always wears in his button-hole, or if he does not always wear it there, it is his own fault, for God gives it to him. "He hath given unto us everlasting, unchanging, unfading, inexhaustible fountains of consolation."

Another thing which God has given us, is "*good hope through grace*"—"a hope," a "good hope," and a "good hope through grace." A hope. What is that? What is the Christian's hope? It is a hope that he shall be preserved in this life by God's love and kindness; a hope that when he comes to die—for die he must, if the Lord come not—he shall have all-sufficient grace to be able to play the man in the last solemn article. He has the hope that after death his soul, out-soaring sun, and moon, and stars, shall enter into the realm of spirits, and be with Christ. He believes that the day shall come when his very body, though it has become worm's-meat, shall be quickened, called by the trump of the archangel from its bed of dust, and from its silent sleeping-place. He believes that those bones shall live again, and that then his soul will come from heaven

into his body, and that when the Lord Jesus shall stand at the latter day upon the earth, in his flesh he shall see God.

“These eyes shall see Him in that day—
The God who died for me;
And all my rising foes shall say—
‘Lord, who is like to Thee!’”

This is the Christian's hope, that, body and soul united, he shall then live, world without end, in the perfection of enjoyment, that he shall have all spiritual joys in communion with Christ, and all joys that shall be suitable to his new and spiritual body as he shall walk the golden streets, and for ever praise the love which brought him into an existence of perfect bliss. This is the Christian's hope, and consequently the thought of death does not alarm him; rather, he expects it; as the toil-worn labourer does not dread the eventide when he shall put off his dusty robes, but longs for the night that he may rest in his bed, so the Christian, when he is in his right mind—

“Longs for evening to undress,
That he may rest with God.”

He is willing to put off the cumbrous clay of his body, and commit it to the purifying earth, that he may, as a disembodied spirit, depart to be with Christ, which is far better, expecting that afterwards, body and soul together shall be for ever gratified with Christ. This is the hope, and it is a good hope. It is good for what it brings us, but it is specially good for what it is grounded upon. The reason why the Christian expects this eternal happiness is because God has promised it to him, and has given him an earnest of it. He has got heaven inside his heart now; that is to say, he has within him the beginning of that life which shall make heavenly life. He has the bud which, when full-blown, shall come into the fruit. In the olden times, when men bought estates, it was customary for the seller to give to the purchaser a tuft of grass and a leaf from one of the trees on the land, signifying that the purchaser then had what was called *seisin* of the property, and these things were proofs that the property belonged to the man. And when God gives true faith in Christ, and enables a soul to have peace with God through the precious blood, this is the earnest of heaven, a foretaste, and a true witness that heaven is ours; and I trust there are many of us who know this, and feel comforted by it. We have a good hope because it is founded upon God's promise, upon the witness of the Spirit within that we are born of God. And it is said to be a “good hope through grace.” Ah! friends, there is no good hope except “through grace.” You cannot have a good hope through merit. If anybody expects to have a good hope through baptism he is very much mistaken. Baptism is simply the testimony of a good conscience towards God; it cannot give any hope. If we were to build our foundations in baptism, confirmation, the Lord's Supper, or anything of the kind, we should be sad losers, for there is nothing in all these things put together to make a Christian's hope. And we must not build our hopes on our prayers, or our tears, or anything that we can do, for if so, it will be a sandy foundation, and, when the time of trial comes, will give way under us. But to have a good hope through grace—such a hope as this—that I, a poor, unworthy sinner, have been invited by God to put my trust in Him, and am promised that if I do so I shall be saved in Christ Jesus—I do trust, and therefore if God has promised truly, I shall be saved—is not this, my brethren, the top and bottom of the hope, that Jesus Christ came into the world to save sinners; and it is written that whosoever believeth on Him shall not perish, but have everlasting life? You do believe in Him, and therefore you can say that you do possess eternal life. I do declare solemnly that whenever I have at any time begun to say in my own mind—“I shall be saved, for I have preached the gospel, I have experienced such and such enjoyments, I have drawn near to God in secret prayer”—whenever I have said that, I have soon found the whole of it

blown away from me, and have been led to see that if I had not something infinitely better than all that put together to trust to, I should be resting on a broken reed. But oh! to come just as one came at first, with our early confessions—

“ Nothing in my hands I bring,
Simply to thy cross I cling;
Naked, look to Thee for dress;
Helpless, come to Thee for grace;
Black, I to the fountain fly,
Wash me, Saviour, or I die!”

this, indeed, is to have a “good hope through grace.”

Now, let us take these two statements, look at them again, and then fold them up among our choicest treasures. The one statement is that God hath loved us. Oh! Christian friends, do try to drink into that! Do not be satisfied to simply hear the words repeated, but get them right into your very spirits, “The Lord Jesus Christ Himself, and God, even our Father, hath loved us.” Oh! ye angels, ye have not in heaven a greater joy than this, to know that He hath loved us. The other statement is—“And hath given us everlasting consolation.” We cannot be without consolation, then. Whatever your trouble may be, my dear friend, though you may have lost your dearest one, though your property may have melted as the snow-flake melts into the sea, yet God gives to you eternal consolation, and, whatever you may have to fear as to the future, you have a hope that is broader than your fears.

“ This is the hope, the blissful hope,
The hope by Jesus given:
The hope when days and years are past,
We all shall meet in heaven.”

As I turned this text over, I could not but pity those who have no hope, no good hope through grace. When I opened my letters this afternoon, on coming back from Liverpool, the first one I opened was one to tell me of the death of one with whom I spent a very happy day about a fortnight ago—Mr. —, of —. He seemed to me to be in perfect health when I spoke to him then, but now he is gone, gone to his eternal rest! Then the next letter I opened came from the deacon of a church in Devonshire, to say that one of our students who was settled there as a minister, had been suddenly taken ill, and had just died—the letter being written an hour afterwards. I did not like to open any other letters, for fear I should hear of somebody else being gone, but I could only think—“Well, both of these have served their generation; they have fallen asleep, and it is well.” I could only look forward with hope to the day when somebody would read just such a letter about me, and could only trust that they might be able to say of me what I could say of these—“Blessed are the dead who die in the Lord.” But what a sad thing is it to live in this world and to have no hope! It were better not to live at all than to live without a good hope. I do not really know how some of you manage to live. I know you have your troubles, troubles at home and troubles in business, and I cannot make out how you manage to put up with this poor existence without the hope of a better, for “if in this life only we had hope, we should be of all men most miserable.” Knowing what we do know about a future state, if we had not a good hope about it, we really could wish that we never had been born, and we sometimes wonder how some of you can be so easy and so careless about the unknown state when you, perhaps, know that you will soon be in that state, and know that if that is not a better one than this, it will be a very poor matter to you to have had an existence at all. Oh, “Seek ye the Lord while He may be found; call ye upon Him while He is near.” A good hope can be had through grace, and grace is free; grace is free even to the chief of sinners. If we come to God on the footing of grace, He will never cast us out. Oh! that we might all have this infinite treasure of a “good hope through grace.”

II. But I must now only spend two or three minutes upon the second part of the subject, in which we have TWO GOOD WISHES—TWO HOLY DESIRES.

The first part of the text has told us what God has given us; the second part tells us what we ought to desire God to give us. Here are two blessings asked—“Comfort your hearts, and establish you in every good word and work.”

I pray God for those who are about to be baptized, and also for you who have long made a profession of your faith, that you may get the first blessing, namely, *comfort*. May God comfort you! It is a bad case when a Christian is not happy, when he is not full of comfort. I know it is treated by some people as though it were a very insignificant matter whether the Christian is happy or not, but I am sure it is an exceedingly important matter that he should have comfort. A wretched, miserable Christian is, to a great extent, an injury to the Church, and a dishonour to the cross of Christ, for worldly people will pick out such an one as a sample, and say—“That is your religion!” Now genuine godliness gives peace and joy. In its first beginning, when a man is under a sense of sin, it does make him wretched to feel his sin; but when the soul is obedient to the command of Christ, and trusts in Him, it gives him joy and peace. “The fruits of the Spirit *are* joy and peace,” and for a Christian not to have these “fruits of the Spirit” is to libel Christianity. Oh! when one’s heart is sad, it is not always best to show it. “Thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not unto men to fast.” Even if thou have some sorrow at heart, yet tell it not at once to thy neighbour, who may have quite enough of trial to bear without having thine. Do, Christian, seek to get the comfort of which the apostle here speaks! “Comfort your hearts.” Is there ever a position into which you and I can be cast where there is no comfort for us in these promises? There is a key in God’s Word to open all the locks of trouble in Doubting Castle. If we will but turn over the sacred page, we shall find there a word exactly adapted to our case. Want comfort, Christian? How can you, while there is a mercy-seat to go to, one whose ear is always open to receive your petition and to hear your trouble? Want for comfort when you can pray? Surely it must be neglect of prayer that makes your burdens so heavy. Comfort! How can you be without it while your Saviour lives? If Jesus Christ still bears your name upon his heart, that should be enough for you. Comfort! Is it not really a comfort to think that the Father Himself loveth you? My Father who is in heaven knows my wants; ought not that to cheer me? Midst darkest shades if I feel that He is with me—nay, even in the valley of the shadow of death, if his rod and his staff comfort me—what have I to fear? Yes, friends, you have abundant ground for comfort; be not content unless you enjoy that comfort. May God, even your Father, put you and keep you in a comfortable frame of mind!

I would say to young Christians here, especially, do not imagine that as soon as you become believers in Christ you are to cast away those cheerful looks and those bright eyes. God forbid! If you were happy before, be far happier now. You need not have levity; that is to be avoided, and the pleasure which consists in sin should be no pleasure to you, but now your joy should be deeper as it is purer; it should be more lively as it is more sound.

“The men of grace have found
 Glory begun below;
 Celestial fruits on earthly ground,
 From faith and hope do grow.
 Then let our songs abound,
 And every tear be dry;
 We’re marching through Immanuel’s land,
 To fairer worlds on high.”

“*And establish you in every good word and work.*” These are the two forms of establishment—in good doctrine and in good practice. When a Christian receives good words, the devil would like to drive them from him, and to drive him from them. It is one of the masterpieces of Satan to try

to spoil our faith. If he can lead us to believe falsely, he will the more easily lead us to act falsely. Now, may God "establish you in every good word." You cannot help noticing, if you look upon the spiritual horizon just now, how like it is to what the natural horizon was the other night. It is said that there were thousands of shooting-stars visible within an hour, and I might almost say that if you look out into the Christian world, you can see thousands of shooting-stars within a minute. I do not know what new error we shall have within the next four-and-twenty hours. There are some people who are so fond of novelties, that they have advanced pretty nearly every form of error that our poor imagination can conceive of, and yet they seem to be studious to make fresh ones. We hear of "isms" and "ites" of all sorts, and old-fashioned truths which we thought never would have been doubted are now-a-days contested. An age of great religious activity is pretty sure to be also an age in which error is active, and therefore it is the more desirable that we should pray for believers that they should be established in every good word. I should like you who are members of this church not only to believe the truth, but to know why you believe it, and then to be so sure and certain of it that you cannot be shaken from it. I would have you be—not like the dry leaves in autumn, which are carried away by the first wind because they have lost their vitality, but like the green leaves in spring, which will bear the March winds, and cannot be torn off because their sap is growing in them, and they are fresh and vigorous. I would that you were always able to give a reason for the hope that is in you with meekness and fear. The faith which we hold has been handed down to us by martyr-hands all along the ages—not through the corrupt church of Rome, but down along the line of martyrs and confessors who have sealed their testimony with their blood, and that testimony is with us till this day. Search God's Word, and if we teach you anything which is inconsistent with it, then reject us as we would have you reject all false teachers. If we set before you anything which is of our making and which is not of God's making, cast it to the dogs, and have none of it; but if it be God's truth, be established in it. Garner it in your soul, hold it fast as dear life, and never let it go. Believe that the truth as it is in Jesus is worth the blood which martyrs have shed in its defence, and will be worth all that it can possibly cost you in the holding of it. May you be established in every good word. Not in some good words, but "in every good word." Believe all the truth. Alas! for many Christians, they only believe one truth or so. One man gets a hold of the doctrine of predestination, and he is like a child with a doll; it is all the world to him. Another man gets a hold of the doctrine of human responsibility, and he looks at it as Luther says, "like a cow at a new gate, he stands staring at that, and can see nothing beyond it." But I would have you see all the truth, and be always ready to receive anything that God has revealed. These excessively orthodox people are only so orthodox by putting their eyes out and refusing to see all parts of God's truth. But be ye steadfast in every good word.

Whatsoever He hath said unto you, do it; and whatsoever He hath bidden you, do, for the desire invoked in this benediction is that you may be established in every good *work* as well as in every good word. Alas! there are some Christians who like the word very well, though they do not like the work, but except our godliness extends to our daily conversation, it is not godliness at all. May you, brethren, be established in every good work. May there be the good work of holiness in all the relationships of life. May you be the best of sons, the best of daughters, the best of parents, the best of husbands, the best of wives, the best of masters, the best of servants. Wherever your lot may be cast, may you be established in every good work in the relationships of life. Then in the Christian church may you work in prayer, may you work in teaching, may you work according to the ability which God has given you, and may you be established in it. If there be any work which

you have not yet attempted, but to which you are called, may you have grace to enter upon it, and, once engaged in it, may you never take your hand from the plough till you have finished, like a hireling, your day. Oh! beloved, I can pray this prayer for my heart for every one of you. May you who have served the Master for years be still kept serving Him. Oh! may none of you turn your backs in the day of battle. May you be faithful unto death, and so obtain the great reward. May the grace which has helped you forward hitherto impel you onward till your hairs are grey, and until you throw yourselves back upon the couch of death to sleep with God. May you be established! Every Christian ought to be a member of the established Church. I do not mean the church which is established by the English law, but the church which is established by God. Oh! to be established by grace; to be established by knowing what we believe, by practising it, and by being established in that practice! These good wishes I leave with you; may you inherit them!

But, recollect, we must first come to Christ, or these good wishes will be wishes only. We must first trust the Saviour, or else these blessings can never be ours. May grace bring us to Jesus, and keep us at his feet, and grace shall have the praise for ever and ever.

Essays and Papers on Religious Subjects.

THE NEW YEAR.

BY THE REV. R. BAYLY.

"Ye have not passed this way heretofore."—
JOSHUA iii. 4.

A WORD or two will suffice to explain the connection in which these words are found, and the use which is to be made of them in this paper. The children of Israel had completed their forty years' wandering in the wilderness. Moses was dead, and the leadership of the people had passed from his hand into Joshua's. They were now on the eve of a totally new epoch in their history, for whilst behind them there lay the tortuous path of trial along which God had led them: a short time hence they were to tread in triumph the goodly land of promise. Between them and it the Jordan sped its course, and the words we have quoted occur in the directions which the officers gave to the people for the crossing of that river. So much for the history: now for the application. In the good providence of God we have been brought to the commencement of another year, and just what was said to the Israelites as they stood by Jordan and in prospect of new scenes through which they were about to pass may be said to us as we stand on the margin of this new path in life's journey, "Ye have not passed

this way heretofore." Permit the writer then to suggest some considerations which may help to prepare you for what this coming year may disclose.

We can look back on the past, and the faculty of memory enables us to recall the different incidents of which it was composed, but we have no faculty which can penetrate the future and bring home to our consciousness what may transpire there. At the commencement of each period in life—infancy, youth, manhood—and at the commencement of the smaller sections into which life is divided—years, months, days—there hangs a veil which we cannot lift, and on which the finger of God writes, "Ye have not passed this way heretofore." This is as true of a single day as it is of an age, for "we know not what a day may bring forth." It is strange that we should ever forget this fact, but we should be guilty of more than common thoughtlessness if we were to forget it when God brings us to the threshold of a new year. In this respect January is more suggestive than June or August. Let us then enter upon this new path in life's journey with a profound consciousness of our entire ignorance of the experiences through which it may lead us. This is not a gloomy aspect in which to look at the year 1867. The providence

which has so arranged our life that we are ever being brought by "a way that we know not," is a wise and beneficent one. Here, at any rate, ignorance is bliss. What if the womb of providence were open to our inspection. Who, with the recollection of the past, would wish to explore its mysteries? If we had known at the beginning of last year what 1866 would bring with it, would it have enhanced our happiness, or made our step more elastic and our heart more buoyant than through God's mercy they were? There can be but one answer to the question, and that answer should strengthen our acquiescence in the providence which thus hides the future from our gaze. We start upon life's journey in a state of helpless infancy, and in that helpless infancy are foreshadowed the ignorance and dependence and struggles of the after life. Happy are the men who, ever conscious of their weakness, hang upon the divine arm and trust the divine wisdom.

Ignorant as we are of the coming year, there are some things which may be predicted of it with certainty. It will be marked by changes. Could the circumstances in which we were placed last January be mapped out and compared with our present circumstances, what a picture would be presented of the mutability of earthly affairs. Neither the path beneath our feet, nor the sky above us, is exactly what it was; the one is more or less smooth, the other more or less bright than it was twelve months since. Next January will require an altogether new map. The hand of time will rearrange the whole; not a single wheel in the machinery of life will remain stationary. There will be alterations in our temporal circumstances, and such, perhaps, as will make good the text, "Ye have not passed this way heretofore." For some of us prosperity may be in store, the sun which has been veiled so long may be breaking through the clouds; whilst to others adversity may be coming—that grim monster, who, with the tools of perplexity and want, destroys the fabric of human happiness. Existing relationships will be broken up. None of these are secured against the ravages of time, and the destructiveness of death. They must pass through the ordeal of change. What evidences of this fact have we had during the past twelve months? It may be that this present year will still more forcibly

and more feelingly illustrate it. Church affairs will present new phases and develop new forms. Old members will die, and young ones too, and others will be "baptized for the dead," so that the ranks of God's army may be repaired and the battle continued against sin and Satan. In the prospect of these changes, some pleasing and some painful, Christians may well congratulate each other that their God changes not. If all other foundations fail us, He remains firm: if all other friends leave us, He never forsakes; if all other hearts were to grow cold and callous, his mighty heart would still brood over us with a divine compassion and an almighty love. And having this confidence we can afford to face the future, dark and dangerous though it be, with a calm brow and a quiet heart; for the darkness is not so dense as to hide our Father's face, nor the danger so great as to neutralize our Father's power. With our hand in his we shall be competent to thread its valleys and climb its hills, and pass along its precipices, strong in the assurance that He is leading us "by a right way to a city of habitation." Come what may, nothing can harm those who have God for their companion.

It will be well for those of us who have "put on the harness" to remember that whatever the coming year may bring that is new to us, it will certainly bring the old enemies. The World, the Flesh, and the Devil, will still be in league against us. These never die with the old year, but having kept it may be a merry Christmas—let us hope it has not been at our expense—brace themselves up for renewed and increased effort. But although these enemies are old, their stratagems are often new, and in this sense it may be true that the path along which we are about to be led is one that we "have not passed heretofore." Perhaps, my brother, the year 1867 is destined to be the most important epoch in your spiritual history. Perhaps the old foes with whom you have often wrestled in deadly conflict, are about to marshal their forces for a more vigorous onslaught upon the dominions of your faith and hope; it may be that they will succeed in carrying some of the outposts, and will threaten the citadel itself. In other words, perhaps by new efforts on the part of your old depravity, sins which have hitherto only entered the

heart, may be forced out into the life; a new uprising of sinful thought and feeling may burn its way out into words and deeds. If you are a wise and cautious Christian, you will remember the possibility of all this, and conscious of the "deceitfulness of sin," will watch and pray lest you "enter into temptation." Or it may be that like the Israelites you will discover in this new path on which you are entering the Achan, whose presence in your camp has made you powerless to do the good you would. If so, then whatever the accursed thing may be, whether pride or passion, cast it from you; for doing this you will inaugurate a happier and a holier life. There are some readers to whom I wish I could say in another sense, "Ye have not passed this way heretofore." If you call to mind the history of these Israelites, you will remember that up to the time when the officers addressed these words to the people, they were strangers to war and victory. The *Promised land* could only be gained by *conquest*. And so it came to pass that the way which they had not passed "heretofore," but on which they were now entering, was one which lay through scenes of strife and carnage. I would that it were even so with some of you. For many years you have been wandering in the wilderness, sounding no war trumpet against sin, rallying round no banner of the Cross. My brother, thou canst never reach the promised land in that fashion. Here is a way thou hast not passed, one which leads to conflict with sin, and brings the soul into direct antagonism with its enemies—one which leads over their mangled corpses to the peace and joy of a better life—wilt thou tread this path my brother? God help thee to begin to-day.

This coming year may be our last! And if it should be, how very appropriate has been the text chosen for our new year's motto, "Ye have not passed this way heretofore." We have not been without warning. Into many of our families death has entered, taking away from us objects of hope and love. Their vacant place should make us more than sad, it should make us serious, leading us to think not only of them, but also of ourselves, and God, and eternity; for our turn to die will come. This next year there will be another hillock raised in yonder cemetery, another stone erected, and on that stou-

will be written—which of your names, dear readers, shall I put? It is quite probable that some one who reads these lines will die in 1867. Who will it be? God only knows. To Him then let each one of us go with the prayer upon our lips, "Lord make me to know mine end, and the measure of my days what it is, that I may know how frail I am."

Scarboro.

PROMISES, PRAYERS, AND PRECEPTS FOR THE NEW YEAR.

BY T. W. MEDHURST.

BETWEEN the *promises, prayers, and precepts* of God's word, there is the closest harmony. It will prove to be a profitable, reasonable, and acceptable service, if the believer in Jesus is led to "search the Scriptures," that he may trace this harmony. In Exod. iii. 12, God promises, "certainly I will be with thee;" let the Christian take this precious promise to the throne of grace, and pray, in the language of the two disciples, who were journeying to the "village called Emmaus," "Abide with us" (Luke xxiv. 29); then let him hear the voice of Jesus giving him the precept, "Abide with me." Thus he will find his faith greatly strengthened: for as he prays for the abiding presence of Jesus, he will know that he is pleading according to the will of God revealed in the promise, and be enabled to yield obedience to the precept, which exhorts him to abide in Christ.

In Heb. xiii. 5, the adorable Lord Jesus has given us the exceeding great and precious promise, "I will never leave thee, nor forsake thee." That promise warrants us to pray, in the words of David, "O God, forsake me not" (Ps. lxxi. 18), and reminds us of our Master's gracious precept, "Follow me" (Matt. iv. 19). The promise of Jesus to his followers is absolute. It asks for nothing in them as a condition of its fulfilment, but engages Jesus to perform what He has said. In pleading this promise we can draw near with boldness, knowing that He is faithful that promised, and that He will supply us with all grace needed to enable us to follow Him wheresoever He may be pleased to lead.

What an encouraging promise is that recorded in Deut. xxxiii. 25, "As thy days, so shall thy strength be." How

that promise emboldens us to pray to our Father in heaven, "Give us this day our daily bread" (Matt. vi. 11); and having such a promise, and having in faith prayed such a prayer, how prepared do we become to obey the precept which enjoins that we "Be not weary in well doing" (2 Thess. ii. 13). What need is there for weariness in well doing, when our Father gives us daily strength, by giving us daily bread?

In Jer. l. 20, God promises in absolute terms, "I will pardon whom I reserve." The convicted and trembling transgressor, as he remembers the free grace promised, is enabled and encouraged to pray in the words of the penitent publican, "God be merciful to me a sinner" (Luke xviii. 13). The pardoned sinner is prepared to attend to the precept, "Abstain from all appearance of evil" (1 Thess. v. 22). Because God had promised to pardon, I am encouraged to pray for pardon, and because I am pardoned, I am enabled to perform the precept which enjoins me to separate myself from all evil, even though it be but evil in appearance.

Sometimes believers in Jesus are tempted by Satan to doubt their final security. They read the precept but fear that it is too hard for them to fulfil. Let them at such times recall to memory the promise recorded in Ps. cxxi. 4, "Beloved, he that keepeth Israel shall neither slumber nor sleep;" and as they are thus reminded that the Lord is their keeper, they shall see a striking suitability in the prayer of the Psalmist, "Hold thou me up, and I shall be safe" (Ps. cxix. 117). In the strength of the promise, and in answer to the prayer, they shall then undauntedly obey the precept, which speaks to them, saying, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. iv. 23). They see at once they are able to keep themselves, because God has promised that He will keep them, and they know that their prayer shall be answered.

Are we cast down, and is our heart full of sorrow? God has given us a promise, prayer, and precept, to meet our case. In Isa. lxxv. 14, He has promised, "Behold my servants shall sing for joy of heart." Is it so? Has God thus spoken? Then let us plead the promise and pray, "Lord, lift Thou up the light of thy

countenance upon us" (Ps. iv. 6). When that prayer is granted, we shall at once obey the precept, "Rejoice in the Lord always" (Phil. iv. 4). Only as believers walk in the light of God's countenance can they rejoice.

We desire to see Jesus—to see Him as He is, without a cloud between. We shall have our desire; for the promise runs thus, "Thine eyes shall see the King in his beauty" (Isa. xxxiii. 17). This promise is sure to all who form a part of the bride of Christ; and pray without ceasing, "I beseech thee, show me thy glory" (Exod. xxxiii. 18). Then pleading the promise as we pray the prayer, we shall be prepared to perform the precept, "Arise ye, and depart; for this is not your rest" (Micah ii. 10). Thus the prayer, the promise, and the precept are seen to be in harmony. Desiring the speedy fulfilment of the promise which assures us that we shall see Jesus as the crowned King, we unceasingly pray that Jesus would manifest Himself according to his promise, and learn day by day to lift up our eyes from off all earthly objects, knowing that our rest is in and with Jesus.

A consciousness of weakness frequently keeps God's children from attempting work for God. Alas! too often that consciousness of weakness is the offspring of unbelief. If we remembered what God has promised, if we pleaded God's promise in prayer, if we believingly trusted in God to fulfil what He has spoken, we should "attempt great things for God," and then we should "expect great things from God." To all his spiritual Israel, God has given this promise, "Fear thou not; for I am with thee: be not dismayed; for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of thy righteousness" (Isa. xli. 10). Beloved, seeing we have such a promise, let us lay it before our Father who is in heaven, and pray with the "woman of Canaan," when she worshipped Jesus, saying, "Lord help me" (Matt. xv. 25). Then, rising from our knees, let us go forth strong to labour, not in our own strength, but obeying the precept which bids us, "Trust in Him at all times" (Ps. lxxii. 8). It is thus that every Christian should be a worker for Christ.

We are expecting, that during this new year, there will be a great revival of spiritual religion, and that many sinners will be converted unto God. We anticipate this, because God has promised, "I will increase them with men like a flock" (Ezek. xxxvi. 37). We look with eager eyes for the fulfilment of that promise, because it has been laid upon the hearts of God's people to come together for the purpose of praying, "O Lord, revive thy work" (Hab. iii. 2); and God has connected the fulfilment of the promise with prayer: for "thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock." Thus we find there is a blessed harmony between the promise and the prayer. God promises to do what He has constrained his people to pray for. The instrumentality which God will own and bless for the fulfilment of his promise in answer to his people's united prayer, is in strict conformity with the precept in Mark xvi. 15, "Preach the gospel to every creature." Let the gospel be earnestly and plainly preached "to every creature," and we shall soon see that it has lost none of its ancient power. The surest and speediest way to preach ritualism down is to preach up Christ's gospel.

God has promised, "My name shall be great among the Gentiles" (Mal. i. 11). We will pray, "Awake, awake, put on strength, O arm of the Lord" (Isa. li. 9), and "Ye that make mention of the Lord, keep not silence" (Isa. lxii. 6), then shall Zion's righteousness go forth as brightness, and Jerusalem's salvation as a lamp that burneth. Strong in our God, we nerve ourselves afresh for the conflict against error, and go forth cheerfully to labour for his name's sake. O Lord, go Thou with us, and give us a year of blessing.

Is my reader saved? If he be not, let me say one word to him before I lay down my pen. My friend, there is salvation in Christ for sinners. If thou feelest and knowest thyself to be a sinner, go at once to Jesus, and He will in no wise cast thee out. Go to Jesus at once; for if thou tarriest, "thou knowest not what a day may bring forth" (Prov. xxvii. 1). Now is the accepted time. To-day is the day of salvation. Thou hast delayed long enough, delay no longer. "Boast not thy-

self of to-morrow:" for to-morrow thou mayest never see.

Then "escape to yonder mountain;
Come to Jesus, watch and pray;
Christ invites you to the fountain;
Come and wash your sins away."

Glasgow.

DANGER AND DELIVERANCE.

BY REV. G. D. EVANS.

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness."—2 Cor. xii. 7—9.

EXTRAORDINARY revelations are enjoyed only for a very short time. Partaking as they do of the miraculous, God only allows them to remain long enough for the accomplishment of his purposes. Indeed, if He allowed them to remain longer, the tendency would be evil, for, with our present imperfections, we should reckon ourselves above the common rank of men, and cherish the idea that we were constituted differently from others, because He had given us special manifestations of Himself. Take the case of the disciples who had enjoyed a sight of the Saviour's transfiguration. They had beheld with his glory the brightness of the heavenly visitants, and as they stood gazing on the scene the rapture overpowered them, till, as spokesman for the whole company, Peter cried, "Lord, let us build here three tabernacles, one for Thee, and one for Moses, and one for Elias." They would rather not descend to the common concerns of life again, and we can hardly wonder at the wish to dwell continually in such blest companionship, or to be taken thence to dwell for ever with their Lord. I have little doubt but such feelings took possession of the apostle's mind when caught up into the third heaven; but in either case the glory was only transient, and the vision for an appointed season. Our life may not be made up all of raptures. There is a valley where the multitudes are gathered, and amongst whom we must labour, as well as a mountain top where the crowd cometh not, and upon whose summit we may sometimes stand. Could we always dwell in the pure unclouded light of heavenly revelation, it would be

but little change for us to enter heaven itself, and its very joys would be less exalted than they will be after a life of suffering and toil. But a rapture, although not always to be enjoyed, is constantly to be remembered. Peter, in his old age, had a vivid recollection of the scenes of brightness he had witnessed in his earlier days; and Paul, through fourteen years of toil, still remembered the unutterable delight which so long before he was privileged to realize. For these fourteen years Paul appears never to have mentioned the circumstance to any living soul, and I believe he never would have mentioned it but for the after scenes of his life, whereby God taught him that those saints who enjoy much of God's manifestations may expect also to endure many trials. "Lest I should be exalted above measure . . . there was given to me a thorn in the flesh," etc. Notice here—

I. A MERCIFUL AFFLICTION. Each verse furnishes us with one of our divisions. Here we have an account of the affliction, and the wherefore of its being sent. See then—

1. *The believer's danger.* Paul, in the former chapter, has enumerated his trials; but he points not to these as sources of danger, they rather tended to keep his soul rightly balanced in the ways of God; but when that special revelation was given his feet were in danger, and he well nigh stumbled. So, believer, thy greatest danger will often be found in the bosom of thy greatest mercy. The serpent will lurk in the folds of thy richest garment, and thy sorrows shall spring from thy choicest privileges. You are in the greatest danger when God has set you upon the loftiest pinnacle, or when your feet are planted upon the hill-top, to reach which you have accomplished many feats of daring. Yes, mother, in the babe that nestles in your bosom, and smiles with angel calmness in your face; yes, merchant, in your rapidly-increasing business, by which your coffers are becoming filled with gold; yes, worker, in that toil by which you are made the instrument of winning souls to Christ; yes, brother, even in the rich communings that elevate the soul towards heaven may lurk a danger all unseen, but which striking into thy soul a viperous poison, shall destroy thy gladness and blast thine hopes. But what was the especial danger hinted at here? The apostle describes it when he

says, "Lest I should be exalted above measure." It was pride of gifts, or grace, or privilege. Here, too, is our need of watchfulness. God, mayhap, has made us successful, and, like the seventy who returned to Jesus, instead of laying our trophies at his feet, we exclaim, "Lord, even the devils are subject unto us." We shall have to meet the glance of the eye of Christ, as He bids us rejoice, not because the devils are subject unto us, but rather because our names are written in heaven. So, if we are glorying in the possession of privileges, He will tell us that, unless we are glorying in the cross of Christ, all is in vain, for spiritual pride is as vile a thing in the sight of God as the most unspiritual pride in the heart of the greatest sinner. See here, then, thy danger, brother. Be on thy guard every moment. Look well to the joints as well as to the brightness of thine armour, for just the little spot that catches and reflects back the brightest beams of the morning sun, may be the place into which the arrow of the adversary may glide. Let us, then, watch and pray; yea, more, let him who cannot see in himself the tendency to this particular sin feel the greater need to watch and guard carefully against it. Notice—

2. *The Father's care.* God exercised a watchful, loving care over the apostle, but the tokens of this care came to him in a strangely singular manner. He sent him "a thorn in the flesh," which appears to have been given to elevate and purify his faith. The two expressions used indicate that this trial was a heavier one than usual. There is little need for us to ask the question, what this thorn in the flesh consisted of? Some suppose it to have been an inward disease, others the headache, some a paralytic disorder: Tertullian thinks it was an earache, while Rosenmuller believes it was gout in the head. All we know is, that it was some violent affliction brought by the hand of Satan, but sent by God. Probably the expression, a messenger of Satan, refers rather to false teachers who had crept into the church at Corinth, and who, by disturbing the peace of the members and striving to overturn the work of God, depressed the spirit of the apostle. Rest assured then, Christian, God will take some means of humbling you, if his mercies have lifted up your hearts above Himself, and it is a token of his highest love when He thus afflicts.

"Bastards may escape the rod
 Sunk in sensual vain delight,
 But a true born child of God
 Must not, would not, if he might."

Yet learn that not a trial comes to thee
 but from his love. Satan may buffet, the
 thorn in the flesh may tear, the fire may
 consume, or the waters drown, they are all
 in God's hand; and "He doth not afflict
 willingly, nor grieve the children of men
 for nought." When Satan attacks us, He
 brings the arrow, and

"Not a single shaft can hit
 Till the God of love sees fit."

II. PRAYER APPARENTLY UNANSWERED.

The trials of Paul drove him to the mercye-
 sent in prayer. "For this thing I besought
 the Lord thrice, that it might depart from
 me." We might have expected such a
 favoured servant to receive an immediate
 answer, and to be instantly released from
 his afflictions, and yet we find that, although
 the prayer partook of all the proper ele-
 ments of supplication, his trials were still
 spared to him. Let us look at the prayer
 itself.

1. *It was offered for a right thing.* It
 is as legitimate for a tried saint to ask for
 the removal of his afflictions as for the
 forgiveness of his sins. There are some
 who bear their trials with stoical indiffer-
 ence, comforting themselves with the
 thought, "Verily we are 'appointed there-
 unto,' we cannot alter the ways of pro-
 vidence or change the divine purposes." Such
 conduct is a sin against our Father who
 is the hearer and answerer of prayer, and
 who has said, "Call upon Me in the day
 of trouble and I will answer thee, and
 thou shalt glorify Me;" it is a sin against
 our own bodies or spirits, to whichever
 the trial may relate, for we are bound to
 keep them in the fittest state for wor-
 shipping and glorifying God; and it brings
 dishonour upon the Divine Majesty, who
 is ready and waiting to deliver. There is
 not a trial we bear but we may seek its
 removal according to the will of God.

2. *It was offered in a right way.* He
 "besought the Lord thrice." There was
earnestness. The word "besought" implies
 that of a pleading suppliant. He laid his
 case before God, not coldly but with a
 prostration of his spirit before the divine
 glory. Some of us, instead of going to
 Jesus as we would to an earthly king,
 with petition after petition, for the life of
 a prisoner whom we desired should be re-

leased from death, go as we would for
 something which little concerned us
 whether we obtained it or not. I would
 that in our prayers we would copy the
 more earnest pleadings of men on behalf
 of their fellows, and leaving all cold for-
 malisms to those who like to use them,
 remember "The kingdom of heaven
 suffereth violence, and the violent take it
 by force." Then we find *continuance.* He
 was not satisfied with praying once, but
 thrice "he besought the Lord." This may
 indicate either an indefinite number of
 prayers, or three special occasions when he
 set apart a special time for pleading with
 God. I am inclined to believe in the
 latter. But he continued on, not yielding
 to the pressure of a first refusal, but going
 again and again as necessity was displayed.
 And yet he was left without receiving that
 for which he prayed. Clouds may con-
 tinue to hang, and afflictions to press, even
 though our prayers are offered for a right
 thing and in a right way. Again,

3. *It was offered after the model of the
 prayer of Christ.* The prayer seems to
 be an echo of the Gethsemane petition,
 "Father, if it be possible let this cup pas-
 from Me." Both were praying to be re-
 leased from their afflictions. Both cried to
 the Father three separate times, and
 with both of them this appears to have
 been the limit, and they ceased to pray
 when they discovered the Father's will. I
 do not say we are never to ask more than
 three separate times for the same blessing.
 There are many seasons when a voice rings
 clearly in our ears, "Go again seven times,"
 and there are some blessings that we know
 God is willing to grant, for which we are
 bound to plead until we receive them.
 But when we seek deliverance from trials
 we must wisely limit our prayers, and
 when God removes them not, submit to
 Him who is wiser than ourselves, and who
 by these dispensations is continually saying
 to us, "Should it be according to thy
 mind?"

III. CONSOLATION RICHLY AFFORDED.

Although the prayer was unanswered ac-
 cording to the apostolic mind, God taught
 his servant the very useful lesson that He
 can make up to us in other ways what He
 seems to refuse to bestow in answer to our
 prayers. He consoled the apostle's heart
 by giving him to see—

1. *The sufficiency of his own grace.*
 The trial was not withdrawn, but he had

grace given him manfully to bear it. Oh, if we could but realize the full force of those words, "My grace is sufficient for thee." SUFFICIENT. We often talk of God "all-sufficient." So He is. There are resources in his bosom for every trial we have to bear. There is power in his grace to sustain us beneath every burden pressing us down. When we rest on Him we are sustained by an arm that never weakens, when we apply to Him we go to a resource that never fails. He says to us, "Let the trial still weigh heavily upon your spirits, 'My grace is sufficient for thee.'" God's grace will do one of two things: it will either help us to forget our troubles in the sweetness of the divine fulness and the plenitude of the divine blessing; or, while bearing our trials and having them fully in view, will assist us to rest so quietly and patiently in our Father's love as to face them bravely and overcome them manfully, and it is just as kind in God to give us grace to bear as altogether to remove the trial. He consoled the apostle yet again by showing him

2. *The manner of his dealing.* God told him that it was but his usual method to strengthen in weakness and to make manifest in that weakness the perfection of his own almightiness. "My strength is made perfect in weakness." Even classic writers, untutored in the dealings of God, have used expressions conveying the idea that strength is made known most fully in man's weakness. One of them says, "We are best when we are weak," while another testifies that "Calamity is the occasion of virtue;" but the apostle takes a loftier stand-point when he represents God as manifesting his strength most fully to his weakest creatures. Thus He brings us down on purpose that opportunity may be given for the manifestation of his own power. Here is the full development of that sustaining might that we have only feebly realized before. Well, this year may be to you and to me a year of trials, of thorns, of messengers of Satan. Let our own weakness in such seasons ever drive us to the throne of grace. If our prayers do not bring the expected, let us be sure they will bring the needed, blessing; when God does not answer our prayers in our own way, let us believe He has something better in reserve; and when we feel ourselves most feeble, oh then let us rest satisfied that Christ's strength shall be

most fully known, and we shall learn to sing—

"I can do all things or can bear
All sufferings if my Lord be there;
Sweet pleasures mingle with the pains,
While his left hand my head sustains."

Lambeth.

THE BAPTISTS AND MODERN RITUALISM.

BY THE REV. J. PERKINS.

CONFESSEDLY the times in which we live present an aspect calculated to awaken great concern in the minds of all who believe that religion is a spiritual thing, and that "the go-pel is the power of God unto salvation, because therein the righteousness of God is revealed from faith to faith." For Romanism and Ritualism are taught, more or less openly, by an increasing number of the Episcopal clergy, who owe their position and means of teaching error to the public funds afforded them by the people of England. Ritualism is becoming fashionable, and increasingly acceptable to a certain class of minds. And thus Romanism is spreading. It occupies a very different position in our country from what it once did. The intense hatred and fear of it, burnt into the very soul of the English nation by the persecutions of Mary, are passing away. Men become familiarized with it, then favourable to it. The evil is great, and increasing daily. Even a dignitary of the Establishment acknowledges to my friend, the Rev. W. Robinson, of Cambridge, that Ritualism is more to be dreaded than Rationalism, for men cannot do long without some religion, but in a false one they may rest and be deluded. Formalism is more dangerous than infidelity.

To meet this evil, our church members and our Sunday-school teachers should be well prepared. And there are two simple principles of the New Testament, clear and undeniable, which will overthrow the foundations of Sacramentalism, and leave it nothing to rest upon. And it is well to have a weapon at hand; to have a principle, scriptural, intelligible, and undeniable, to be stated in a few words, ready to be applied to the overthrow of error.

1. The power of the gospel, its saving efficacy, lies in its divine truth, as God's method of salvation revealed to man, as "good news" from God to man. The power is in the simple message, the "faith-

ful saying," and not in the person who delivers it. There is therefore no room for a priest. The gospel needs no authorized lips to announce it. It can receive no additional authority or efficacy from any man. It comes with precisely the same power from a layman as from a clergyman, from a child as from a priest. The power unto salvation is in the message, not in the messenger. And the message will be the same, coming from the lips of a Sunday scholar to her dying, ungodly father, as from the lips of the Archbishop of Canterbury. By this scriptural principle the whole system, the entire theory of a priesthood is swept away at once. The divine method of salvation needs no human priesthood; it allows none. It may be right and wise, as a matter of order, to set apart men to give themselves wholly to the ministry, but the message will have precisely the same power, the same adaptation, the same intrinsic divine efficacy from the lips of any unordained man. We simply want the message faithfully and exactly delivered, the message itself being the power of God unto salvation, and a priest is a superfluous and needless personage. "Who then is Paul, and who is Apollos, but ministers by whom ye believed."

2. Again, the means by which the power of the gospel, the saving influence of the message, becomes efficacious in any individual case is simply and solely by believing it. Believe, and thou shalt be saved. Sacraments, therefore, have no place in our salvation, no part or influence in the great change. As we do not need the priest, neither do we need his sacraments. Believe the message, the record which God hath given of his Son, and you will be saved, without baptism, and without the Lord's Supper. Disbelieve, and all the baptisms and masses in the world will not save you. He that believeth not shall be damned, even if he died with the sacrament on his lips. To give the sacrament any place in man's salvation, any power or tendency to effect it, is antagonistic to the New Testament doctrine of salvation by faith in Christ Jesus, and is perilous to the souls of men.

The simple rites of the New Testament, the two ordinances instituted by Christ, have their place, but that place is not in procuring or causing our salvation. They come *after* salvation, not *before* it. They

only come into play in connection with our church life. Suppose a man to live and die on a desert island, like Robinson Crusoe. He may have a New Testament, or he may be led to Christ by the special work of the Holy Spirit. He has no need to be baptized, or to receive the Lord's Supper at all. He may be saved, and will be saved without them. But if there should be two or three believers to meet together in the name of Christ, then the obligation and duty of the ordinances of religion come into force. He believes, and is baptized, for with the mouth confession is made unto salvation. He puts on Christ openly, for there are other witnesses. And the unity of the believers is expressed by the one bread and the one cup of which they partake, and they show forth the Lord's death till He come. Christian ordinances are only for Christian men. They have no place, or meaning, or use, except in connection with those who have already been saved without them. The great difference between the gospel of God and the devices of man is this: man begins without, with external rites, bodily exercises, so works from without, inward, and would thus make men Christians. God begins within, in the man, makes a man a Christian by his Spirit and his truth; makes the tree good first, that the fruit may be good. Man begins with sacraments, looks to them as channels to convey grace, as the sources or causes of spiritual life. God begins by renewing the man in the spirit of his mind, uniting him by faith to the living vine, as a living branch, then the ordinances of baptism and the Lord's Supper come afterwards, as the natural, and fitting, and beautiful expression of the divine life already existing within. Sacraments are not the source of Christian life, but its subsequent and external expression. By the aid of the two simple and scriptural principles laid down in this paper, the pretensions of a priesthood, and the superstitious influences claimed for the sacraments, are exposed and refuted. As Baptists, holding this scriptural view of the relation of Christian ordinances to the Christian life, we occupy vantage ground in the controversies of the present day. We place these ordinances where the apostles evidently placed them, after salvation, as the expression of a faith and a life already existing; and not before salvation, as preparatory or necessary to it

any way. God has thus given us a banner to be displayed in the interests of his truth, in the very centre and rallying point of the conflict. We may be a small, and not a popular body; but with our scriptural position in reference to the

special errors of the day, we seem called upon especially to stand in the breach. May we be like the men of Issachar, who had understanding of the times, to know what Israel ought to do.

Bridgewaters.

Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

ANNIE'S NEW YEAR.

"A HAPPY New Year to you, Miss Annie, and many of them." Annie wished she could remember how many persons expressed this wish for her. A little sister crept into her arms before it was light and lisped it; a mother gave it as an accompaniment to her morning kiss; her grandfather laid his hand on her head, and said it so solemnly that she thought of Jacob blessing his sons: even the milkman and the butcher's boy said it as if they really felt it; and her little Sunday-school class stood at the door with the same words on their lips and blushing faces, while the old people at whose houses she was a regular and beloved visitor, came up through the snow, leaning on their sticks, to falter out the same familiar but always pleasant words.

"If wishes can make it so," said smiling Annie, "this will certainly be the very happiest year of my life."

There was a new year's meeting of the church to which Annie belonged. Tea-meetings are generally cheerful and happy. If we are troubled with fits of anger, or complainings, or fretfulness, we cannot do better than go to a tea-meeting and have it all taken out of us, which can certainly be done in about half an hour. Perhaps there were none of these disagreeable people at Annie's table, for from the very first there was nothing but peace there, and she has often said since, "That was a tea-meeting I shall never forget."

And she had reason to say so, for in the evening she was informed that a number of women who attended a mothers' meeting would be present for a certain purpose. Annie was in the habit of meeting with these mothers every week. For, although

she knew nothing of the sorrows and joys of maternity, she was well skilled in the very useful, too much neglected, art of reading.

"She reads like the real thing," one of them used to say; "she makes it as plain as if we saw it with our own eyes;" and she could not have given, nor Annie have received, higher praise. That they appreciated this was shown at the new year's meeting, for the mothers had contributed their pence and bought a handsome writing-desk, which they begged her acceptance of, with their wishes that she might have a very happy new year.

This present had been managed, as all of the kind should be, quite privately. So she was very much astonished and so overcome, that she had no words in which to express her thanks. She would have been altogether at a loss but for the kindness of a young co-pastor, who had been engaged for a time among them. He replied for her, and made the present all the more precious by a few well-chosen words. It was a happy meeting. It is always a pleasant thing to feel that our little services are appreciated. It is likely to contribute greatly to our new year's pleasures that we have made some one else happy during the old year. Was it this that made Annie's walk home so joyous, or was it the presence of the young minister who accompanied her? He also uttered the old wish as he left her, with the clear stars shining overhead, he held both her hands in his and looked earnestly in her face, where the rising colour might be seen. "God bless you," he said, "and give you a very happy new year." Did she understand what was in his tone as he spoke? Perhaps she did,

for she said, "I know it will be a happy new year to me." Her prayer that night was a psalm of praise, she felt so certain of happiness. There was everything to make her happy, especially this now fullest cup of joy, which she could dimly see approaching her lips.

The next day, the second of the new year, came in with a smile, for the sun shone as it does in early spring. Annie was full of glad and truthful thoughts, and she prepared to go down through the new year with glad unfeared feet.

But a letter came by that morning's post. How little we know "what a day may bring forth." We fancy we can see before us, but the day brings many an unforeseen circumstance, and leads us to conclusions that we could not have counted upon. And this is especially the case when we receive the morning's budget of letters. What news of joy or sorrow they contain it is quite impossible to foretell. We have, perhaps, grown wise with years, and know what it is to open our letters with trembling fingers and falling heart. This is rarely the case with the young. Perhaps they are more excited about post-time than any other part of the day, and they seize the little white messengers with no misgivings about the contents.

There was a letter for Annie on this second day of January, and its contents were none of the pleasantest. It was an invitation from an aged aunt. The letter stated that she was feeble and lonely, and thought it would be pleasant to have a young companion who would cheer her and make her home happier and brighter for her presence.

I suppose this could not be other than an unpleasant suggestion to poor Annie. It would not be a very congenial home for her as she well knew. Her aunt might be kind to her, but there were no young spirits to commune with her, no glad, bright faces to look back her own smiles; while her own home was full of love, and youth, and harmony. Besides that, there were her mother and her class, and her visiting, and perhaps, above all, the commencement of a story whose continued chapters she would pine to hear.

"I don't see that it is my duty to go, mamma," she said.

And her mother only replied, "Do not decide hastily, take time to be sure which way your duty lies."

From that time Annie could not get away from a picture which she saw wherever she went. It was a solitary childless widow, with silver hairs, sitting in a lonely house, with no companionship but her sad thoughts of the past, and no friends but the memory of the dear dead ones who had long ago passed away from her. Annie tried to put this picture from her, and to think only of her happy home and the light which encompassed it. But it was no use; her duty lay, as it not seldom does, along the less pleasant path.

Annie wrote the next day to say she would come and do her best to clear away the gloom from the home of her aunt. But when she said good-bye to her dear ones, she could not help saying, "This after all will not be a happy new year to me."

And Annie was like too many more of her brothers and sisters. It is so easy to be glad and trustful when the sun shines and everything is to our mind, but at the first drop of rain, the first disappointment, we give up and say, "Ah, there's nothing but trouble for me."

Annie reproached herself very much for her unwillingness and repinings as soon as she reached the home of her aunt. The invalid was watching for her at the window, and herself opened the door and welcomed her. Indeed, she held our Annie in her arms so closely, and blessed her so earnestly for coming, that that young lady began to feel rather ashamed.

"It is indeed good of you to come," she said, "and I love you already so much that I am sure you will make me happy. It shows that there is something in Christianity when its professors are willing to give up their pleasure for others' happiness, hoping for nothing again."

Annie found the cosiest little room ready for her, with a bright fire and everything that could conduce to her comfort. The room was well furnished with good books; and, indeed, that her tastes had been cared for and consulted, was evident in every arrangement.

Before she left her room, Annie knelt by the side of the little white bed and prayed for forgiveness for her murmuring, and strength to perform her tasks, whatever they might be, successfully and well.

That very evening she saw in which direction her work would lie.

"I have heard all about you, Annie," said her aunt, "from a friend; and it has rejoiced me greatly that you have united yourself with the Lord's people, and are living to his service. But I cannot help feeling a little sad that you have outstripped me in the race—in the journey of life you have just started, while I have nearly run my course. And yet you have found 'the pearl of great price,' while I have been searching in vain for it all my life. You must teach me, my child, and try, by God's help, to lead me out of the darkness 'into his marvellous light.'"

"Oh, aunt," said Annie, "indeed I will pray to be made a blessing to you, if Jesus will help me, but I am so weak and know so little of the blessedness."

"We will learn the lesson together, Annie," said her aunt; "surely He will teach us both; you in your spring and I in my winter will learn to live in the bright summer of his love."

So Annie saw her new work and loved it. Her aunt soon grew so attached to her that she could not be without her; and she could not feel other than happy in the conviction that she was making another happy. Every morning and evening she read to her aunt words from the holy Book that were most fitted to the state of her mind. They were comforting words—words that were full of peace, and that told in glowing language of the tenderness of the ever-patient Saviour. Sometimes it was a Psalm—the 91st or the 23rd—sometimes a chapter of Isaiah, always some good words, for what are any of them but good? And at last the blessed light broke into the invalid's mind. Her searchings were at an end; her cry, "Oh, that I knew where I might find Him," was answered. She looked with open eyes, and lo! He whom she had sought with tears stood by her side with his strong words, "I will sustain thee. Be of good comfort, I will never leave thee nor forsake thee." But this happened, as it does sometimes, almost by miracle.

"Annie, will you pray with me to-

night?" And Annie, always before afraid of the sound of her own voice, said, "O Lord, let us feel that Thou only art with us, and that we may speak to Thee in our hearts' whisper. Let us not feel that we have to send our thoughts a long way off to reach Thee, but may we know that Thou art here by our side, close to us, nearer even than we are to each other." That prayer was answered. The veil was rent, and it was as if the King and the suppliant were face to face.

"After this," said Annie, "it cannot be other than a happy year to me." God had blessed her, and made her a blessing beyond what she had dared to hope.

Need it be said that there was very sweet communion between the old and the young believer. There were no lonely hours, and yet perhaps the aunt, ever thoughtful for Annie's happiness, feared there might be, for it was through her instrumentality that the young minister from Annie's home was settled over the church of which she became a member.

There is always joy in hearing the Word of Life from beloved lips. Annie's heart was full as she saw that human love made him only the more earnestly desirous of winning souls to the sweetness of divine love.

Perhaps it was because of the new year's day's wishes, but more likely because of the wishes that were prayers, that Annie certainly found this year incomparably the happiest of her life. She found that usefulness is not confined to place, and that *God will certainly send joy where He sends duty.*

If our dear young friends are ever placed in circumstances similar to those of Annie, where two paths lie before them—a rough one with the finger-post "To duty," and a smooth one with the finger-post "To pleasure," let them take the rough one, and be assured that it will grow wider and sunnier, and more pleasant, till it reaches the very gate of the Golden City.

And, dear young readers, God give to each of you A VERY HAPPY NEW YEAR.

Reviews.

A Biblical and Theological Dictionary. With numerous wood engravings. By SAMUEL GREEN. London: Elliot Stock. Sixteenth thousand.

THIS admirable volume should accompany Dr. Angus's "Bible Handbook." Its steady sale for a number of years is the best evidence of its real excellence. It is rich in thought, brief in its definitions, and thoroughly evangelical in its spirit. In one word, for young men and Sabbath-school teachers generally, it is just the portable, handy help-book they need.

Pearls from the Golden Stream. The volume for 1886. Houlston and Wright.

WE give our hearty recommendation to this half-penny monthly; it is full of good things, and the volume will make a nice Christmas or New Year's present. Nearly 200 pages, with woodcuts, and well bound in cloth, for one shilling!

The Sunday Scholar's Annual. Second Series. Elliot Stock.

THIS beautiful volume is full of interesting and useful stories, and most attractively got up, and we hope will have a large circulation.

The City Diary and Almanack for 1887. London: "City Press," 117, Aldersgate Street.

JUST the book for the desk or study table. Full of all needful information, well arranged, with good paper, and interleaved with blotting-paper, and at a price which ought to secure for it an immense sale. In City matters it is replete with information.

Praying to Christ. By Dr. SCHEWARTZ. London: Elliot Stock.

A SATISFACTORY reply to Bishop Colenso, by the worthy minister of Trinity Chapel, Edgware Road.

George Baldwin. A Memoir. By his bereaved Widow. London: J. Paul.

AN interesting account of a good man.

A Letter to Australia. A Brief Record of the last days of E. H. L. London: J. Paul.

A CHARMING account of the last hours of an humble Christian.

A Brief Memoir of Benjamin Tatham. London: W. Collingridge.

MR. TATHAM was much esteemed in his own circle, and his friends will be glad to possess this plain and cheap memoir.

Infant Salvation. By WILLIAM MAYO. London: J. Paul.

THE worthy author here completely establishes the certain salvation of infants, though they "cannot believe," and are unbaptized. His little work will, no doubt, be a great comfort to many.

Clifton Sermons. By S. SEARS. A good sermon on Hosea ii. 21.

The River of Life Pilgrims. Part VIII.

The Proposed Confederation of the British North American Provinces.

A VERY clever pamphlet against the contemplated union.

Anti-Ritual Tracts, etc.—"Who is your Priest?" A Word for the Times. London: S. W. Partridge. 32 pages, 32mo.

A SPIRITUAL gem.

"*Priest.*" A Sermon. By CHARLES STANFORD. Jackson, Walford, and Co.

ONE of the worthy author's admirable discourses on the key-words of Scripture.

Baptist Union Pamphlets.—Rev. John Aldis, on the "Duty and Advantages of Domestic Worship."—Rev. S. Green's "Thoughts on Public Worship."—Mr. James Benham "On the Financial Duties of the Deacon's Office." Read at the autumnal session of the Union in October last. Elliot Stock.

ALL worthy of the largest circulation that can be secured in our churches.

A Brief Examination of the Oath Bill. By WILLIAM JONY. London: J. Paul.

Theodosia Ernest; or, the Heroine of Faith. English Edition, revised and completed. London: Elliot Stock.

THIS is an American story, designed to illustrate and enforce Christian baptism—that is, the baptism of believers. We have had violent and bitter controversial volumes and pamphlets on both sides of the question, and we have no doubt the present work will, in the majority of cases, be thought to do better justice to the subject, and will probably be more effectual in bringing persons over to a profession and obedience to the truth as it is revealed in Holy Scripture.

MAGAZINES AND SERIALS FOR NOVEMBER AND DECEMBER.

THE *Eclectic* contains an admirable notice of the late revered and much-loved Rev. G. Steward, so well known in Methodical and Congregational circles, and several other good articles. *The Baptist Magazine* is a substantial number; has an account of the Union Meetings in Liverpool, and an address by the Rev. J. Clifford, on the "Spiritual Necessities of London and Denominational Extension," and several other valuable papers, with the usual general missionary and other information. *The Sword and Trowel*, rich and varied; besides "God's Jewels," by Mr. Spurgeon, and "Among the Thistles in St. Giles's,"

has a thunderbolt red-hot against Popish peltry, and many other good things. *The Gospel Magazine*, a treasury of good things. "The Wayside Notes" are first-class articles. *The Ragged-school Union Magazine*, things new and old. Treats on the "New Law of Reformatories," "Social Science Congress," "Cholera Patients," etc., etc. *The Mothers' Friend*, worth ten times its cost. *The Watchman of Ephraim*, well sustained. *Quarterly Reporter of the German Baptist Mission*, always interesting. *Merry and Wise* has really good concluding numbers for the year. *The Mothers' Friend* for 1868: Those mothers who have not taken in this excellent maternal counsellor from month to month, will do well to get the volume in its complete form; and it would be a very useful present to the mothers among the poor, and supply profitable reading around the hearth during the winter months. *The Appeal*, very excellent and cheap. *The Sower* and *Little Gleaner*, both

good, and well conducted. *The Gardener's Magazine*, varied, full, and most satisfactory. The talented editor, S. Hibberd, Esq., spares neither toll nor tact to make his magazine worthy of universal support. *Father William's Stories* have our hearty good wishes. *Old Jonathan's Sheet Almanack* for 1867, as good as any of its competitors. *The Missing Link Magazine*, interesting and refreshing as ever. It must be a favourite. *The Sunday Teacher's Treasury*, intrinsically good. "The Child's Prayer," in verse, is worth much more than the cost of the number. *The Mothers' Treasury*, equally good, and deserving of the widest patronage. *Old Jonathan*, something for everybody. The Rev. Mr. Stock, of Devonport, has in the press a work for the young, to be entitled "The Child's Complete Gospel." We hope, from the prospectus sent us, that it will be a book of permanent value to our children and young people.

Poetry.

A NEW YEAR'S SONG.

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

I HALT upon the crossway where the old and new year meet,
I would not tread the hidden path with rash, unready feet;
Hope holds its torch before me, but it is not yet so bright
That I may tread its mazes without Thee, O Light of Light.

I can hear the many echoes of the voices of the year;
But I dare not go unguarded where the dangers may appear.

Is it a pleasant valley? Yet I cannot walk alone—

O Father, Friend, go with me, nor forget, or leave Thine own.

Perchance the lion roareth in the thicket by the side;

Perchance the noisome pestilence may in the marshes hide.

The deep ravine may yawn beneath, and the rugged mountain rise—

So Thou art with me, I shall have strong heart, firm feet, clear eyes.

Perchance my waiting path may lie where many pleasures be;

Perchance the flowers may blossom, and the rills run laughingly;

Warm clasping hands and tender hearts may bless my happy lot,

And then I need Thee even more. O God, forget me not.

The folded task I have not seen may need my utmost skill,

The dark intricacies of life the coming year may fill;

Whate'er it be, of good or ill, of pleasure or of woe,

Oh let thy presence go with me, wherever I may go.

Perchance somewhere adown this year the end may wait for me,

And angel voices unheard now may call me to be free;

But if thy presence go with me, in death I will not fear,

And the day Thou callest me shall be the gladdest of the year.

MARIANNE FARNINGHAM.

LO, I AM WITH YOU ALWAY.

MATT. xxviii. 20.

Yes, Thou art ever with us, in sunshine and in gloom,

When fairest joys are fading, or when hope is full in bloom;

Our Guide through every peril, our Guard by night and day;

In bitterest griefs our solace; in wildest storms our stay.

By thy sure word of promise, which never yet has failed;

By the kind aid afforded, when foes have most assailed;

By the calm strength which nerves us, to suffer and to do;

We know that Thou art with us, though hidden from our view.

A thousand varied dangers, around our footsteps lie:

And when the sky looks brightest, dark troubles may be nigh;

A life of toil and hardship may be our destined lot;

And friends may all forsake us; but *Thou* wilt leave us not.

The path of loving service, is sometimes rough and steep;

But working for our Master, close at his side we keep;

And in his constant presence, to succour and to bless,

We have the sweetest token of ultimate success.

Lo, I am with you alway. Yes, with us now in life,

To cheer us in its conflicts, to fit us for its strife;

And when the darksome valley, of death, is drawing near,

Since *Thou* wilt still be with us, what evil shall we fear?

Nay, we will fear no evil, but simply trust in *Thee*,

Thy rod and staff, our comfort, as life departs, shall be;

And when at last we enter, the mansion bright and fair,

Our joy of joys for ever, is, *Thou* art with us there!

H. W.

THOUGHTS AT THE COMMENCEMENT OF 1887.

Another fleeting year has winged its way;
And we are spared to see this new year's day;

We mark as we review the chequered road,
Unnumbered merities by thy hand bestowed.

Mercies all undeserved so rich and free;
Received too oft without a thought of *Thee*.

Cast, Lord, a mantle of forgiving love
Over the past, and raise our thoughts above.

We have had trials, and some gloomy hours,
When buffeted by dark Satanic powers;

But *Thou*, O Lord, hast brought us through it all,
Then may we humbly at thy footstool fall;

Owing thy hand, and owing too with shame,
How we dishonoured thy most holy name;

By vile rebellion and ingratitude,
Returning evil for thy boundless good.

Ah, one year's sins viewed in God's holy light,
Would make our spirits sink—so dread the sight;

But, Lord, thy grace our stubborn hearts must melt,
Or penitence for sin will ne'er be felt.

Oh let us feel that *Jeans'* precious blood
Drowns all our sins as in a mighty flood.

Oh cleanse us, melt us, that our lips may raise
To *Thee* a new year's song of heartfelt praise.

And we would bless *Thee*, that on this year's dawn,
O'er its events a veil is closely drawn;

We cannot see the future—God alone
Can read its page—to Him all things are known;

Lord, help us then to take *Thee* for our guide;
Fit us by grace for all that may betide:

Oh may we be prepared to live or die—
To serve *Thee* here, or dwell with *Thee* on high.

Wellingboro'. THRO DORA.

Denominational Intelligence.

MINISTERIAL CHANGES.

Rev. J. S. Renny, of Falmouth, has accepted an invitation to the pastorate of the church at Taunton.

Rev. Allan Curr, of Victoria Park Chapel, has accepted an invitation to the pastorate of the church at Stratford Green.

Rev. J. Sinythe, of Worstead, has accepted an invitation to the pastorate of the church at York.

Mr. J. Spanswick, of the Metropolitan Tabernacle College, has accepted an unanimous invitation to the pastorate of the church at Regent-street Chapel, Lambeth.

Rev. Harvey Phillips, B.A., of Wigan, has accepted an invitation to the pastorate of the church at Evesham.

Rev. J. Bloomfield, of Meard's-court, London, has accepted an invitation to the pastorate of Westgate church, Bradford, and will commence his labours on Jan. 13th.

RECOGNITION SERVICES.

OADBY.—On Monday, Oct. 22nd, the Rev. T. Williams, formerly of the Metropolitan Tabernacle College, was publicly recognized as pastor of the Baptist church, Oadby, Leicestershire. A sermon was preached in the afternoon by the Rev. T. Lomas, of Leicester. After service tea was provided in the school-room. In the evening a public meeting was held in the chapel. R. Harris, Esq., of Leicester, presided. After prayer by the Rev. J. Poynter, Melbourn, and expressions of kindness from the chairman, Mr. S. Baines, of Leicester,

gave a concise and interesting history of the church at Oadby. Addresses were delivered on various subjects of interest by the Revs. J. Barnett, Blaby; G. Hogben, Wigton; T. R. Evans, Countesthorpe; T. French, T. Lomas, and W. Tubb, Leicester; and T. Williams, pastor of the church. A vote of thanks to the chairman was moved by Mr. Robinson, senior deacon, seconded by Mr. Gilbert.

WELLINGBORO', NORTHAMPTON.—The recognition service in connection with the settlement of the Rev. W. J. Bain as minister of Salem Chapel, was held on Thursday, Nov. 29th. A large and respectable company took tea in the school-room of Cheese-lane Chapel. The Rev. J. F. Poulter, B.A., during the tea, gave, in the name of the Cheese-lane congregation, a hearty welcome to the Salem friends, and expressed his hope that the two congregations might often rejoice together and co-operate in the extension of the kingdom of Christ. The sentiment was cordially responded to by Mr. Bain. The public meeting was held in Salem Chapel. W. Johnson, Esq., presided. The Revs. J. Dean, of Harrold; T. Toller, Kettering; T. Arnold, Northamptonshire; J. Murrell, Kettering; Morgan Jones, Oundle; and J. Whewell, Secretary of the South Staffordshire Association of Independent Ministers, were present and took part in the proceedings.

BERMONDSEY.—On Tuesday, Nov. 27th, a tea and public meeting was held in Drummond-road Chapel, in connection with the recognition of Rev. J. Alexander Brown, from the Metropolitan Tabernacle College, as pastor of the church. About 350 sat down to tea, and during the after-meeting the chapel was quite filled. W. Olney, Esq., occupied the chair. Mr. Grose, one of the deacons, gave expression to the unanimity and hope with which the call was given to the pastor; and Mr. Brown briefly stated the reasons that led to his acceptance of it. Earnest prayer for pastor and people was offered by the Rev. W. H. Burton, of Kingsgate Chapel. The Rev. G. Rogers, of the Metropolitan Tabernacle College, then delivered a charge to the pastor, and the Rev. B. Davies, of Greenwich, gave an address to the church. The meeting was addressed also by the Revs. A. G. Brown, of Bromley; G. M'All, of Blue Anchor-road Independent Chapel, and G. D. Evans, of Upton Chapel, Lambeth. The church, which was formed only in July last of twenty-nine members, now numbers eighty-two. There is a debt of over £500 upon the chapel, but Mr. Olney made the cheering statement that, as the church was yet both small and poor, Mr. Spurgeon, with his wonted generosity (in this case unsollicit and unexpected), had promised to give £500 more towards the reduction of the debt, provided that the church and congregation clear off the remaining £150 in ten years. This £450 is lent by the Me-

tropolitan Tabernacle Chapel-building Fund, free of interest. Mr. Mead proposed that weekly subscriptions for the liquidation of the debt should be set on foot, and sums amounting to about £1 weekly were promised by members of the church and congregation. The meeting was closed with prayer by the Rev. W. C. Bunning (Ipswich).

LOCRON, N.D.—December 10th, 1886, a service was held for the formation of a church, and also for the recognition of Mr. J. O. Wills, from the Metropolitan Tabernacle College, as pastor. The services were presided over by Rev. T. W. Medhurst, Glasgow, who stated the nature of a gospel church. Mr. J. O. Wills gave an interesting account of his call from the kingdom of nature into the kingdom of grace, and to the work of the Christian ministry, and also of the doctrines which, by the help of God, he intended to preach. The Rev. C. Hill, of Dunfermline, offered up the ordination prayer. Rev. T. W. Medhurst gave the charge to the pastor. The Rev. C. Hill, in an able manner, impressed upon the members of the church their duties and responsibilities. Afterwards the benediction was pronounced. Forty baptized believers is the present strength of the infant church.

NEW CHURCHES.

STREATHAM COMMON.—A church having been formed here, on Sunday evening, Nov. 11th, a meeting of the congregation was held on the following Wednesday, to celebrate the event. The chair was taken by T. Cooke, Esq., a deacon of Mr. Spurgeon's church. He said he had known the place for forty years, and was thus peculiarly interested in it. He then called upon Mr. Bunning, who had supplied the pulpit for a considerable time. Mr. Hanks, an elder of the Metropolitan Tabernacle, next spoke; after which the meeting was addressed by several students of Mr. Spurgeon's college; and by Messrs. Tellbutt and Knights, of Streatham. Mr. Lauderdale, the present minister, made a few remarks, and the proceedings closed after the usual votes of thanks. The chapel was quite full, and the cause, after a long period of declension, has been blessed with a great revival; so that it is now in a vigorous and flourishing condition. The Sunday services are crowded, and efforts are being made to erect a larger and better sanctuary as soon as practicable. On Nov. 26th Mr. Spurgeon baptized seven for this new church.

HULL.—A new church has been formed in Hull. The Protestant Hall has been engaged, and the services of the Rev. Edward Foster, have been secured. There is every prospect of success.

NEW CHAPELS.

Bow.—The memorial stone of the new chapel for the church and congregation under the patronage of the Rev. J. H. Blako, was laid on Dec. 13th by the Rev. C. H. Spurgeon. At three o'clock a numerous company assembled; after

singing, prayer was offered by Rev. W. A. Blake of Ironford. Mr. Spurgeon proceeded to lay the stone; after a short address the company adjourned to the Lecture-hall, where nearly upwards of 250 persons partook of tea. In the evening a public meeting was held, under the presidency of W. R. Marsh, Esq. After prayer by the pastor, addresses were delivered by Revs. W. A. Blake, J. Prece, W. Stott, E. Schindhorst, A. T. Bowser, Esq., C. S. Searle, Esq., the architect, and Mr. Hunt. The proceeds of the day amounted to upwards of £300; of this amount £70 was contributed by Rev. C. H. Spurgeon.

HULL.—A new chapel has recently been opened here, for the ministry of the Rev. Andrew Jukes. The old chapel in Baker-street will be used as a school-room. The Hon. and Rev. B. W. Noel preached on the occasion of the opening.

LOCKES, NEAR DUNDAS, N.B.—On Lord's-day, Dec. 9th, 1866, opening services of the new Baptist chapel were held here. The Rev. C. Hill, of Dunfermlie, preached in the forenoon, and in the evening. The Rev. J. O. Willis preached in the afternoon. On Tuesday evening, Dec. 11th, a tea and public meeting were held. The Rev. G. O. Wills presided. Suitable addresses were delivered by Revs. T. W. Medhurst, and C. Hill, Messrs. Scrymgeour, Tasson, Miller, and Ogilvie. During the evening a handsome watch and appendages, and also a valuable shepherd's plaid, were presented to the newly chosen spiritual shepherd, together with an excellent writing-desk to the leader of the singing, as a small acknowledgment of his valuable services. On Wednesday evening, Dec. 12th, T. W. Medhurst preached. The concluding service was held on Thursday, Dec. 12th, when T. W. Medhurst delivered a most interesting and instructive lecture on "George Whitfield, the Zealous Preacher," which was listened to with great attention, and frequently loudly applauded by the delighted audience. The collections at the above services amounted to £39 19s. 2d. The chapel cost about £750, and the total amount subscribed was £350. The formation of this church, and the erection of the chapel, are the results of the efforts put forth by the Metropolitan Tabernacle College. The chapel is a neat substantial stone structure, and will seat about 400 persons. It is lighted with an ornamental nine-light gaselier suspended from the roof, and handsome bronzed brackets from the walls. The vestibule is large, and has a handsome lamp suspended from the ceiling. In lieu of a pulpit is a commodious platform, with ornamental cast-iron railings, and is ascended by a flight of steps on either side. In front of the platform is the baptistry, and immediately behind are the retiring rooms. In the front gable is a handsome circular stained-glass window, which has been presented by one of the members. Altogether, the building is a credit to our denomination.

MISCELLANEOUS.

MODBURY, DEVON.—The Baptist chapel, having been renovated and improved at the expense of £200, was lately reopened. The old square pews have been replaced by modern and comfortable sittings, and a platform substituted for the pulpit. The front of the chapel has also been greatly improved by three new windows. In the afternoon the devotional part of the service was conducted by the Rev. W. Phillips, of Brent. A sermon was preached by the Rev. R. Sampson, of St. Austell. At the conclusion of the service, about 300 persons sat down to tea in the Assembly Room. A meeting was held in the chapel, presided over by J. Freeman, Esq., of Penryn, Cornwall. Appropriate and impressive speeches were delivered by the chairman and the Revs. T. C. Page, of Plymouth; J. W. Davis, B.A., of Kingsbridge; W. Phillips, of Brent; Mr. J. Beer, of Plymouth; and A. Foster, of Modbury. The collections were excellent, and the treasurer, Mr. S. Callard, one of the deacons, at the close of the meeting, pronounced the chapel free from debt.

KENSINGTON.—A few friends, having felt the necessity of establishing a Baptist cause in Horn-ton-street, Kensington, have obtained a large room, and commenced the effort to extend the cause of Christ in this locality. The opening services commenced with a tea-meeting on Nov. 22nd, which was well attended. 120 sat down to tea, and a most pleasant, cheerful evening followed, enlivened with animated speeches from the Revs. J. Keel, — Perrott, — Varley, and others. Mr. Axton was in the chair. The friends were much encouraged by the sympathy expressed, and desires for the prosperity of the place. The following Lord's-day a prayer-meeting was held in the morning, and the Rev. J. Keel preached in the afternoon to a full and attentive congregation.

PRING, SUSSEX.—The first anniversary of the Baptist cause in this populous suburb, under the pastorate of the Rev. J. Mitchell Cox, has just been held. The services have been conducted during the year in two rooms. A church has been formed, which now numbers forty-one members. The Wesleyans allowed the use of their temporary chapel for the anniversary. About 200 persons were present to tea, and the chapel was quite full at the public meeting, over which W. Olney, Esq., presided. The pastor then made a statement respecting the origin, growth, and prospects of the cause, from which it appeared that God had greatly blessed the preaching of the gospel, and that more than £500 (including £250 from Mr. Spurgeon) had been received towards the new chapel, that an eligible site had been secured, and that the foundation-stone would be laid on Jan. 3rd. The estimated cost of the new chapel is £1,200. The meeting was further addressed

by the Revs. W. Julian, of Pinner; W. C. Bunting, of Ipswich; and A. G. Brown, of Bromley, Kent. During the evening the sum of £120 was promised towards the building fund. The Rev. C. H. Spurgeon is the treasurer.

BILSWORTH, NEAR NORTHAMPTON.—The Baptist church and congregation have attached new school-rooms, vestry, and minister's residence to their chapel, the interior of which they have repaired and repaired; they have also enlarged and improved the adjoining burial-ground. The whole of these were commenced, completed, and opened in 1845, at a cost of £1,120, to aid which £500 had been contributed during the year. On the 18th day of October last they held an anniversary to commemorate the opening. In the afternoon the Rev. C. Vince, of Birmingham, delivered an impressive sermon. In the evening, after several addresses by neighbouring ministers, this village congregation, by their united efforts, successfully cleared off the entire debt.

BYTHORPE.—A meeting, numerously attended, was recently held in the Baptist chapel, to bid farewell to the Rev. C. W. Skemp, who is leaving England for America. About 200 friends sat down to tea. The meeting was appropriately addressed by the following Baptist and Independent ministers:—Revs. C. Stovel and C. Kirtland, of London; W. A. S. Smith and P. Ward, of Dover; M. Hudson, of Folkestone; J. T. Bartram and W. Garwood, of Deal; and D. Pledge. Prayer was offered by Revs. C. Stovel, — Etheridge, of Ramsgate, and V. Ward, of Canterbury. A very affectionate address was read by the chairman of the meeting, Mr. G. Sargent, of Whitfield. The address, bearing the names of all the deacons and contributors, was then presented to Mr. Skemp, with a purse of £70, and acknowledged by him in a very touching and affectionate farewell.

OXFORD.—The autumnal conference of ministers and delegates of the Oxfordshire Association, Banbury District, was held at New-road chapel on the 22nd instant. At the morning sitting, Rev. W. Allen read a paper advocating a formally-appointed female Christian agency in connection with each of our churches. A discussion ensued, Messrs. Matthews, Cubitt, Underhill, Burchell, and Revs. J. Allen, C. J. Middleditch, G. St. Clair, and — Evans, taking part; and the general opinion was that much advantage would result to the church from a larger employment of female agency, whether formally appointed or not. At the afternoon sitting, a paper was read by Rev. J. Middleditch, on "New Testament Principles of Church Government." The paper, and the discussion that followed, tended to show that the New Testament affords us *princi pes* which we may apply under new circumstances, while it does not bind us in matters of detail. In the evening, a public meeting was held, Rev. G. St. Clair open-

ing the services, and Revs. W. Allen and W. T. Rosecrance addressed the assembly on the subject of ritualism.

DROGHDA.—On the evenings of the 5th and 6th December, the church and congregation assembling in Hope Chapel held meetings on the occasion of Mr. Horton, the pastor, being joined in the ministry by Mr. Haddy, late of Ravensthorpe, Northamptonshire. On the 5th, a special prayer-meeting was held; and on the 6th, a tea was provided at the Mechanics' Institute. After tea, Peter Adams, Esq., of Plymouth, was called to preside. Mr. Horton stated the circumstances under which the church had invited Mr. Haddy to be associated with him in the ministry, and Mr. Haddy the reasons which had induced him to accept the call. Addresses were subsequently delivered by the Rev. J. M. Oharlton, M.A., President of the Western College, on "The Relation of Ministers to their Charge;" by the Rev. T. C. Page, of Plymouth, on "The Duties of Churches to their Ministers;" and by the Rev. John May, of Saltash, on "Christian Union." The devotional engagements of the evening were conducted by the Revs. John Stock, R. W. Carpenter, and S. H. Reichel.

NORRIS HILL.—On Wednesday, Dec. 5th, the friends at Cornwell-road Chapel held their annual tea and public meeting, under the presidency of the pastor, Rev. J. A. Spurgeon. At seven o'clock the company adjourned from the school-room into the chapel, when, after devotional exercises, the pastor made a brief statement of the past history of the church, which was very gratifying, showing that the Lord has been at work in their midst. The various institutions in connection with the church are in a very healthy and prosperous condition. The Sabbath-school is more than full. The foreign mission auxiliary expects to send up £50 this year to the parent society. The Dorcas Society is also quietly working its way up and increasing in usefulness. In the absence of the treasurer (Dr. Voelcker), the cash statement was read by Mr. Knight. Earnest and practical addresses were then delivered by the Revs. J. S. Russell, M.A., — French, W. Roberts, B.A., and W. G. Lewis.

PEKSHORE.—For several years, two Baptist churches have existed in Peckshore. By invitation of the church in Broad-street, united prayer-meetings were held in both chapels on Nov. 5th. Subsequently the representatives of the two churches met for conference, and the result is that both the churches have resolved, with great cordiality, to unite as one church in the Broad-street Chapel, under the ministry of the Rev. J. W. Ashworth.

BETHLEHEM CHAPEL, LOWER-ROAD, ROTHERHAM.—At a meeting, held Nov. 18th, our pastor, James Butterfield, in the chair, it was resolved to erect a gallery to accommodate at least 100 persons.

We are happy to be able to record that the friends of Bethlehem contributed at once the amount of estimate, and £3 over. The gallery is now in erection, and (n.v.) will be completed by the 30th of this month. The opening services will take place on Lord's-day, Dec. 30th, 1866, when two sermons will be preached by the pastor, and collections made for the cause. On the following day, Monday, 31st, the scholars' annual entertainment of singing and recitation will be given. Tea at five o'clock.

BAPTISMS.

- АДДЕЛОВОИ.—Nov. 25, Five, by J. Killen.
 АСУФОРД, Kent, St. John's-lane.—May, Two; September, Two; November, Three; by T. Clark.
 БАСКВАТКА.—Nov. 28, Three (soldiers from the camp at Aldershot), by G. Moss; Dec. 9, Three, by S. Salo.
 БАУНГТОН, Northamptonshire.—Nov. 25, Three, by J. W. Cole.
 БЯСОН, Bethel Lower Chapel.—Nov. 25, Two, by J. L. Evans.
 БУЕНТОН, Park Chapel.—Dec. 16, Five, by W. A. Blake.
 БУИСТО, Philip-street.—Nov. 25, Five, by W. W. Laskey.
 БУИТЛИ, Devon.—Dec. 2, Five, by W. T. Whitmarsh.
 САВЕРП, St. Mellon's.—Nov. 4, Six; by B. D. John.
 САТБИЛЛ, Bromsgrove.—Oct. 21, Six; Nov. 4, Six, by E. Nokes.
 СИПРЕРВИЛЛ.—Aug. 5, Three; Nov. 25, Five (including one for the Church at Sarratt), by W. Flak.
 ДИСС, Norfolk.—Dec. 2, Seven, by W. F. Gooch.
 ЭАРЛ'С КОЛДЖ.—Dec. 2, Three, by A. H. Stoto.
 ФРАУЧВАТЕН, Isle of Wight.—Nov. 25, Two, by W. W. Martin.
 ГЛАСГОУ, North Frederick-street.—Dec. 2, Three, by T. W. Medhurst, making a total of Forty-five during 1866.
 ГОВТОН, Manchester.—March 4, One; Nov. 25, One; by B. Stainon.
 ЛАНДФОРТ, Lake-road.—June 27, Eleven; Aug. 1, Eight; Nov. 23, Nineteen; by B. G. Gauge.
 ЛРАМИНГТОН.—Nov. 23, Five, by W. A. Salter.
 ЛОНДОН, N.B.—Dec. 10, Three; 12, Eleven; by T. W. Medhurst, for the pastor, J. O. Wills (the first baptism ever administered in Lochee).
 ЛОНДОН, Canterbury-road, Kilburn.—Nov. 23, Four, by Thomas Hall.
 ———, Church-street.—Nov. 23, Six, by Dr. Burns.
 ———, Diorama, Regent's-park.—Nov. 23, Thirteen, by W. Landels.
 ЛОНДОН, Metropolitan Tabernacle.—Nov. 23, Eleven; 23, Three; by Rev. G. D. Evans, for Mr. Spurgeon. Nov. 23, Thirteen; 20, Twelve; Dec. 6, Eleven; by C. H. Spurgeon.
 ———, Red Lion-street, Clerkenwell.—Nov. 2, Seven, by G. T. Edgley.
 ———, Regent-street, Lambeth.—Oct. 4, Four; Nov. 23, Four; by J. Spanawick.
 ———, Romney-street, Westminster.—Oct. 24, Nine, by J. S. Morris.
 ———, Shouldham-street.—Nov. 25, Three, by J. O. Fellows.
 ———, Vauxhall.—Nov. 25, Six, by George Hearson.
 ———, Vernon, Pentonville.—Nov. 27, Five; Nov. 29, Seventeen; by O. B. Sawday.
 МИЛН'С ВАРДЖ, Yorkshire.—Sept. 2, Two; Dec. 2, Four; by J. Chadwick.
 МИНСИНАМПТОН.—May 30, Eight; Nov. 23, Seven; by H. A. James.
 НАУВАНТОДЖ-ОН-УИЧ.—Nov. 25, Four, by John Nicholas.
 НЕУТОН АББОТТ, Devon.—Dec. 2, Three, by George Hudgell.
 ОФФОРД, Hunts.—Nov. 24, in the River Ouse, Five, by J. Clark.
 ПОРТЕНХОУСЕМ, Monmouth.—Nov. 25, Three, by F. Morse.
 РАЙСТОН.—Nov. 25, One, by W. H. Payne.
 РОТТЕРСАТ, N.B.—Nov. 13, Three, by A. McDougall.
 СЕЙЛФОРД, Cambridge.—Oct. 23, Three; Nov. 25, Four; by B. J. Evans.
 СМАЛЛБРАСН, Lord's Hill.—Dec. —, Three, by T. T. Phillips.
 СОСТКАМПТОН, Carlton Chapel.—Nov. 29, Four, by John Collins.
 СТ. МЕЛЛОН'С, Monmouth.—Nov. 4, Six; Dec. 2, Two; by B. Johns.
 ТОУКВАТ, Upton Vale Chapel.—Dec. 2, Eight, by J. Kings.
 УСК, Monmouth.—Sept. 30, Four, by W. Morgan, for the pastor; Dec. 9, Six, by the pastor, D. Morgan.

RECENT DEATH.

At Chappel, Essex, on October 21st, Sarah Purkis, in her 24th year. She was a member of the Baptist Church at Earl's Colne, and was led to the feet of Jesus under the ministry of the late pastor. Our deceased sister was a most sincere and devoted Christian. Her lovely disposition and almost blameless life won for her the esteem of all who knew her. Her pastor, the Rev. A. H. Stoto, improved her death from the words, "To die is gain," on Lord's-day afternoon, November 11th, at Earl's Colne, to a very large and attentive congregation.

THE EDITOR OF THE "BAPTIST MESSENGER"
TO HIS MANY FRIENDS.

The advent of a New Year presents an opportunity for expressing the deep obligation we are under to our many friends, for their continued expressions of sympathy in our behalf.

With heartfelt gratitude we venture to wish you, in the best of all senses, a "Happy New Year," desiring that the vicissitudes of 1866 may soon be forgotten in the joys of 1867, that the troubles of the past may be banished by pleasant realizations of the present, and joyful anticipations of the future. Month by month we hope to send forth our "Messenger" upon its mission of love. The Rev. C. H. Spurgeon and other brethren in the ministry have kindly promised their aid, and we beg an interest in your prayers, an effort to increase our circulation, that the New Year may be a truly prosperous one in the history of our magazine.
—Very gratefully yours,
THE EDITOR.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from November 20th to December 18th, 1866.

	£ s. d.		£ s. d.
Mr. J. Feltham	2 0 0	Mrs. Bartlett's class—	
Glasgow	2 0 0	Miss Robins, £1 10s. 6d.; Miss	
Mrs. Marsh	0 5 0	Butler, 10s. 6d.; Miss Dehors, 15s.	
Miss E. Marsh	0 5 0	Miss Edmonds, £1 12s. 7d.; Mrs.	
Miss Bertha Haulturn	0 2 6	Healey, £3 10s. 10d.; Miss W.,	
Master Watkins Haulturn	0 2 0	14s.; Miss Johnson, 10s.; Mrs.	
Miss Anne Cheesman	0 2 6	Smith, 11s. 10d.; Miss Dray, 22	
Mr. S. Harman	0 2 7	10s. 6d.; Miss Charlton, £2 16s. 6d.;	
Mr. J. Banjer	1 1 0	Miss Bradford, 3s.; Miss Collins, 4s.	
Mr. C. Griffiths	1 1 0	4d.; Miss Palmer, 5s. 3d.; Mr. O.	
Mr. G. Chapman	0 5 0	Thomas, 22 3s. 3d.; Miss Wright,	
Miss Lucy Best	1 0 0	13s. 6d.; Miss W., £1 10s.; Miss	
Mr. D. Parrott	1 1 0	Hawkins, 22 4s. 3d.; Mrs. Ingram,	
Mr. A. Sinclair	1 0 0	£1 6s. 6d.; Miss Norman, 14s. 6d.;	
Mr. L. Law	0 3 1	Miss Monro, 14s. 10d.; Miss Hudson,	
Mr. H. Speight	0 5 0	£1 10s. 1d.; Mrs. Nowell, 7s.; Miss	
Mr. J. Acworth	1 1 0	Wildman, 3s. 6d.; Miss Brington,	
Mr. J. Belsey	1 1 0	17s. 6d.; Miss Humble, £1; Miss	
Mr. J. Wyles	1 1 0	Grey, £1 6s.; Miss Standfield, 22 6s.;	
Mr. D. Macpherson	0 5 0	Miss Potier, 8s.; Miss Bartlett, 8s.;	
Friends at Buxhall, per Mr. Hewitt	1 3 0	Miss Law, £1 5s. 7d.; Mrs. Leonard,	
Miss Emily Joaze	1 0 0	£1; Mrs. Forrar, 3s. 10d.; Miss	
Mr. W. Carter, sen.	2 2 0	Clark, 3s.; Miss Shovier, 11s. 4d.;	
A Reader	0 1 0	Miss Pearce, £1 10s.; Miss H., £3	
Per Editor "Christian World"	0 2 0	16s. 6d.; Miss Turner, 18s.; Miss	
A Bushel of Wheat, per Mr. Bate	0 8 0	Colve, 12s. 6d.; Miss Chittman, 6s. 6d.;	
Mr. J. Manington	10 0 0	Miss Ivemey, 22 14s. 10d.; Friends,	
S. M.	3 0 0	3s. 6d.; Collection in the Class, 28 3s.	
A Friend, per Mr. Carnit	0 10 0	6d.; Mrs. Bartlett's Box, £42 15s.	
Mr. J. Kirkwood	1 0 0	11d.	100 0 0
Miss M. Curling	2 0 0	The Liverpool Committee of the Baptist	
F. K.	1 0 0	Union	20 0 0
A Friend, Edinburgh	0 10 0	Mr. T. Barnes	1 1 0
Ewell	0 5 0	W. T. Birmingham	0 5 0
W. Llavaptoey	0 5 0	Mrs. Sims	5 0 0
Sale of Articles left from Bazaar, per		Mr. Underwood	3 3 0
Mrs. Balchin	10 0 0	Weekly Offerings at Tabernacle, Nov. 25	32 0 8
A Christmas Gift from an Invalid, Tun-		" "	Dec. 3 23 2 10
bridge Wells	1 0 0	" "	" 10 54 2 10
Sale of an Antimacassar	0 10 0	" "	" 17 32 0 8
Miss Hayward	1 1 0		
Mr. Brown, Aberchirder	1 0 0		
Mr. H. M'Koyne	0 3 0		

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

C. H. BLACKSHAW.

THE DAUGHTERS OF ZELOPHEHAD.*

A SERMON PREACHED AT THE METROPOLITAN TABERNACLE BY C. H.
§ BURGEON.

"And Moses brought their cause before the Lord."—NUM. xxvii. 5.

By the help of God, the Holy Spirit, I want to use this incident, which forms a kind of episode in the rehearsal of the history of Israel's forty years' wanderings in the wilderness, for a twofold purpose. First, let me indicate its general teaching, and, secondly, let me take it as a ground of appeal to certain special classes.

In respect to ITS GENERAL TEACHING,

I would ask your attention, and exhibit for your imitation, *the faith* which these five young women, the daughters of Zelophehad, *possessed with regard to the promised inheritance*. You must remember that the children of Israel were still in the wilderness. They had not seen the promised land, but God had made a covenant with them that they should possess it. He had declared that He would bring them into a land which flowed with milk and honey, and there plant them; and that that land should belong to them and to their descendants by a covenant of salt for ever. Now, these women believed in this heritage. They were not like Esau, who thought so little of the inheritance that he sold it to his brother Jacob for a mess of pottage; but they believed it to be really worth having; they regarded it, though they had never beheld it, as being something exceedingly substantial, and, so looking upon it, they were afraid lest they should be left out when the land was divided; and, though they had never seen it, yet, being persuaded that it was somewhere, and that the children of Israel would have it in due time, their anxiety was lest they, having no brothers, should be forgotten in the distribution, and so should lose their rights. They were anxious about an inheritance which they had never seen with their eyes. Now, herein I hold them up to the imitation of this present assembly. There is an inheritance far better than the land of Canaan. Oh, that we all believed in it, and longed for it! It is an inheritance, however, which eye hath not seen, and the sounds whereof ear hath not heard. It is a city whose streets are gold, but none of us have ever trodden them. Never hath traveller to that country come back to tell us of its glories. There the music never ceases; no discord ever mingles in it: it is sublime; but no member of the heavenly choir has ever come to write out for us the celestial score, or to

"Teach us some melodious sonnet
Sung by flaming tongues above."

It is not a matter of sight; it must be to each one of us a matter of faith. By faith we know that there is another and a better land. By

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faith we understand that our disembodied souls shall mount to be with Christ, and that, after a while, our bodies also shall rise to join our spirits, that body and soul may together be glorified for ever in the presence of our gracious Redeemer. We have never seen this land, however; but there be some of us who as firmly believe in it as if we had seen it, and are as certain of it, and as persuaded, as though these ears had listened to its songs of joy, and these feet had trodden its streets of gold.

There was this feature, too, about the faith of these five women—they knew that the inheritance *was only to be won by encountering great difficulties*. The spies who came back from the land had said that the men who dwelt in it were giants. They said, "We were in their sight as grasshoppers; yea, we were in our own sight as grasshoppers when we looked upon them." There were many in the camp of Israel, I have no doubt, who said, "Well, I would sell my share cheaply enough; for though the land be there, we never can win it; they have cities walled up to heaven, and they have chariots of iron; we can never win the place." But these women believed that though they could not fight, God could, and though they had never put their fingers to a more terrible instrument than a needle, yet did they believe that the same right arm which got to itself the victory when they went with Miriam, dancing to the timbrel's jubilant sound, would get the victory again, and bring his people in, and drive out the Canaanites, even though they had walled cities and chariots of iron. So these women had strong faith. I would to God that you had the same, all of you, dear friends; but I do know some who do believe that there is a land which floweth with milk and honey, but they are half afraid that they shall never reach it. They are vexed with many doubts because of their own weakness, which, indeed, should not make them doubt, but should make them despair utterly if the getting of the goodly land depended upon their own fighting for it and winning it. But, inasmuch as "the gift of God is eternal life," and God Himself will give it to us, and inasmuch as Jesus has gone up on high to prepare a place for us, and has promised that He will come again and receive us unto Himself, that where He is there we may be also, I would to God that our doubts and fears were banished, and that we said within ourselves, "We are able to go up and attack the land, for the Lord, even the Lord of hosts, is with us; Jehovah-nissi is our banner; the Lord our righteousness is our helper; and we shall surely enter into the place of the beloved, and shall join the general assembly and church of the first-born whose names are written in heaven."

I commend the faith of these women to you because, believing in the land, and believing that it would be won, *they were not to be put about by the ill report of some who said that it was not a good land*. There were ten out of the twelve who spied out the land who said, "It is a land that eateth up the inhabitants thereof." They brought back an evil report. But, whoever may have been perverted by these falsehoods, these five women were not. Others said, "Why, the land is full of pestilence and full of hornets, and those who live in it now are dying," forgetting that God was making them to die in order to bring in the

children of Israel in their stead; and so they said, "who cares to have a portion there? Give us the leeks and the garlic, and the onions of Egypt, and let us sit again by the flesh-pots that we had at Rameses; but as for going on to this Canaan, we will never do it." But these five women, who knew that if there were troubles in the household *they* would be sure to have their share of them, that if the bread ran short they would be the most likely to feel the straitness of it, and that if it were a land of sickness *they* would have to be the nurses, yet coveted to have their share in it, for they did not believe the ill report. They said, "No; God hath said it is a good land; a land of hills and valleys, a land of brooks and rivers, a land of oil-olives, a land out of whose bowels they might dig iron, and brass, and gold, and silver; and we will not believe what these spies say; it is a good land, and we will go in and ask for our share in it." So I commend their faith in this respect. I know some of you are occasionally met by sneering sceptics, and they say, "There is no such land; we have never seen it; are you such fools as to believe it? are you going on a pilgrimage over hedge and ditch, helter-skelter, after a country that you know nothing of? Are you going to be led by the nose by that old-fashioned book; and take his word, and nothing but his word, and believe it?" Oh, I hope there are many of us—would that all of us were in that vein of thought—who can say, "It is even so." Stand back, Mr. Atheist, and stop us not, for we are well persuaded that ours is no wild-goose chase. Stand back, Sir Ironical Sceptic; laugh if thou wilt. Thou wilt laugh on the other side of thy face one of these days, and we shall have the laugh of thee in those times. At any rate, if there be no heaven we shall be as well off as thou wilt be; but if there be a hell, where, oh where, wilt thou be, and what wilt thy portion be? So we even go on our own way confident and sure, nothing doubting; believing, as surely as we believe our own existence, that

"Jesus, the Judge, will come
To take his people up
To their eternal home."

And believing that one hour with Him will be worth all the trials of the road; worth enduring ten thousand deaths, if we could endure them, in order to win it; and that, moreover, by God's grace we shall win it,

"We shall behold his face,
We shall his name adore,
And sing the wonders of his grace
Henceforth for evermore."

These daughters of Zelophehad, then, I hold up to your commendation and imitation on account of their faith.

2. But there was another point. Being thus sure of the land, and feeling certain about that, we must next commend them for *their anxiety to possess a portion in it*. Why did they think so much about it? I heard some one say the other day, speaking of certain young people, "I do not like to see young women religious; they ought to be full of fun and mirth,

and not have their minds filled with such profound thoughts." Now, I will be bound to say that this kind of philosophy was accredited in the camp of Israel, and that there were a great many young women there who said, "Oh, there is time enough to think about the good land when we get there; let us be polishing up the mirrors; let us be seeing to our dresses; let us understand how to put our fingers upon the tymbrel when the time comes for it; but as for prosing about a portion among those Hivites and Hittites, what is the good of it? We will not care about it." But such was the strength of the faith of these five women that it led to an anxiety to have a share in the inheritance. They were not such simpletons as to live only for the present. They had outgrown their babyhood, and were not satisfied to live merely for the day. They knew that they would soon cross the Jordan, and that the tribes would be in the land, and so they began, as it were, like good housewives, to think about where their portion would be, and to reflect that if they were left out when the muster-roll was read, and there was found no portion for Tirzah, and no portion for Milcab, and no place for any of the five sisters, then they would be like beggars and outcasts in the midst of the land, all others having their plot of ground, but they having none, and so they were anxious about it. Oh, dear friends, how anxious you and I ought to be to make our calling and election sure, and how solemnly should that verse of Wesley come home to our hearts,

"But can I bear the piercing thought,
What if my name should be left out
When Thou for them shalt call!"

What if I should have no portion in the skies? Oh, ye foundations of jasper, ye gates of pearl, ye walls of chrysolite and all manner of precious stones, must I never own you? Oh, troops of angels, and armies of the blood-bought, must I never wave the palm nor wear the crown in your midst? Must the word that salutes me be that awful sentence, "Depart, ye cursed, into everlasting fire in hell"? Is there no place for me, no room for me, in the inheritance of the saints? I do beseech you, never be satisfied till you can answer this question in the affirmative, and can say, "Yes, I have a place in Jesu's heart; I have been washed in Jesu's blood; and therefore I shall be with Jesus where He is in his glory when the fitting time cometh." Oh, I would have you who are not sure about this, be as anxious as these women were. Let it press upon your hearts; let it even take the colour from your cheek, sooner than that you should have a gaiety and a mirth which are frivolous, and which will entice you down to the pit. Oh, do make sure work for eternity! Whatever else you trifle with, do seek to have an anchor that will hold you fast in the last great storm. Do seek to be affianced unto Christ, and grounded and bottomed upon his foundation—the Rock of Ages, where we must all build for eternity. These women, then, were taken up with anxious thoughts about their own part in the land.

And let me say that they were right in desiring to have a portion there, when they recollected that the land had been covenanted to their

fathers. They might well wish to have a part in a thing good enough to be a covenant-blessing. The land had been promised over and over again by divine authority; they might well wish to have a share in that which God's own lips had promised. It was a land to bring them into which God had smitten the first-born of Egypt, and saved his people by the sprinkling of blood; they might well desire a land which cost so great a price to bring them to it. Besides, it was a goodly land; it was the most princely of all lands; peerless amongst all the territories of earth. Its products were most rich. The grapes of Eshcol—what could equal them? Its pomegranates, its oil-olives, its rivers that flowed with milk and honey—there was nothing like it in all the world besides! They might well say, "Let us have a portion there!" And, my dear hearers, the heaven of which we have to tell you is a land so good that it was spoken of in the covenant before the world was. It has been promised to the people of God ten thousand times. Jesus Christ has shed his precious blood that He might open the gates of it, and bring us in. And it is a land—such a land—that, if you had but seen it, if you could but know what it is, you would pine away in stopping here; for its very dust is gold, its meanest joys are richer than the transports of earth, and the poorest in the kingdom of heaven is greater than he who is the mightiest prince in the kingdoms of this world. Oh, that your mouths were set a-longing after the feasts of paradise. Oh, that ye pined to be where Jesus is; and then, surely, you would be anxious to know whether you had a portion there.

I hold these women up as an example, because they believed in the unseen inheritance, and they were anxious to get their portion in it;—

3. But I must commend them yet again for *the way in which they set about the business*. I do not find that they went complaining from tent to tent that they were afraid they had no portion. Many doubters do that; they tell their doubts and fears to others, and they get no further. But these five women went straight away to Moses. He was at their head; he was their mediator; and then it is said that "Moses brought their cause before the Lord." You see, these women did not try to get what they wanted by force. They did not say, "Oh, we will take care and get our share when we get there." They did not suppose that they had any merit which they might plead, and so get it; but they went straight away to Moses, and Moses took their cause, and laid it before the Lord. Dost thou want a portion in heaven, sinner? Go straight away to Jesus, and Jesus will take thy cause, and lay it before the Lord. It is a very sorry one as it stands by itself, but He has such a sweet way of so mixing Himself up with thee and thyself with Him, that his cause and thy cause will be one cause, and the Father will give Him good success, and thee good success too. Oh, that some one here to-night could breathe the prayer, if he has never prayed before, "Saviour, see that I have a portion in the skies. Precious Saviour, take my poor heart, and wash it in thy precious blood, and change it by thy Holy Spirit, and make me ready to dwell where perfect saints are. Oh, do Thou undertake my cause for me, Thou blessed Advocate, and plead it before thy Father's face." That

is the way to have the business done. Put it out of your own hands into the hands of the Prophet like unto Moses, and you will surely speed.

Now, observe these women's *success*. The Lord accepted their plea, for He said unto Moses, "The daughters of Zelophehad speak right." Yes, and when thou criest to Him, and when his dear Son takes thy prayer to Him, God will say, "That sinner speaks right." Beat on thy breast, and say, "God be merciful to me a sinner;" and He will say, "That soul speaks right." Young women, imitate these five sisters now. May God the Holy Spirit bring you to imitate them by humbly offering your plea through the Mediator, Jesus Christ, and God will say, "Ah! she speaks right; I have heard her; I have accepted her." And then God said that these sisters should have their portion just the same as the men had; that they should have their share of land just as if they had inherited it as sons. And so will God say to every seeking sinner. Whatever may be the disability under which you labour, whatever bar there may have seemed to be to your claim, you shall inherit it amongst the children, you shall take your part and your lot amongst the chosen of God. Christ has set your cause before his Father, and it shall be unto you, poor sinner, according to your desire, and you shall have a part amongst the Lord's people.

I wish I had power to press this matter more immediately home upon you! Many of us who are now present are saved. It is a great satisfaction to remember how large a proportion of my congregation have come to Christ; but, oh! there are many, many here who are still—well, where are they? They do not know that they have any inheritance. They cannot "read their titles clear to mansions in the skies," and, what is worse, they are unconcerned about it. If they were troubled about it, we would have hope; but no, they go their way, and, like Mr. Pliable, having got out of the Slough of Despond, they turn round and say to Christians, "You may have the brave country all to yourselves for me." They are so fond of present pleasures, so easily enticed by the wily whispers of the arch-enemy, so soon overcome by their own passions, that they find it too hard to be a Christian; to love Christ is a thing too difficult for them. Ah! may God meet with you, and make you wiser! Poor souls, you will perish, some of you will perish while you are looking on at this world's bubbles and baubles! You will perish; you will go down to hell with this earth's joys in your mouths, and they will not sweeten those mouths when the pangs of hell get hold upon you? Your life is short; your candle flickers in its socket. You must soon go the way of all flesh. We never meet one week after another without some death occurring between. Out of this vast number surely it is all but impossible that we could all ever meet again. Perhaps before this day week some of us will have passed the curtain, have learned the great secret, and have looked into the invisible world. Whose portion will it be? If it be thine, dear hearer, wilt thou mount to worlds of joy, or shall

"Devils plunge thee down to hell
In infinite despair"?

God make that a matter of concern with us first, and then may we come to Josus, and receive the sprinkling of his precious blood; and then may He make it a matter of confidence with us that we are saved through Him and shall be partakers with them that are sanctified!

II. With a view of giving the whole incident a PARTICULAR DIRECTION—

Does it not strike you that there is here a *special lesson for our unworsted sisters*? Here are five daughters, I suppose young women, certainly unmarried women, and these five were unanimous in seeking to have a portion where God had promised it to his people. Have I any young women here who would dissent from that? I am afraid I have! Blessed be God, for the many who come in among us become solemnly impressed and give their young days to Jesus, but there are some—there may be some here to-night of another mind. The temptations of this wicked London, the pleasures of this perilous city, lead them away from their profession, and prevent others from giving a fair hearing to God's Word. Well, but you are here to-night, and may I, as a brother, put this question to you? Do you not desire a portion in the skies? Have you no wish for glory? Have you no longing for the everlasting crown? Can you sell Christ for a few hours of mirth? Will you give Him up for a giddy song or an idle companion? Those are not your friends who would lead you from the path of righteousness. Count them not dear, but loathe them, if they would entice you from Christ? But, as you will certainly die, and will as certainly live for ever in endless woe or in boundless bliss, do see to your souls. "Seek first the kingdom of God and his righteousness, and all other things shall be added to you." You have come fresh from the country, young woman, and, leaving your mother's care, it is very likely that you have begun to absent yourself from the means of grace, but I charge you not to do so. On the contrary, let this night bind you to your mother's God, and may you feel that, whereas you might have neglected God's house hitherto and profaned God's day, yet henceforth, like the daughters of Zelophehad, you seek to have a portion in the promised land.

The subject bears another way. *Has it not a voice, and a loud voice too, to the children of godly parents?* I like these young women saying that their father did not die with Korah, but that he only died the ordinary death which fell upon others because of the sin of the wilderness; and also their saying, "Why should our father's name be blotted out because he had not a son?" It is a good thing to see this respect to parents, this desire to keep up the honour of the family. I was thinking whether there may not be some here, some children of godly parents, who would feel it a sad thing if they should bring a disgrace upon the family name. So, your father has been for many years a Christian, but he has not one to succeed him? Oh, young man, have you no ambition to stand in his place, no wish to let his name be perpetuated in the Church of God? Well, if the sons have no such ambition, or if there be none, let the daughters say to one another, "Our father never disgraced his profession, he did not die by the hand of the Lord as Korah did, but he

served the Lord, and we will not let his name be blotted out from Israel; we will join ourselves to the people of God, and the family shall be represented still." But, oh! how I desire that the brothers and sisters would come together, and what a delightful thing it would be to see the whole family! You see, there were only five girls, but they all had their heritage. Oh! father, would not you be happy if it should be so with your children? Mother, would not you be ready to say, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation," if you could see all your children brought in? And why not, my brethren, why not? We will give God no rest until it is so; we will plead with Him until they are all saved. And, young people, why not? The Lord's mercy is not straitened. The God of Abraham, of Isaac, and of Jacob, and your father's God, we trust, will be your God. Oh! that you would follow in the footsteps of your parents so far as they followed Christ! These daughters of Zelophehad seem to me to turn preachers to-night, and I stand here to speak for them, and all five of them say to you, "We gained our inheritance by seeking for it through a Mediator? Young women, brothers and sisters, you shall gain it, too, by seeking it through a Saviour.

And does not this text also speak to another class, namely, *orphans*? These good girls had lost their parents, or otherwise the question would not have arisen. Father and mother had gone, had passed away, and therefore they had to go to Moses for themselves. When the father could not come to Moses for them, they came for themselves. Think of the skies a moment, some of you. Perhaps you were this morning in a very different place, but think of the skies a minute. No, I do not mean the meteoric stones; I do not mean the stars, nor yon bright moon; but I want you to think of your mother, who is yonder. Do you remember when she gave you the last kiss, and bade you farewell, and said, "Follow me, my children, follow me to the skies"? Think of a father who is there, his voice, doubtless, helping to swell the everlasting hallelujah. Does he not beckon you from the battlements of heaven, and cry, "Children of my loins, follow me as I followed Christ"? Some of us have an honoured grandsire there, an honoured grandmother there. Many of you have got little infants there, young angels whom God lent you for a little time, and then took them back to heaven to show you the way; to lure you to go upwards too. You have all some dear friends there with whom you walked to God's house in company. They have gone, but I charge you, by the living God, to follow them. Break not your households in twain. Let no solemn rifts and rents come into the family, but, as they have gone to their rest, God grant unto you by the same road to come and rest eternally too. Jesus Christ is ready to receive sinners; He is ready to receive you, and if you trust Him, the joy and bliss which now your friends partake of shall be yours also. Daughters of godly parents, children of those who have gone before to eternal glory, I entreat you to look to Jesus; look to Him now, and may God bless these feeble words of mine for his own sake. Amen.

Essays and Papers on Religious Subjects.

THE WISE MAN'S CHOICE.

BY THE REV. J. TEALL.

"The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth."—ECCLES. vii. 4.

It has fallen to my lot very much of late to visit scenes of sorrow and lamentation. Affliction, suffering, mortality, have surrounded my dwelling, while my neighbours and friends have experienced bereavement and anguish. Under various circumstances have I been called in, to try to administer consolation to those who, by bitter experience, have learnt how uncertain are all earthly relationships, and how fragile are the bonds by which we hold those most dear to us. Yes, I have seen the widow, who, a few months ago only, lost the husband of her youth, and who within the last few weeks has gone once, nay, twice, to the silent tomb to inter those little ones whom, as pledges of mutual affection, he had left behind. I have seen, too, disconsolate parents, weeping and downcast because death had nipped a tender plant in the very opening of its existence, and the tiny grave hides the beloved object from view. I have stood at "the house appointed for all living," side by side with the youthful widower, "the desire of whose eyes has been taken from him at a stroke," while at home we have left the motherless infant, who, although unconscious of the fact, has sustained the heaviest loss that it could sustain, *for it has lost its mother.* Thus, day after day, has it been mine, as best I could, to administer comfort to those who have been saying, "Mine eye shall no more see good." Well, then, according to the words of Solomon, as placed at the head of this paper, I ought in consequence of such engagements to become a wiser and a better man, for he says, "The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth." Now, how different is this estimate from that of the generality of men! To be the spectators of sorrow rather than joy. To prefer the abodes of misery rather than of mirth, seems so repugnant to human nature, that it is accounted a species of folly rather than of wisdom. There is a sense, however, in which the observation

of Solomon, paradoxical as it may appear, holds true. Sorrow of itself cannot indeed be preferred to joy; but when we connect with it advantages which result from it, and which can never be derived from mirth, the propriety of the wise man's choice will be evident. Yes, the house of mirth is often the house of forgetfulness, of excess of blasphemy, and of ruin; but the house of mourning is frequently found to be the place of recollection, of repentance, and of life. Let the readers of the BAPTIST MESSENGER glance with me at the superior advantages of the one over the other. Doing this we shall find, First of all, *There is an advantage—as to character.* What a poor, frivolous, ignoble character is that who is only seeking the gratification of his own corrupt passions; who spends his time amid scenes of dissipation; who never thinks even of the miseries of others; who, absorbed in himself, lives as if there were no spots marked by distress in the world, or, if he has heard that there are, only resolves that the miseries of others shall not lessen his enjoyments. How low is this man in the scale of honourable, useful, yea, happy existence! But how glorious the character, how God-like the conduct of him who is concerned for the happiness and welfare of his fellow-creatures! who voluntarily enters into the house of mourning, listens to the tale of woe, drops a tear over wretchedness, offers his prayers to Almighty God, and reaches forth the hand of benevolence for the relief of suffering humanity! This is the character truly honourable; this is he who lives not for himself only, but for others also. Yes, this is he of whom the Scripture declares that "he shall be blessed upon earth." Oh! my reader, looking at such worthies as these, not only wilt thou admire the poetry of Mariaune Farningham, but, more, her fine language will be exactly descriptive of the sentiments of thine own bosom, especially if thou knowest "the gift of God"—

"Give power and vigour to the hand that opens
But to bless:
Give brightness to the eye that beams with love
and kindness:
Strength to the ardent heart that throbs with
constant sympathy,
And clearness to the brain that works for all
around and Thee.

Yet spare, O spare them very long, in answer to our prayer;
Spare them to make this world of Thine more beautiful and fair;
Spare them to cheer the drooping soul, to whisper words of peace,
And urge the sorrowful to go where sorrows all will cease."

I think, secondly, *There will be an advantage—as to improvement.* Yes, he who goes to "the house of mourning" to do good to others, gets good for himself. Here are learnt some of the wisest and best lessons which human beings are capable of receiving. Here we see the vanity of the world, the sad effects of sin in our nature, and the uncertainty of all human enjoyments. Here, too, we sometimes behold scenes which create our astonishment, which excite our admiration of the goodness of that God who supports his people in the most trying moments. For a creature, while sitting at the table of prosperity, unacquainted with distress, and a stranger to want, for such to be cheerful and full of gratitude would be no wonder; but to behold a man who has long been struggling with disease, surrounded, perhaps, by an affectionate family, hard pressed with poverty, and no certainty of human relief, to see such a man resigned to the will of God, yea even cheerful and thankful, indulging a firm hope and confidence in the divine goodness, and never dropping one murmuring word; ah! what an improving, what an interesting sight is this! And say, ye who have the honour and feel the disposition to attend the abodes of calamity, whether ye have not beheld such scenes as these? Have you not returned blessing and praising God? Have you not seen religion exemplified, and grace triumphant in the support of suffering mortals? You have. I have. I once reckoned in my circle of choice friends a poor bed-ridden pauper, a Christian man, who, for years, lay helpless and enfeebled on his bed of suffering. I loved to visit him, inasmuch as by so doing I felt myself improved; and one day, mentioning this fact to a very intelligent and pious lady, who used also occasionally to look in upon the sufferer, she said, "Yes, sir, you can never visit that bed without learning two things—that religion is a glorious reality, and that our old friend knows well what that reality is." Recording this incident, recalls to my recollection another equally instructive, and which I shall not forget speedily. Visiting

one day the widow of a minister, who, many, many years before this had gone to his rest, she said to me, as she lay paralyzed and almost helpless, "Can you tell me, sir, why my Heavenly Father keeps me here? I am a burden to myself, and a trouble to all about me; yet, while the young and healthy are taken, I am left, apparently of no service, and only in the way." I replied, "They also serve that wait, and you are kept here just to show to those of us who come to visit you what a support and comfort Jesus can be when all other support is removed." Yes, go to the house of mourning, and there will be an advantage—as to improvement. Surely we may write on the door of the dwelling where afflictions are sanctified, as well as on the temple, "The Lord is there."

"The things that are so painful here,
When earth's thick mists shall disappear,
Will 'mid our brightest blessings shine,
And show the Giver's love divine."

Let me say, once more, Visit the house of mourning, and *there shall be an advantage—as to usefulness.* How little good, but often how much evil, is done in the house of mirth, while in the house of mourning what scenes of usefulness present themselves to us! There the heart is often rendered susceptible; the mind, which has long been engaged in surveying and pursuing outward objects, now turns upon herself. With what a probability of success, therefore, under the divine blessing, may we urge the consideration of those very important subjects which relate to man's eternal welfare! How many have been more useful here than even in the pulpit? They have witnessed the house of mourning turned into the house of God. The place of affliction has become the place of conversion, and they have blessed God a thousand times that ever they were directed thither to become the instrument of such good.

What a contrast, too, is here between the house of mirth and the house of mourning, as to the use of property! In the former how much is lavished away in intemperance, folly, and fashion; but, in the latter, it is consecrated to the relief of misery, to the supply of wants, to the removal of anxiety. How often have we seen the tear start from the eye of grief, when support has been given to the disconsolate widow! How have whole fami-

lies, wrapt in gloom and overwhelmed in distress, suddenly assumed the air of cheerfulness, when even a little pittance has been left for their subsistence! Oh, ye who abound with this world's good, think how many might be gladdened by your exertions! Enter into the house of mourning. Behold the dying husband calling for your aid; the sorrowing wife looking forward with painful sensations to the hour of bereavement; the children weeping by her side, and exclaiming, "Oh, my father, my father!" Go then, and say, "Fear not, I will be a father to the distressed, and a friend to the helpless." Yes, do this, and then "The blessing of Him that was ready to perish shall come upon you," and you shall "cause the widow's heart to sing for joy."

"Love and labour! Christian brother,
Live for God! redeem the time;
Onward! higher! faint not, rest not,
Till thou'st gained yon fur-off clime."

Just one thought more, and with that this paper must close. Go to the house of mourning and *there shall be an advantage—as to happiness.* The house of mirth frequently leads to the house of misery. Yes, intemperance produces disease, extravagance leads to poverty, and excess of worldly gratifications tends to destruction. But, there is nothing of this kind to interrupt the pleasure and sting the mind of him who is employed in benevolent offices in the house of mourning. On the contrary, the peace and happiness of such an individual are increased. It must be so, for—he is humbled under a view of the weakness of man—he is weaned from the world, which he finds full of vicissitudes, while he is made thankful for the mercies which God has given to him. His discontent is checked and kept down by beholding so many beings worse off than himself. His desires for heaven are increased, because there he expects to dwell for ever with those whom he has been the instrument of saving and consoling; and last, though not least, while the careless and profane will have to look back on a life spent in dissipation and folly, he will have to reflect, with gratitude and pleasure, that as he passed through this world, he has been enabled to do the least good; and, through grace, to give evidence that he has been influenced by that pure and undefiled religion, which is, as the apostle

says, "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Oh! my reader, let me ask—Has God blessed thee? Be a blessing to others. Yes, go to the house of mourning. Sympathize with the miserable. Pray for the afflicted. Give, as far as thou art able, to the necessities of the sick and indigent. Countenance those many and noble institutions formed for this humane and benevolent purpose; and then, unworthy though thou art of such an honour, upon thine enraptured ears shall fall by and by these accents of gracious acknowledgment—"Thou hast done it unto Me, enter thou into the joy of thy Lord." For

"The man who marks from day to day,
With generous acts his radiant way,
Treads the same path the Saviour trod,
The path to glory, and to God."

Woolwich.

IN THE WAY.

BY REV. J. JACKSON.

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

In a former paper we noticed the success of Obadi'ah, the servant of the Lord, in attaining to the highest position in the court of Ahab. "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." God speeding him on his way he met Elijah. This meeting is suggestive.

1. *It illustrates numerous conversions.*—In the church militant and triumphant there are many good men who, up to a certain point in their lives, were quite indifferent to the eternal welfare of their souls. Many now sitting at the feet of Jesus, clothed and in their right mind, were careless about sin, death, and judgment up to a certain turning point in their history. Here for a while they lived on in transgression, with no higher purpose and aim than the gratification of their carnal nature, until suddenly they experienced a great change, in which they were convinced of sin, of righteousness, and of judgment. Thus the Holy Spirit has opened their eyes to see their moral disease; and what is better, they have also looked to the Great Physician and have been healed. Many, while ploughing in the field of ordinary

vocation and daily life, have stumbled upon the hidden treasure, and, with no search or expectation, they have been surprised and enriched!

But there is another more thoughtful, and perhaps more numerous class of Christians whose conversion to God could not be thus illustrated. They cannot remember the time when they gave no thought to the unseen realities of the future world. They cannot refer to the time when their conscience was at peace with wrong doing. Before their conversion sin troubled them, and they had within them strong yearnings for an inward satisfaction. This they sought in fame, in wealth, in worldly pleasure, and in morality; but they found it not. They were like the merchant who sought goodly pearls, but who found a priceless one instead of many. They sought to satisfy the immortal longings of the soul after absolute good with the best things of this world, which, in this respect, are but husks. It is better to have these desires than to have them not, and it is better to seek after God in a wrong way than not to seek after Him at all; for God always finds such as are in quest of Him. He satisfieth the longing soul. Seek and ye shall find; for the Lord meets with those in the way of anxious inquiry, even as Elijah met Obadiah. Better seek grass than nothing.

2. This meeting illustrates much of the experience of the thriving Christian.—The thriving Christian is the one who is diligent in the cultivation of his mind and heart. He meditates upon the promises, and studies the characters of the Bible. He endeavours to understand and believe the doctrines, and to obey the precepts of the Scriptures; and he who is thus found in the way of God's testimonies, will often meet with a more illustrious person than Elijah. In reading the Pentateuch the saint meets his Saviour. Say, believer, in conversing with Moses, does not Jehovah often deign to meet and converse with you? In reading the Psalms could you not shout with ecstasy, "Behold a greater than David is here?" The longer we look at the brow of night, the more does her coronet sparkle with stars; and the more we look into the world, the more do we see of the Lord Jesus and his glory. Pursuing type, and promise, and prophecy, we are led to Jesus. As if a dear friend whom we thought was far away suddenly appeared from behind a portion of the landscape we

were admiring, so does Jesus often stand forth before the soul when she is pondering over the divine statutes. In seeking a temporal blessing she finds an eternal boon.

3. It also illustrates the experience of the active Christian.—The servant of the Lord shall profit by his service. There is a blessing in obedience as well as at the end of it. In search of brooks of water and grass to preserve the life of the cattle, Obadiah was in the path of duty; and as a work of mercy it afforded him pleasure. Over and above this he met Elijah! "In keeping the commandments of God there is great reward."

Here is a similar case. We select it from the history and life of the father of the faithful. Chedorlaomer and the many little kings that were with him, came down upon Sodom and Gomorrah and carried away Lot as a captive and much spoil. When this was made known to Abram, he like a true brother, at once armed his trained servants, and they pursued the invaders unto Dan. Having vanquished the foes, he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. The king of Sodom met him with congratulations; but Abram had more than this for his work and good warfare. "Melchizedek, king of Salem, brought forth bread and wine; and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth" (Gen. xiv, 18). After the up-hill work Melchizedek met and entertained him. Does not Jesus do this to his servants and soldiers? Does He not meet and entertain us, both in and after our work and warfare. Does He not say, "Fear not, for I am with thee?" Do we war with sin? then He is with us. Do we work to advance his kingdom within and around us? then He is with us. Blessed be God in our work of faith and labour of love; Jesus often meets us and we have fellowship one with another. "Remember those, O Jacob and Israel, for thou art my servant; I have formed thee, thou art my servant. O Israel, thou shalt not be forgotten of me."

In connection with these remarks there may be some difficulties in the mind of the reader. Here is one put into plain English. For a long time I have been in the way, but I have not met with the Lord, and I have not experienced the blessedness which flows

from his presence. Oh that it were with me as in months past! What peaceful hours I once enjoyed. I have sunny memories, but now I am alone in darkness. My beloved is far away and my happiness is gone. If this is your state, dear reader, let me affectionately ask you if you are in the way? Be true to yourself, now. Have you pursued, and are you now pursuing the way in which you walked when you first felt and professed love to Jesus? Call to mind that time. You then constantly and prayerfully attended to the means of grace. You were regular in attendance at the house of God, not only on the Lord's day but also in the week. It was a matter of business with you to be at the united prayer-meeting. Secret prayer and meditation upon the Word were then a part of your life. You engaged in some Christian work, perhaps you visited the sick, or taught in the Sunday school out of the Scriptures. How is it now with you? Have you given up these things, or are you neglecting them? If conscience says "Yes," then how can you wonder that you have not met with your Lord when you are *not* in the way? Return, O backslider. As you have received Christ Jesus the Lord, so *walk* in Him. "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

Here is another objection, coming not from a lukewarm Christian, but from a young person whose conscience has been often aroused, and who has had some serious thoughts of entering upon a Christian life. We will call such a person an anxious inquirer after salvation. Here is the difficulty: "Long have I heard the gospel preached, I have seen the simple

ordinances of God's house administered to others, I have felt contrition, I have listened to the prayer, and joined in the public song; yea, I have read the Holy Scriptures and prayed in secret, but I have never been gladdened with the presence of the Lord." If this is your state, my reader, let me ask you seriously to reason thus with yourself. "Am I in the way? Jesus Christ is the way, and the first step is to believe on Him. Do I believe? If not, *why* do I not? This is God's commandment that we should believe on the name of his son Jesus Christ" (1 John iii, 23). It is impossible for any one to have the will to believe on Jesus and be saved, and not to have the power.

Further, if you do trust in Jesus, and yet mourn that you have not the happiness which his presence affords, let me ask you if you have professed your faith in Him to the Church and before the world? "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. x. 10). If you are in the way, are you ashamed that it should be known? Remember if you are ashamed of Jesus and his cross, you must not expect Him as your friend and companion, either in this world or in eternity. A craven soldier shall not be with the captain; a faithless servant shall not sit with the master. If we would have Jesus often meet with us we must trust Him, we must not be ashamed of Him, and we must live to his glory. Jesus said, "If 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."

Sevenoaks.

Signs of the Times in relation to the World and the Church.

YOUNG MEN AND MISSION WORK.

BY MR. EDWARD LEACH.

Being the substance of an address delivered before the young men in Mr. Hauck's class at the Metropolitan Tabernacle, on December 16, 1866. [This remarkable class consists of over 200

young men, most of whom are engaged in street preaching, and other evangelistic work.—Ed.]

THERE are two significant but widely different movements which are arresting our attention whichever way we turn.

We have Ritualism on one hand;

a movement gaining such ground that even bishops confess they are saddened, but unable to resist it. These ritualistic tendencies have as their great aim the exaltation of a certain number of men, who designate themselves as "priests." To us young men this purpose has special interest. For the establishment of a priesthood, to whom has been committed the power of communicating spiritual blessings, practically means the disuse of all unconsecrated workmanship. Lay agency, unless accompanied by the unction of sacerdotalism, would be abolished. A new era of priestcraft would come in, and thus we should have a spiritual monopoly which would exclude all free thought, and active, honest work. The young men of Christian churches would no longer be regarded in the light of helps to the minister, but as mere cat's-paws for proselytising purposes. A great—God alone knows how great!—dearth of spirituality must come over our country before we submit to this reign of priestly tyranny; and as our trust is in the God of truth, we need not fear for the ultimate triumph of our principles. But as young men, whose highest ambition is to serve the Christ who bought us with his precious blood, we watch this movement—so ridiculous, yet so insidious and soul-destroying—and ask ourselves whether we cannot learn something from the signs of the times. We think we may.

The Ritualist arrogates to himself exclusively the title "priest." We ask him to point out *one* instance in the New Testament in which ministers are designated as priests. The word occurs thirty times in the New Testament;—nineteen times as applied to the Levites, whose ministrations have now passed away, and the rest to our blessed High Priest, and the whole body of Christian men. Christians are "a holy priesthood" on earth; and one of their enjoyments in heaven will be to 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." We—each of us who have believed in Christ—are priests. To us all has been committed the privilege of serving Christ in every branch of our daily duties. It is this truth which we must hold fast and use in opposition to that system which would, if permitted to permeate our lives, break the connection between our Christianity and our strongest feelings of love for a consecration of spirit, soul, and body on the altar of Christian work. If we are persuaded that it is our calling to daily show forth the might and beauty of the grace of God in us—if we know that it is our distinguished privilege to be continual witnesses for the Redeemer—all the combined force of traditionism, ritualism, and sacramentarianism will not be able to rid the Church and the world of young men determined to influence both Church and world.

Then we have another movement, likely to be more prolific of good results than that of Ritualism. Everywhere we hear of complaints made respecting the alienation of the working classes from public worship. As a body they are said to be more irreligious than any other class. This we cannot believe. But that a vast amount of spiritual ignorance prevails among the artisans and the labouring poor is indisputable. A conference is to be held shortly to consider this question, and working men have been invited to state their objections to entering places of worship. We hope to watch the proceedings, the discussions now being held, both in our religious newspapers and in public meetings, with considerable interest; and, as knowing something of the feelings and wants of the classes in question, we cannot but believe that the principal cause of their alienation from Christianity is that pure indifference which, from many incidental causes, has shrouded their intellects, and hid from them the light of the gospel.

Of one thing we are convinced, viz., that the Church of Christ everywhere

must enrol our young men in the ranks of evangelists for home mission work. It has been done already to an extent far beyond the expectations of some persons. But the dense mass of spiritual ignorance has not been dispelled, and there never was a time more fitted for our entering into this holy conflict than the present.

It is to help forward some such aggressive work upon the ramparts of sin that I venture—not dogmatically, but as a young man to young men—to ask your attentive consideration individually to this important and intensely interesting subject. You are a class of Bible students, who have gathered around earnest, godly brethren, who consecrate their time to your spiritual benefit. You believe you have a mission to fulfil. You are not all talented alike. You can all speak for Jesus; though it is just possible some of you would make sorry preachers. Many of you are, I understand, engaged in preaching the gospel in the corners of our thoroughfares, some in rooms and cottages; but all who have been savingly converted are, I hope, mouth-pieces for God.

And here let me observe, in a parenthesis, that a fault with many of us is that we imagine ourselves gifted with the not too general ability of preaching the gospel *as pastors*. Many who have done great service to God's cause as evangelists, have utterly failed as settled ministers of the Word. If God gives special gifts to men fitted for the evangelization of the masses, it is well to use them in that direction, for the labourers in this field are few. We want our Weavers, our Carters, our Pooles, and our McCrees for essentially aggressive work; and the moment you take them from their legitimate field you dwarf their energies and paralyze their movements so greatly, indeed, that their success cannot continue. Yet I find a disposition abroad to convert these men into pastors; and even with those who have been wonderfully successful in addressing the working class, there is frequently a mistaken belief

that more good might be done if they were full-blown pastors.

There is work enough for us all, my brethren, in the gospel harvest. There are golden opportunities for preachers in conventicles, in theatres, and mission halls, for street speakers, for—what is most important labour—cottage visitation, lodging-house visitation, tract-distributing, to say nothing of the noble privilege of recommending the truths of our religion by holy lives, by consistent actions, by determined yet simple bearing, to those found in the workshops, factories, and homes with which we are connected. Here is much scope for honest labour; and we do well to study how we may best attain the realization of our hopes.

For a few minutes, then, let us look at certain—they shall be few—helps in this work.

It is most desirable that we should closely study our great Master, Christ, as revealed to us in his Word. In Him we see a model of what we should aim to be. "He went about doing good." He broke through the conventionalities of custom—surprising, by so doing, even his disciples, and, of course, those murmuring critics, his enemies—in order that He might do his Father's will. A little boldness and originality may certainly be excusable in the present day when unless sober actions and thoughts have a tinge of sensationalism imparted to them they find but little acceptance. Singularity has, of course, its drawbacks, its ill effects; but when it cannot be avoided it is better to accept the position than to withdraw from obvious duty. To preach in a thieves' kitchen the gospel of love, justice, and truth, may seem singular in the eyes of men, but it is sufficient for us to know that God has blessed even that unlikely work to the good of men deep steeped in sin. Midnight meetings have brought souls to the Saviour, although they have been condemned as mere exhibitions of fanaticism. "To do good anywhere and anyhow," ought to be our motto, leaving the consequences with God,

who will bless the efforts put forth in his name.

And having studied the life and conduct of Christ, we shall be better able to present Him with all his attractions to those among whom we labour. There is one aspect of his Divine character which we may show to mortal man for his encouragement. Christ is a man—one of ourselves, save in sin, which, alas, is our curse and burden. He is a brother, sympathetic, loving; entering with eyes of affection into all our minute complexities, and the dispensations and disciplines of life. He "knoweth our frame, He remembereth that we are dust." He is "touched with a sympathy within," and "knows our feeble frame." All the love of his great heart flows towards us, his weak members, for whom

"He in the days of feeble flesh
Poured out his cries and tears."

Then, too, He is well qualified to understand and to sympathize with all the trials of young Christian men. He never knew what old age was, his enemies forbade that; He was always conversant with the trials and temptations of youth, though his accumulated agonies for us were such that no old man can ever experience. One likes to ponder over that thought—Christ was a young man when on earth. When distressed by care, perplexity, and the responsibilities of daily exertion, one is strengthened by feeling that we have a Christ who knows it all, who has passed through all we can ever suffer. When you are taunted with your religious zeal and Methodism in the factory and workshop, think of Christ in the carpenter's shop; despised for his purity, as doubtless He was; never understood in any of his bright and noble actions. If such disinterestedness as HIS was rebuked and scoffed at, we may take courage. Better served than He we can never expect to be; less ill-treated we certainly are. We may find, too, considerable comfort in thinking of God as a Father. We may, perhaps, clothe our God with such officialism as

to exclude those benignant rays of love which, as a Father pitying his children, He undoubtedly shows. We know that God out of Christ is a consuming fire; but in Christ He is overflowing love. And it is in the strength which this great thought gives us that we are cheered in our progress through the many difficulties incidental to our spiritual existence.

One great assistance in the engagements of our Christian life will be found in cultivating that hard but important "science," as it has been called—*self-knowledge*. He who knows himself is able to reveal much to others. Mr. Baxter once wrote a rather indifferent treatise on "The Mischief of Self-ignorance, and the Benefits of Self-acquaintance," and Mason's work on the same subject is tolerably well known to us all. Both deserve perusal. It is this "science" which has engaged the attention of the earliest and most primitive nations in the world, and has been studied by mankind ever since; yet every one shrinks from it. We treat ourselves as we treat a black-edged envelope. We look it over and over, examine the post-mark and the hand-writing, and imagine many things before we gain sufficient courage to open it; and so we look at ourselves, and see the black line of sin, mourn that our hearts are "deceitful above all things, and desperately wicked;" and so, with a deep sigh, we turn alarmed from all self-examination. If the sole purpose of self-knowledge were to gain more insight into the depravities of our hearts, then we might well desire to put off the day of introspection. But there is an examination which is of right good and healthy service to all who aim at serving Christ. It is the proving of *motives*. What are our intentions? Are they pure, disinterested, undisguisedly truthful and transparent. Do we seek the accomplishment of God's will and glory, not our own, in our work for Him? For there is a labour which is done for motives that have not God's glory as their aim; and all

such work cannot be honest. To gain a little ephemeral success or approval ought not to be the ambition of any godly man; and should he permit the growth of such insidious feelings, he will soon find his best energies spoiled of their virtue. Self-examination, accompanied with fervent and frequent prayer, will make a man spiritually strong; just as nothing is more spiritually enervating than the total neglect of self-knowledge; for piety is the effect of knowing oneself. We see ourselves, as we are in our weakness and ignorance; we see a great, willing Saviour, and are led to trust in the God who can impart true strength and knowledge. "Our hearts," says Baxter, "would be the best prayer-books, if we were well skilled in reading them. Why do men pray, and call for prayers, when they come to die, but that they begin a little better to know themselves? And were they now but to hear the voice of God and conscience, they would not remain speechless." And this acquaintance with oneself enables us to better understand the Scriptures; for the Word of God appeals directly to the heart of man. A man that is acquainted with himself perceives hidden wonders in what he reads, and the Word is no longer a dead letter to him. He meditates in the quiet hours which others devote to twaddle; and so, when he goes forth to show to sinners the power of the gospel, he does it with power and skill.

Another great help in all holy enterprise for the Lord, is to be found in guarding ourselves against fictitious enthusiasm. I know some will think there is little fear of that; but it is a mistake to imagine our zeal to be always perfect. A transient enthusiasm sometimes leads to irreverence; and extravagances of emotion and feverish agitations produce a morbid feeling which may turn to unbelief, and ultimately sap the foundations of a man's hope. If our faith be steady, our hearts fixed, we shall not fear the wild echoes of the high winds of temptation and despair. As young men

we are all subject to returns of melancholy feeling, and it is our duty not to give way to it, lest our spiritual atmosphere should become beclouded, and our hands droop in God's service.

May I suggest an obvious duty of all Christian men who are striving to glorify God. The command of our tempers is most important. In addressing the ungodly, in touching the shoulder of an unconverted man, and talking with him of the importance of immediate surrender of heart to Christ, there will be much to require Christian patience and fortitude. I have known evangelists and visitors lose their influence for God solely because they could not curb their tempers.

A gentlemanly spirit should be cultivated by all true disciples of Christ. Our Saviour was the perfect man; kindly, considerate, gentle, showing no "airs," as we say, but manifesting every disposition to win the hearts of the people. Hundreds of converted roughs in this metropolis have cause to bless God that they have met with Christian men who imitated their Master in carefully treating their obdurate natures, and so winning them by kindness and gentle dealing. Preach the law, by all means; but, oh, remember the superior attractiveness there is in preaching the gospel.

A few words more, and I have done. I have shown that the great and increasing tide of Ritualism has to be stemmed; that we young men must exert ourselves in our various spheres to protest against it by the proclamation—either as evangelists, or quiet, almost secret, workers—of the simple seed-truths of the Bible; and I have pointed out that Christians are becoming impressed with the absolute importance of doing something special for the evangelization of the working and poorer classes. What does all this point to? Why, that every young man of ability in our churches is wanted for this work. A great combat is at hand. There are troops already armed with the panoply of faith, with the sword of the Spirit. Let us call them out. Let

them be drilled in the service. The smoke of the enemy may be seen lowering in the distance; sin—that huge, black cloud—is gathering over the people. Satan has long marshalled his forces against the soldiers of the Cross, has long tampered with the fidelity of the opposite ranks. We must show him a decided front, a spirit of strong determination to spoil his ranks. To us God has given the power of enlightening the minds of those who have been bound in willing bondage to a bad master. We must unfurl the banner of the Cross on those heights and ramparts of sin which Satan has long held undisturbed. We must prepare all our powers by study, thoughtful meditation, prayer, and faith, to engage in this holy warfare.

There is no time for us to lag, to talk. Now we must *do* and *dare*. We must begin where we are; here, in South London, where so much sin, wretchedness, and ignorance prevail. We must find out the courts and alleys that have not heard the name of the Saviour mentioned. God knows there are plenty of them. We want to be an exploring party for Christ. There are lost pieces of silver amid the dust of sin; we must do as the good woman did—get a candle, even the light of the gospel, and must begin to sweep. We may create a dust in doing so, but if we find that which is lost, we shall be blessed by hearing the joy which accompanies the salvation of souls—the “joy in the presence of the angels of God over one sinner that repenteth.”

Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FAIRINGHAM,

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

A HARD WINTER.

EVERYBODY said it would be a hard winter. Whether they noticed the plentiful supply of hips and haws on the hedges, or consulted with the birds, or grew learned in the prognostications of the Admiralty—by whatever means they grew weather-wise, these prophets were certainly correct for once; it *was* a hard winter. January knew very little variety. It was frost and snow, snow and frost, frost and snow, snow and frost; and when the people grew tired of these, and wished for a change, there would sweep over the land a strong, biting, east wind, so that the grumblers found plenty to grumble at, and the oldest inhabitants declared that they had not known such a winter for more than twenty years.

There is an old saying that troubles come in pairs. And indeed we may think ourselves well off if they only

thus come, for we have seen them in trios and quartettes. And this is how they came this winter. It is as much as human nature can bear good humouredly to find your water frozen in your jug every morning; never to venture out of doors without having at least one fall, to be snowed and frozen in-doors half the time, to be utterly unable to get and keep warm on all sides, even before a roasting fire. But this was not all the trouble of this winter. There was a commercial panic. Several leading banks suspended payments, and large firms became bankrupt. As will always be the case, this misfortune was passed on down the ranks of the different classes, and severely felt, even in the very lowest. It was a hard winter for the manufacturer and for the working man. Wages are never too high. It is not often that

man can earn very much more than enough, even when in full work. But with the intense cold of the hard winter upon them, whole communities had only work for half or quarter time. The consequence was very great distress in the homes of the working classes. Many who had been in comfortable circumstances were reduced to semi-starvation or beggary. In families where there were eleven or twelve children, it often happened that only as many shillings were earned during the week. There were many shifts made by the honest and honourable poor, but their utmost efforts were unavailing to keep large numbers of them out of the workhouse.

To meet this trying emergency, there were found many benevolent, open-hearted, open-handed Christians, who were willing to stint themselves for their suffering brothers and sisters. The streams of benevolence flowed in regularly and plentifully. There was no ice over them; Englishmen show what stuff they are made of when the wail of distress reaches their ears. And on this occasion there was as much liberality as over.

We will record what one family did, and what resulted from their doings. It was a very happy family, for father, and mother, and the eldest brother and sister were Christians; and of course they had tender hearts for the sorrows of others, and earnest desires to follow in the footsteps of the Master "who went about doing good."

"We must curtail our own expenses," said Mr. Pouting, the father; "and give of our abundance to those who have need."

"Are the children willing to practise the self-denial?" asked Mrs. Pouting, mother-like, thinking of the comfort of her own first.

They were all willing.

"Remember," she said, "that it will be a real sacrifice; for provisions and clothing are all so much increased in price that we shall have to make large reductions."

But they all agreed that they would be glad to go without something that

they might possess the greater blessing, and prove that "it is more blessed to give than to receive." Mary, the eldest daughter, had her hands already full, but she wanted to do more. A young Christian, a member of the Church of Jesus, who is doing nothing to promote his cause, and bring glory to his name, is an anomaly.

Mary's favourite means of doing good was by visiting the sick poor, and doing any little service she could for them. Other people could endure, she thought, or they could strive, and there is some good in that, even though nothing seems to come of it; but the sick and diseased, they are God's legacy to the world: "The poor ye have always with you."

But the sick and poor were all in her own immediate neighbourhood. She began at home; those whom she wished to benefit were well known to her; and this might be a hint to those who have the power and the will to do good. Indiscriminate charity does harm as well as good. There are always some needy among our acquaintances, if we take the trouble to search them out.

Shall we tell you of one of her visits? "How is your husband to-day, Mrs. Smith?"

"Worse than ever, Miss Pouting; and he does nothing but sit and growl."

"So would you," said the invalid from within, "if you were in my place." The man's face moved restlessly, and his hands could not keep quiet. "The doctor came this morning, and told me I was worse. He says I must have everything strengthening if I want to keep the life in me at all; and that's all we have in the house, or have had for a week past." He pointed to a loaf of bread on the table. "That's queer stuff to get well upon, Miss, you'll allow that; and I'm about tired of it. I would rather go without anything than eat that to-day."

"Can't you manage something better?" asked Mary of Mrs. Smith.

"I have just half-a-crown a week coming in beside rent money, Ma'am; and that has to keep him and me."

"It is enough to make us wish the old time would come again, when Jesus fed the multitudes who were hungry."

"Ah, I can hardly believe that now-a-days," said the man, "when people starve, and He takes no notice."

"Ah, but we can't say how much notice He does take," said Mary, gently. "I know He is as tender and pitiful now as ever."

"Is He not as powerful, then?" These are the doubts that sorrow brings into the mind.

"Even then," said Mary, "He did not always grant the prayer at once; He tried the faith and patience of people. He did not go to Martha and Mary when they expected Him, you know; but He came. And so He will come now. I will never believe that He will leave you in your sorrow."

That night the brother and sister held a consultation.

"Something must be done, Frank. The people are nearly starving. I want to look after my people myself, but I don't know what to do."

"How much can we muster between us?"

It was not much.

"I will spend it in meat for soup," said Mary.

"But meat would be better than soup," said Frank; "a good mutton chop, nicely cooked, will be the best thing for the invalids."

"Yes; but how can we get forty mutton chops, and cook them?"

"Let us decide to do it," said Frank, "and the way will be clear to us after. I cannot go any longer into the houses with tracts, and Scriptures, and good words. Jesus never did so; He cared for the bodies as well as the souls of men. Let us try to do the same."

By what personal sacrifices we need not say; but Frank and Mary provided the forty mutton chops, and they were nicely cooked, and taken hot to the poor sick people in their district. Poor Smith had grumbled as usual at his hard fate; but yet he had found some comfort, for he poured out his woes this time at the throne of grace, instead

of the aching heart of his wife; and that very day his dinner came.

It seemed to Smith a miracle. He accepted it as such. Mary told him of the delight she had felt, as well as they who had eaten their chops. But tomorrow came, and the people were hungry again, but Frank and Mary had empty purses. Yet with the help of Mr. and Mrs. Pouting they contrived another dinner—this time of soup—and again gladdened forty homes.

And then there was nothing left but prayer and faith. And these two young people resolved to try what these would do. Each hour of the day, wherever they were and whatever they were doing, they offered a silent prayer to Him "who giveth liberally and upbraideth not." They asked for what they wanted while at their work, and they asked while in the sanatorium, for they were too much in earnest to be kept from the house of God for frost, or snow, or wind.

And when a week had passed, and their faith still remained strong, a gentleman put into Frank's hand a five-pound note. The next day came a large basketful of meat, the next fifty new-laid eggs. These are not visions, they were realities, strange, but not stranger than the way in which hundreds are daily fed in that wonderful place—Mr. Muller's orphan-house, at Bristol; strange, but not stranger than the widow's cruse of oil.

Will it be believed that for a whole month Mary and Frank fed their sick poor with the bread God provided for them day by day? And so the hard winter gradually passed away, and hope began to look forward to spring and brighter days.

But there was not only the bread that perisheth dispensed, but the bread of life was broken among the people. One of the first who came over to the right side was poor Smith. He could not longer disbelieve. He mourned over his doubts, and was pardoned by the All-loving, and for Him began a new life in Christ Jesus.

The same mercy was extended to

several others of Mary's sick poor. So that many had reason to bless God for that hard winter, because through their poverty they were made rich to life eternal.

Dear young readers, the hard winters have scarcely left us yet. Have you ever tried what prayer and faith,

added to Christian love, will accomplish? If you would grow in grace, if you would be one of those whom Jesus loves, if you would so shine that others may take knowledge of you, if you would be useful among men, then take care of God's poor.

Reviews.

Our Own Fireside for 1866. London: W. Macintosh, 24, Paternoster Row.

THIS superb volume, worthy of a place in the library of every home in Britain, is the third year's production of this excellent serial. Its editor, the Rev. Charles Bullock, of Worcester, an evangelical clergyman, has spared no pains to make it deserving of national patronage. Abounding in useful knowledge, admirable pages for the instruction of the young, and pervaded throughout by an evangelical spirit, it cannot fail to be a blessing to every hearth where it is a regular visitor. It is got up with good readable type, and the engravings are of high and telling character, and the binding is strong and handsome. Firesides with such a companion and counsellor, ought to be distinguished for intelligence and goodness. The monthly parts supply as much good and profitable mental and moral food as most families will comfortably get through in connection with other necessary reading. We need not add, therefore, that it has our very heartiest commendation.

The Story of Jesus, in verse. By EDWIN PODDIE, editor of the "New School Hymn Book," etc. London: Jackson, Walford, and Co.

THIS very handsome volume, printed in the first style of art, beautifully illustrated with numerous superior engravings, and elegantly bound, just comes out at the right season, when every one is selecting gifts for their dear young friends. And then the subject, "The Story of Jesus," leaving all other themes in the immeasurable distance. The esteemed author has adopted various metres for the outflowing of his illustrations, so that there is no monotony or tediousness in his extended story, or series of stories, on the life and work of the blessed Saviour. We are confident that the book will be a success, as it richly deserves to be, and will be read and re-read by our juvenile friends with both pleasure and profit. We regret our space will not allow us to

confirm our favourable opinion by quotations, which might be made from any part of this charming volume.

MAGAZINES AND SERIALS.

THE Magazines for the first month of the new year come to us with varied degrees of attractiveness and efficiency. *The Baptist Messenger* for 1866, bound strongly in cloth, will be a most suitable present for our elder scholars, and those homes where religious books are not abundant, and where evangelical truth and religious intelligence of the past year would both instruct and edify. *The Baptist Magazine* is a rich good number, and contains a portrait of the Rev. C. B. Lewis. *The Gospel Magazine*, full to overflowing with spiritual articles. *The Sword and Trowel*, admirably adapted for holy warfare or holy work. There is a very interesting article on the rise and progress of the Primitive Methodists. *The Sunday Teachers' Treasury* sustains its indisputable reputation for fulness and variety of material for our Christian teachers. *Our Own Fireside* begins with both light and warmth for the hearths of old England. We believe it is the best number that has been issued of that first-class serial. *Merry and Wise*, having a variety of both telling and instructive pieces for the young. *The Mothers' Treasury*, true to its profession; with a graphic illustration of the "First Step," and mothers will do well to ponder the importance of the first step in their children's lives. *The Mother's Friend*, deservedly a favourite. *Old Jonathan*, as lively, varied, and excellent as ever. *The Ragged School Union Magazine* contains a good homily on Christ as a model for workers, besides other excellent papers. *The Scattered Nation*, edited by Dr. Schwartz, is, as its title indicates, devoted

to the spiritual interests of scattered Israel. It is well edited and handsomely got up. *The Gardener's Magazine*, edited by Shirley Hibberd, Esq., is exhaustive of all subjects connected with gardens, plants, flowers, and fruits; and takes in botany

and bee-keeping, etc., etc. We add it is conducted both in a philosophical and Christian spirit, and deserves the widest circulation. *Father William's Stories* are not only good, but really adapted both to please and benefit little readers.

Poetry.

LORD, I BELIEVE.

'Tis well to say it when the skies are fair,
And flowerets blossom, and the streams
are clear,

And birds' sweet music fills the fragrant
air,

And the bright pictures of this life appear.

'Tis well to lift the joy-lit eyes above,
And speak the strong low words of trust
and love.

'Tis better, when the winter's frost and
cold

Have fallen on the earth, and made it
white;

When head, and heart, and hands have all
grown old,

And scarce a moon shines on the dreary
night;

'Tis better then to say, "Lord, I believe,"
And in the Father's hands the rest to leave.

Strong words, though spoken by lips tremu-
lous,

When trust and fear have fought for
mastery,

Times have there been when unto all of us
Has come the power of trusting mightily,

And we have whispered, even in the
night,

"Lord, I believe," and, lo, it has been
light!

"Lord, I believe!" Oh, as with weary feet

We pace the stony thoroughfares of life,
And sigh a little for the golden street,

And a calm rest from all the troubling
strife,

God help us, that we ne'er forget, or leave
The might of these strong words, "Lord, I
believe."

MARIANNE FARNINGHAM.

Denominational Intelligence.

MINISTERIAL CHANGES.

The Rev. T. How, late of Shrewsbury, has accepted the invitation of the Baptist church, Roade, Northampton, to become their pastor.

The Rev. J. Sage, of Kenninghall, has accepted a most cordial and unanimous invitation to the pastorate of the Baptist church, Weedover, Bucks.

The Rev. Harvey Phillips, B.A., has resigned the charge of the Baptist church, Wigan, and commenced his labours as pastor of the Baptist church, Evesham, Worcestershire, the first Sabbath in this year.

The Baptist church at Ebenezer Chapel, Netherton, near Dudley, has for some time enjoyed the regular ministrations of Mr. David Skidmore, who was for many years a

popular Methodist local preacher and lecturer, in the neighbourhood of West-Bromwich. On Lord's-day, January 18, that gentleman was immersed, in the presence of a large assembly, of whom a goodly number were Pndobaptists, by Mr. J. D. Rodway, of Coseley, and received into the Baptist denomination, and this church also, of which he is now the reorganized pastor.

The Rev. Thos. Bentley has resigned the pastorate of the church meeting in St. Michael's Baptist chapel, Coventry.

BIRMINGHAM.—The Rev. J. D. Alford, of Welshpool, has accepted the cordial and unanimous invitation to the pastorate of the Baptist church meeting in the Circus chapel.

Mr. William Wooton, of Atherstone Academy, has accepted the unanimous

call given him by the Baptist church, Hawkesbury-lane, Coventry, and proposes (D.V.) to commence his labours there the first Lord's-day in February.

The Rev. C. Clark, of Mazon Pond, has accepted the pastorate of the church at Broadmead, Bristol.

The Rev. S. Borton Brown, B.A., has accepted the pastorate of the church at Romsey.

The Rev. J. Cecil Whitaker has resigned the pastorate of the church at Clippenham.

Mr. W. Julyan, of the Metropolitan Tabernacle College, has recently accepted a cordial and unanimous invitation to the pastorate of the Baptist church, Pinner, Middlesex.

Mr. J. Cruikshank, of the Metropolitan Tabernacle College, has recently accepted a cordial and unanimous invitation to the pastorate of the United Baptist churches of Prescott and Uffculme, Devon.

The Rev. J. Arnold, of Rotherham, preached a most powerful sermon on Lord's-day evening, January 6, to a large congregation, as his farewell address. Afterwards the church assembled around the Lord's table, to commemorate his death, when the retiring pastor most affectionately addressed them on the importance of unity and brotherly love. The parting of pastor and people was most affecting. Mr. Arnold is leaving England for the United States of America, after a short sojourn in the south of England. The church is without a pastor.

A valedictory meeting was held at Salem chapel, Meard's-court, on Tuesday, January 8, to take leave of Mr. B. J. Bloomfield, the pastor for many years of that place, who is leaving London for Bradford, in Yorkshire. Sir John Thwaites presided, and addresses were delivered by Mr. J. Foreman, Mr. S. Collins, Mr. Samuel Milner, and others. On the following Sunday, January 13, Mr. Bloomfield commenced his ministry at Bradford, occupying the pulpit himself in the morning, and Mr. Dowson at night.

The Rev. George Hudgell, having supplied the pulpit of the Baptist chapel, Newton Abbot, South Devon, for three months, has received a "unanimous and earnest" invitation to the pastorate, which he has accepted.

The Rev. F. G. Masters, of Bristol College, has accepted the pastorate of the

church at Ravensthorpe, Northamptonshire.

THE NEW BAPTIST COLLEGE, BURY.—The Rev. Benjamin Evans, D.D., for many years pastor of the first Baptist church at Scarborough, has accepted the chair of Ecclesiastical History, at the new Baptist College, Bury.

BRISTOL COLLEGE.—We hear with much regret that Mr. Bosworth has been compelled by ill health to relinquish the hope of resuming his work as classical tutor at Bristol. This is the more to be regretted as Mr. Bosworth's attainments eminently fitted him for the post.

RECOGNITION SERVICES.

LEEDS.—The Baptist cause at Hunslet, has just been favoured with the settlement of the Rev. H. Dunn, from Mr. Spurgeon's College, and under his ministry a gracious revival is experienced after a long season of depression. The ordination services were held on the afternoon and evening of the last day in the old year. The devotions were led by the Revs. J. Forth, of Bingley; F. Taylor and W. Andrews, of Leeds; and W. Jackson, of Bilston. The Rev. H. Dunn gave a statement of his conversion, call to the ministry, and theological views; and one of the deacons gave a lengthened account of the steps by which the church had been led to elect Mr. Dunn. The Rev. G. Rogers, theological tutor of the College, delivered a charge to the pastor. At five o'clock about 400 persons sat down to tea, and subsequently a public meeting was held under the able presidency of the Rev. W. Best, B.A., of Leeds, who gave a hearty welcome to the new pastor. The Rev. W. Jackson then delivered an appropriate charge to the church, founded on the words of the representative of the men of Judah and Benjamin, "Thine are we, David, and on thy side, thou son of Jesse. Peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee." Afterwards fraternal addresses were given by the Revs. S. Hall, of Chapel-fild; J. Roberts, of Leeds; W. Forth, of Bingley; G. Rogers, M. Andrews, and the pastor.

LOUTH.—A welcome tea-meeting, in connection with the settlement of the Rev. C. Payne as pastor of the Baptist church, Eastgate, was held in the school-room, on Dec. 27. After tea there was a public meeting, presided over by Wm. Newman, Esq., who, in the name of the church, very

cordially welcomed their newly-elected pastor; after which appropriate addresses were delivered by the Revs. Wm. Underwood, D.D., President of Chilwell College; T. Horsfield, late pastor of the church; Wm. Orton and T. Burton, of Louth; and J. Taylor, of Alford, Baptists; Wm. Herbert, Independent; Mr. Hodgson, Primitive Methodist; Mr. Bond, Free Methodist.

SWANSEA.—Recognition services in connection with the settlement of Rev. J. P. Barnett, late of Birmingham, as pastor of the Mount Pleasant Baptist chapel, were held on January 2. After tea a meeting was held, presided over by Mr. Cawker, deacon, who cordially welcomed the new pastor in the name of the church. Mr. Ellery stated the steps which led to the invitation of Mr. Barnett, and that gentleman gave his reasons for accepting the pastorate. The meeting was afterwards addressed by Rev. S. Davies, F. Hood, W. Jones, and Dr. Rees, J. G. Cullam, and G. P. Evans.

NEW CHAPELS.

BIDEFORD, NORTH DEVON.—The Baptist church here held interesting services in the early part of last summer in connection with laying the foundation-stone of Sunday-school and lecture-rooms. The building is now completed; it is of modified Gothic in the early English style. The rooms are 48 feet by 24 feet, the whole length of the building being 58 feet. Both of them, with two additional class-rooms, will be used on Sabbath-day by the school, which numbers nearly 300, the lower room being used for lectures and week-night services. The opening services were held on December 13. In the morning a prayer-meeting was held, at which the pastor, the Rev. G. Williams, gave an address. A public service was held in the chapel in the afternoon. The Revs. J. Fuller, of Appledore, and J. E. Taylor, of Ilfracombe, having read the Scriptures and prayed, the Rev. John Stock, of Devonport, preached. At five a public tea was held, of which about 450 friends partook. At seven a meeting was held, the pastor took the chair, and, having made a few remarks pertinent to the occasion, called upon the following gentlemen to address the meeting:—Revs. J. Webb, of Dolton; J. E. Taylor, of Ilfracombe; J. B. Wood, of Barnstaple; John Stock, of Devonport;

Mr. C. Noysey, and Rev. W. Clarkson, of Bideford. On the following Sabbath two excellent and instructive sermons were preached by the Rev. J. R. Wood, to large and interested congregations. On Friday, the 14th, Mr. Stock gave his celebrated lecture on "John Bull," in the Town Hall, Bideford, the Mayor occupying the chair. The entire proceeds were given to the school building-fund.

TIVERTON, SOUTH DEVON.—In this village a neat and comfortable building has been fitted up for a place of worship, in connection with the Baptist church at Bovey Tracey. It was opened for public worship on Friday, Jan. 11, when a sermon was preached by the pastor, Rev. T. W. Blackmore, and brethren connected with the church engaged in prayer. The whole of the cost has been met by one of the deacons, who presents it to the Lord as a thank-offering; and, in grateful remembrance of past mercies, it is called Ebenezer.

HAMPSTEAD-ROAD.—A new mission-hall, which has been erected in Charles Street, in connection with Regent's Park Chapel, was opened on New Year's-day. The Rev. W. Landels preached in the afternoon at three o'clock. At half-past five tea was provided by Lady Lush, for the members of her Mothers' class and their friends; and at seven a public meeting was held, when Sir Robert Lush presided, and addresses were delivered by the Rev. W. Landels, Rev. C. Woollacott, Colonel Griffin, and others. From statements made at the opening, it appears that the hall has been erected by the liberality of Sir Robert and Lady Lush, for the use, in the first instance, of Lady Lush's Mothers' class—which has increased in numbers until the room in which it met has become insufficient for its accommodation—but also as a centre for the various operations of the domestic mission connected with the chapel. The hall, which is a neat and commodious building, comfortably fitted up and well lighted, and capable of containing between three and four hundred, was well filled.

MISCELLANEOUS.

RYDE.—The first anniversary services of the Baptist church at present meeting in the Assembly Rooms, have lately been held. On Lord's-day, Dec. 9, two sermons were preached by Rev. W. Corden Jones, of Ventnor. On the 11th there was

a tea-meeting. Afterwards, a public meeting was held, when a statement of the very satisfactory and encouraging results, under the Divine blessing, of the past year's co-operation for the support of public worship, and for missionary purposes, was laid before the meeting. Appropriate addresses were delivered by Revs. W. C. Jones, of Ventnor; J. Neobard, of Forton; H. Kitching, of Landport; J. Smith, Primitive Methodist, of Ryde; and Dr. Hardin, of Southsea. During the evening suitable hymns were sung. On the following day, tea was given to the children belonging to the Sabbath-school, and others, for whom there were also provided some music and a Christmas-tree. On the 13th, Rev. E. G. Gange, of Landport, preached.

LEEDS.—The sixty-third anniversary of the Baptist cause in the village of Horsforth was celebrated by a public tea-meeting on New Year's-day. The spacious school-room was well filled. The pastor, Rev. J. Harper, presided, and was supported by the Revs. J. Watts, of Stanningley; A. Ashworth, of Bramley; W. Jackson, of Bilston; and Mr. McDougal, of Rawdon College.

SALTASH.—On New Year's-day, a thanksgiving service was held to celebrate the liquidation of the debt on the Baptist chapel recently erected at a cost of about £2000. The memorial stone was laid on the 17th of April, 1865, by J. R. Jeffery, Esq., of Liverpool; and the edifice was opened in July last, on which occasion the Rev. C. M. Birrell, of Liverpool, preached from John xiv. 18, "I will come to you." The day, on that occasion, was commenced with a debt on the building of nearly £500, and the close of it saw that debt, in actual payments and in promises, entirely liquidated. It was then resolved that (D.V.) on Jan. 1, 1867, a meeting should be held to settle all accounts, and to acknowledge our obligations to the Lord. Accordingly, on the 1st inst., a large number of friends gathered around the social tea-table in the school-room; and in the evening a service was held of a most interesting nature. Peter Adams, Esq., of Plymouth, occupied the chair; and, after prayer by the Rev. Dr. Roe, of America, the meeting was addressed by the Revs. T. Horton, J. Stook, and J. P. Haddy, of Devonport, and Rev. T. O. Page and Thos. Nicholson, Esq., of Plymouth. During the proceedings a presentation of £20 was made to the pastor, Mr. May.

BEDFORD ROW, JOHN ST. CHAPEL.—On Thursday evening, January 10, a social tea-gathering of the members of the young women's Bible-class, conducted by Mr. W. Harper, in connection with this chapel, of which the Hon. and Rev. B. W. Noel is pastor, took place. Afterwards, a very interesting meeting was held, when Mr. Harper was presented, by the members of his class, with a very handsome inkstand, as a token of their Christian regard and esteem, by M. Martin, Esq. Several gentlemen took part in the meeting. An address was given by Mr. James Benson, jun.

UPTON CHAPEL, LAMBETH ROAD.—A New Year's meeting of the church and congregation was held in the school-room on Tuesday evening, January 8. About 200 persons sat down to tea, after which a public meeting was held. The pastor, Rev. G. D. Evans, who presided on the occasion, stated during the past year the church had had great reason to be thankful for many blessings. Its various societies were in an encouraging condition, and in their respective spheres they had, in a great measure, been instrumental in the conversion of sinners. The meeting afterwards was addressed by the Revs. D. Jones, of Brixton; R. Robinson, of the London Missionary Society; and H. Varley, of Notting-hill.

MR. SPURGEON has just concluded the purchase of two-and-a-half acres of land, adjacent to Clapham Common, upon which the buildings for his new orphanage will be erected. It is correct, as stated some time since, that a lady has placed a sum of £20,000 at Mr. Spurgeon's command, for the purposes of the orphanage; but it is accompanied by a condition that only £8000 out of it shall be spent, the remaining £12,000 to go to capital account for the permanent benefit of the institution. The first batch of orphans who will be admitted will number fifty; and Mr. Spurgeon has intimated a hope that the members of his congregation will make their clothes, and that tailors and cloth-dealers will be found to give them the cloth, as in the case of the Bristol Orphanage. He also invites working bricklayers to give a day or two's work as a contribution.

GLOUCESTER.—The anniversary services of the Baptist chapel were held December 9 and 12, and were of a highly satisfactory character. On Lord's-day, Dec.

9, the annual sermons were preached by the Rev. William Collings, pastor. The annual tea-meeting was held on Wednesday evening, Dec. 12, and a public meeting was held after the tea, the Rev. Wm. Collings in the chair. Resolutions were passed, expressing affectionate congratulations to the esteemed pastor on his recovery from a recent severe illness, and engaging to clear off the debt of £170 in the course of the next ten months. Addresses were delivered by the minister and deacons, and by James Jenkins, Esq., and Mr. T. Nicholson.

LONDON BAPTIST ASSOCIATION.—The annual meeting of this association was held on Tuesday, Jan. 15, at the Metropolitan Tabernacle. In the morning about 150 pastors met, and in the afternoon 100 deacons joined the meeting. James Harvey, Esq., was elected treasurer, and Rev. W. Brook was re-elected president; Rev. W. Landels, vice-president; and the Rev. W. G. Lewis, secretary. The secretary's report was read—at the evening meeting the Rev. W. Brook occupied the chair part of the evening, the Rev. W. Landels the remainder. The Rev. W. Stott opened the meeting with prayer, and Rev. W. Brook addressed the meeting; the Rev. G. Gould then offered prayer, and an address was delivered by Rev. W. Landels, upon Christian effort. The remaining portion of the evening was spent in earnest prayer; Revs. C. H. Spurgeon, D. Jones, S. Bird, J. H. Barnard, S. R. Pattison, W. Brown, and Mr. W. Olney, taking part in the same.

PETERHEAD, ABERDEENSHIRE.—The annual social gathering of the Baptist church in this town was held on the evening of New Year's-day, when, as on former occasions, a large number of members and friends assembled. Mr. John Craig, senior deacon, presided, and after an excellent tea, addressed the meeting, giving interesting details in reference to the past history and present position of the church, showing, that notwithstanding the many hindrances, especially the want of a settled pastor, the church still numbered upwards of eighty members. The meeting was then addressed by Mr. Chalmers, on Love, the Test of Discipleship; Mr. McLean, on David as a Type; Mr. Craig, of Middleborough, on the Prospects of the Denomination; and Mr. Garden of St. Fergus, on Scripture Figures, illustrative of the Church. The hall was profusely decorated

for the occasion, and a pure harmonious feeling pervaded the meeting.

THE OLD ASSOCIATION.—The next quarterly meeting of this association will be held at Rhydfelin, Montgomeryshire, on Wednesday and Thursday, the 20th and 21st of February, 1867. The conference to commence at half-past two o'clock p.m., the first day. At one o'clock p.m., there will be refreshment in the chapel-house, for the ministers and messengers, etc. There will be no accommodation for horses. At half-past ten a.m., the train from Llanidloes will arrive at Seavell station, which is about a mile from Rhydfelin. The minister and the church particularly request the attendance of a good number of ministers at their quarterly meeting.

ARTHUR STREET CHAPEL, CAMBERWELL GATE.—On Friday evening, January 11, the ladies of the Bible-class and Mission Working Meeting, at their annual tea, presented to their pastor, the Rev. S. Cowdy, a richly-decorated electro plate sugar-basket, and a butter-cooler, with stand and knife, as a mark of their thanks to him for his labours in connection with the Bible-class. The presentation was made by Dr. Air, one of the deacons.

ST. HELENA.—During the past year, the labours of the Rev. W. J. Cother, late student of the Metropolitan Tabernacle College, have been attended with the most blessed results; and the divine blessing has accompanied the preaching of the gospel in a manner unparalleled in any other year in the history of the Church in this island. We entered upon the present year with only 97 members, but blessed be God we are now travelling on to its close with a band of 196. The increase and decrease in our numbers stand as follows:—Baptized, 92; restored, 7; lost by death, 3. While we ascribe all the glory and honour to the Triune Jehovah alone for the times of refreshing and salvation so graciously vouchsafed to us, we at the same time earnestly pray that the Lord may carry on his mighty work in this place, and pour out his Holy Spirit upon the people in a still more copious measure, until all our perishing fellow-men around us are brought to own Jesus for their Lord and Saviour.

BAPTISMS.

Aberdare, Gady's.—Nov. 18, Thirty-eight; Dec. 16, Nineteen, making 250

during 1866; Jan. 18, 1867, Ten; by David Davie.

Aberchirder.—Nov. 25, One; Dec. 16, Two; 17, One; by Samuel Crabb.

Aldershot (in Blackwater Chapel, kindly lent).—Nov. 29, Three, by M. G. Moss.

Bury St. Edmunds, Garland Street Chapel.—Jan. 6, Eloven, by J. Barrett, for Mr. Elven.

Battle, Sussex, Zion Chapel.—April 30, Four; June 18, Five; Nov. 28, Two; Dec. 27, One; by G. Veals.

Bardwell, Suffolk.—Dec. 9, Two, by John Barrett.

Catshill, Bromsgrove.—Jan. 6, Six, by Edward Nokos.

Corsham, Wilts.—Jan. 6, Five, by Mr. Hurlstone.

Croxton, Stafford.—Nov. 25, Two, by J. Shelley.

Caerleon, Monmouthshire.—Dec. 23, One, by D. Bevan Jones.

Darlington, Archer Street.—Dec. 12, Five, by P. W. Grant.

Doncaster.—Dec. 31, Six, by W. Bloom.

Freshwater, Isle of Wight.—Jan. 10, Two; Jan. 13, One; by W. W. Martin.

Greenock, Nelson Street.—Dec. 2, Two; 9, Five; 16, Four; by J. Rae.

Glasgow, North Frederick Street.—Dec. 31, Two, by T. W. Medhurst, making a clear increase of 90 during the year.

Golear, Huddersfield.—Nov. 4, Seven; Dec. 2, Seven; by Thomas Bury.

Hunslet, Leeds.—Oct. 29, Four; Nov. 26, Five; by Henry Dunn.

Horsforth.—Jan. 6, Nine, by J. Harper.

Jarrow.—Dec. 29, Seven; Dec. 30, Two; Jan. 9, One; Jan. 12, Four; by Charles Morgan.

London, Bermondsey, Drummond Road.—Dec. 30, Five; by J. A. Brown.

—, Lambeth, Upton Chapel.—Dec. 30, Nine, by G. D. Evans.

—, Metropolitan Tabernacle.—Jan. 3, Six, by J. A. Spurgeon.

Manchester, Grosvenor Street.—Dec. 30, Four, by H. J. Betts.

Milnsbridge, York.—Jan. 6, Four, by J. Chadwick.

Northampton, College Street.—Dec. 31, Thirteen, by J. T. Brown.

Pembroke Dock, Bush Street.—Sept. 13, One; Oct. 31, Two; Dec. 23, Six; by J. D. Williams.

Paisley, Oakshaw Street.—Dec. 6, Five; Jan. 10, Four; by J. Crouch, at George Street Chapel.

Peterborough, North Street.—Dec. 15, Two, by W. K. Dexter.

—, Westgate Chapel.—Aug. 5, Two; Sept. 2, Four; Oct. 7, Three; Nov. 4, Two; by Thomas Barrass.

Reading, King's Road Chapel.—Dec. 31, Eight, by G. Goldstone—seven from Caversham, and one for Rev. John Aldis.

Ruarden Hill, Gloucestershire.—Nov. 4, One; Dec. 2, Five; 23, Three; Jan. 6, Three; by J. Mountjoy.

Rye, Sussex.—Dec. 12, One, by W. Gill.

Snailbeach, Lord's Hill Chapel.—Jan. 6, Four, by T. T. Phillips.

Seafeld, Oxon.—Oct. 21, Three, by Mr. Irwine—one for Chadlington.

Stantonbury, Beds.—Nov. 21, Three, by W. Ouff, for J. Minett.

Tredegar, English Church.—Dec. 30, Sixteen, by J. Lewis.

Winslow, Tabernacle, Bucks.—Dec. 30, Three, by A. Walker.

Woodford, Northampton.—Jan. 5, Four, by T. J. Brixtow.

Wootton, Beds.—Dec. 2, Three, by W. J. Inglis.

Yarmouth, Isle of Wight.—Jan. 15, One, by W. W. Martin.

RECENT DEATHS.

At Pembroke Dock, Jan. 8th, aged 40, Mr. John Hire, for many years a consistent and active member of the Baptist Church at Bush Street.

At Markot Drayton, Salop, January 8, Harriet, wife of the Rev. J. Burroughs, aged 80 years, after a long and painful affliction. She had no fear of death, for the love of Christ was shed abroad in her heart by the Holy Spirit, therefore she longed to depart and be with her Saviour, which is far better.

At Dunstable, on October 12, 1866, Mr. Jos. Flowers, in the 86th year of his age. Mr. Flowers was a native of Mlulden, where he was baptized and joined the church in the year 1798; after a few years he removed to Dunstable, and in the year 1836 was chosen deacon, the duties of which office he continued to discharge until the failure of his health. He was eminently useful, and his removal is a loss to the church; but our loss is his "eternal gain."

On June 29, 1866, Elizabeth Morgan, Glanrhydwn, Carmarthenshire, fell asleep in the Lord Jesus, aged 62 years. Mrs.

Morgan was the mother of the Rev. M. Morgan, Newtown, Montgomeryshire, a sister to the Rev. Joseph Williams, Independent minister and chaplain of the Presbyterian forces of Pembroke Dock, and first cousin to the Rev. Enoch Williams, M.A., late Baptist minister at Mount Pleasant, Swansea. Also, on September 11, 1866, George Morgan, her beloved husband,

departed this life with bright prospects of the "glory that would follow," aged 62 years. They both were baptized at Login at the same time, in the 23rd year of their age, and among the first party that obeyed that ordinance there, and at which place their remains lay until the resurrection morn, after being faithful members of Christ there 40 years.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from December 19th, 1866, to January 19th, 1867.

	£	s.	d.		£	s.	d.
Mr. A. J. Bell.....	4	4	0	Mr. W. Chissold.....	5	0	0
A Friend.....	175	0	0	Mrs. Almond.....	5	0	0
Mr. C. F. Aldis.....	1	1	0	Faith.....	1	0	0
J. C.....	0	5	0	Mr. G. B. Simpson.....	1	0	0
May.....	0	10	0	J. T. O., Newcastle.....	0	5	0
Mr. Speight.....	0	5	0	Collected by a friend at Hadley Green.....	1	0	0
Collected by Mrs. Jephth.....	1	3	6	Mrs. R. Scott.....	1	0	0
Mrs. J. Johnston.....	1	0	0	Mr. T. Ledsham.....	0	5	10
E. B.....	1	10	0	Hopeful.....	0	2	6
Mr. H. Clinch.....	0	10	0	J. J.....	0	2	0
Mr. C. Lovetruth.....	0	5	3	Mr. W. Parkes.....	0	5	0
Mr. B. Law.....	0	3	1	Mr. J. Dew.....	0	5	0
E. E.....	0	3	0	Mr. H. Pledge.....	0	2	6
A Thankoffering, Whitehaven.....	0	10	0	Mr. Fuller.....	1	0	0
Per Editor "Christian World".....	2	0	0	E. F. and L. S. Powell.....	1	0	0
Mr. W. H. Bilborough.....	1	0	0	M. A., Jersey.....	0	10	0
Mrs. Davies, Bedwas.....	1	1	0	C. F.....	0	2	6
A Friend.....	0	2	6	Two Friends at Manilla.....	30	0	0
Mr. W. Tecknott.....	1	5	0	Mrs. Tyson.....	12	10	0
Mr. Stevens.....	2	0	0	A Friend in Scotland.....	20	0	0
Mr. C. W. Roberts.....	5	5	0	Annie K. N.....	0	2	0
Mr. J. Neal.....	2	2	0	Mr. J. Hayns.....	1	0	0
Mr. J. Johnston.....	2	0	0	A Friend, per Mr. Wright, Brabourn.....	0	10	0
Mr. Goldston.....	1	1	0	H. A.....	0	5	0
Mr. McDougal, Rothesay.....	1	0	0	A Teacher.....	0	2	0
Mr. McDougal's Bible Class.....	0	10	0	Mr. Browning.....	0	5	0
J. D. A.....	0	10	0	Mr. Groso.....	0	5	0
Mr. Hanks' Class, making a total of £70 10s. during the year 1866.....	35	0	0	Mr. Colson.....	0	5	0
Mr. Croker's Class, making a total of £45 during 1866.....	20	0	0	Mr. J. Wooster.....	0	10	0
S. W. L.....	16	8	0	Weekly Offerings at Tabernacle,			
A Widow, Perth.....	1	0	0	Dec. 24.....	24	8	6
Mr. R. Martio.....	2	2	0	" " " 31.....	31	52	10
Mrs. Eliza Dowsett.....	0	10	0	" " " Jan. 7.....	30	9	10
Collection at Bury, per Mr. Knight.....	1	10	0	" " " 14.....	34	10	9
					£508	10	3

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

BRIGHT PROSPECTS FOR YOUNG BELIEVERS.*

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

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."—MAL. iv. 2.

THIS great promise was fulfilled at the coming of our Lord. There were many waiting for it, like Anna and Simeon, mourning the darkness in which they dwelt, and scarcely cheered by a single star, for the voice of prophecy had ceased. Suddenly Christ came, and the Sun of righteousness arose upon those who feared the Lord. They went forth into liberty, rejoicing in Him; and their light afterwards was brightness, and their life happiness. They grew up in divine knowledge and in divine holiness like the "calves of the stall." It is, perhaps, difficult for us to conceive the revulsion of joy which must have come in the hearts of such patient waiters as Anna and Simeon. How they must have triumphed exceedingly, magnifying the Lord with Mary, that at the last He had come, the light to lighten the Gentiles, and to be the glory of his people Israel!

The promise has also had a practical fulfilment *in the death-bed experiences of God's people*. Tortured with disease, they have been lying in the darkness and gloom of death. Perhaps fears have come in, and physical infirmity has been the platform upon which Satan has planted his heavy guns of temptation. But suddenly a light has surprised them; their dying-bed has become a throne of glory; they have found themselves arrayed in royal garments as though it were their coronation rather than their departure. They have been enabled to sit upright in the bed, and to tell others that they had beheld the brightness of the coming glory, and that they have experienced the foretaste of joys unspeakable and divine in their souls, before they were released from infirmity and pain in their bodies. They have walked forth in liberty. Though the body has been fast bound with cords, the soul has mounted up upon the wings of eagles in sacred rapture and holy bliss. The sun has risen upon them. When the earthly sun went down the heavenly Sun lit up the sky with a sacred, high, eternal noon. Unto you that fear the Lord, whatever gloom may surround your departure, the Sun of righteousness shall arise with healing beneath his wings, and one day you shall find Him rise even upon your mortal bodies.

"From beds of dust and silent clay
To realms of everlasting day,"

your very flesh and blood shall wing their flight to dwell

"For ever with the Lord."

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No. 100, NEW SERIES.

While the text has thus had these two fulfilments, there is no doubt that it awaits another. We are looking for the coming of the Lord Jesus; and though, perhaps, we have no right to expect that He will come to-day or to-morrow—for there are many prophecies which, apparently, must be fulfilled before He comes, and which may require long periods of time—yet we are to expect Him, and are to be as servants who know that the master will come and call them to account. Perhaps just when the Christian Church shall become most weary; when the hands of her ministers shall flag; when the workers shall be “faint yet pursuing;” when Gog and Magog and the hosts of the enemy shall have gathered themselves together for battle, and everything seems to forbode a long, dark, and terrible night for the Church and for the world;—perhaps just then Christ will suddenly appear in the clouds of heaven; perhaps at such a time the Sun of righteousness will arise with healing beneath his wings, and the triumphant saints shall go forth to meet Him, clothed with his brightness, sharing in his kingdom, and shall tread the ashes of the ungodly, as the next verse solemnly tells us, beneath their joyful feet. Perhaps this is to be the great fulfilment of the text.

But I do not intend to dwell to-night upon any of these three probable fulfilments of the prophecy. I want rather to talk about things which more nearly concern us, and to put a few practical soul-matters before this entire congregation, hoping that God may press them home upon some, so that they may find healing beneath the wings of Christ to-night.

The text speaks, you will observe, of a certain class of character—*those who fear God's name*. The great multitude of people in the world do not fear the name of God. They do not care whether there be a God or not. If there were no God their conduct would not be very different from what it now is. God is not in all their thoughts. They live as if they were their own creators and sustainers, and practically join in the language of Pharaoh, “Who is Jehovah, that I should obey his voice?” Now, for such; the Bible contains no blessing. How should it, when they reject both it and the God who wrote it? But there are some in the world—thank God, more now, perhaps, than at any former period—who do fear God. Some have not gone far in it; they are only scholars on the first form of this heavenly wisdom. They fear God just so much as this, that they would not wilfully sin. They are checked from sins and presumption by the fear of God. And this is well. It is so good a thing that I believe it is like that smoking flax which Christ will not quench; and that the man who really fears sin because God sees him, and desires to do right because God would have him do right, is not far from the kingdom of God; if, indeed, he be not actually in the kingdom. Others have advanced so far in this fear that they are brought into torment by it. They know that they have already sinned, and they dread the terrible One who has said, “I will by no means spare the guilty.” They have heard the thunder-clap of that dreadful verse, “Cursed is every one that continueth not in all things written in the book of the law to do them,” and they therefore fear God. It is a fear of bondage; but even that is better than no fear at all. They believe God, and they tremble;

and we are thankful to see them trembling; for now, perhaps, they will begin to say within themselves, "We will seek our Father's face; we will fly to Him, and ask Him to save us from his own wrath through his own Son." This fear in some, however, has happily advanced still farther. They have come to fear God with a child-like fear. Their sin has been forgiven; they have put their trust in the Saviour; they have heard the voice which saith, "I have blotted out thy sins like a cloud, and like a thick cloud thine iniquities;" and now they fear God with a fear with which love is perfectly consistent; they fear Him as a tender, loving child fears to disobey a gracious, kind, wise, and tender father. God is in their thoughts; nay, more, God is in their hearts. They love Him. *They could not bear to live without a God; they would be orphans, their Father would be gone. Without a God they would be poverty-stricken, for their wealth is found in Him. I know there are some of you here who could do wonderfully well without a God; indeed, you would be much happier than you now are, if it could be proved that there were no God; for the thought of God is a bugbear to some of you, and you try as much as possible to shut the ears of your soul against the cry of conscience, when it tells you that there is a God, and a God who will bring you into judgment for all your actions. Well, this promise in the text is not for you, but it is for those who feel that there is a God, and who have respect unto his Word; who tremble at Him, or who, on the other hand, rejoice in Him, having been brought nigh to Him by precious blood, and having had their peace made with Him through the Lord Jesus, the Mediator between God and man. Dear friend, if thou dost but fear God, take thou the text, and live upon it. It is a precious hive of honey, and thou mayest get extreme sweetness from it. Let us see if we can go to it now, and feed upon it, as it is here given to us to be bread from heaven to our souls.*

Having found out the persons to whom the text is addressed, let us next notice that, according to the text, some of those who fear God are in the dark. They fear God, but they have not any happiness. They are doubtful, timid, and, perhaps, constitutionally dull. Besides that, they are diseased; that is to say, they are not what they want to be. They have a bad temper to struggle against, or some besetting sin to mourn over. They are not what they desire to be. Now observe, the promise that is given to them, that they shall be visited in a remarkable manner by the Lord Jesus, and that in consequence of this visitation they shall receive the two things they want, namely, light and healing. They are in the dark, they shall get light and comfort; they are sick in soul, they shall find healing in Christ. The great blessing promised is that Christ shall appear to them; but see in what an aspect it is said that He shall appear! He is called "the Sun of righteousness." What a title for our blessed Lord! He who did hang upon Calvary in the thickest darkness was the Sun of righteousness. He is sometimes compared to a star; but this figure is more full, and more worthy of Him. Christ is the centre of the universe. Without Him was not anything made that is made. By Him all things consist. As the sun, with secret bands, keeps all the planets in their places, and is the great regulator of the solar machinery, so is Christ

the great centre of the world, and especially of his own Church. Forth from the sun floods of heat and light are continually scattered. We do not know that the sun borrows anything from any other source. He is himself the source, in his stupendous furnace, of the light and heat which gladden multitudes of worlds. So is it with our Saviour; borrowing nothing, but having all fulness dwelling within Himself, He pours forth floods of light to make glad the ignorant, and floods of heat to comfort the sorrowing, out of his own inexhaustible heart of infinite mercy and compassion. Why, you can scarcely bear to look upon the sun, he is an orb of such splendour, giving out constantly such masses of light, if I may use the expression. And oh, who could look upon the undimmed splendour of the Lord Jesus? Perhaps if we could see Him as He now is in heaven, we might feel as if we were not prepared for so great a sight; our eye not being yet strong enough to be able to bear the burning splendour of the great Sun. If you could get an idea of the light and heat that come from the sun, you might then form some faint idea of the "streams of mercy, never ceasing," which floods the universe from Christ, the great central orb of the love of God. Oh, happy are they who bask in his beams! blessed are they who walk in his light! Best of all, they are most happy who, like the angel, as Milton says, stand in the Sun, dwell in his fervour, abide in the fulness of his glory where He sits upon his Father's throne! Christ, then, is the Sun. Now, sinner; now, trembler; if thou fearest God, Christ will be a sun to thee. Thou wilt have no want of knowledge then, depend upon it; for He shall teach thee all things. If Christ shall arise, thou shalt see thy sins clearly enough; thou shalt see pardon; thou shalt see God; thou shalt see hope; thou shalt see peace; thou shalt see heaven. What will not the sun reveal? Everything is in darkness till he appears; but when he appears everything is discovered. And oh, poor troubled soul, thou seest nothing, and thou knowest but little; but if Christ shall arise in thy soul, like a sun, thou shalt know all that thou needest to know, and perceive everything that is delightful and comforting, and so thy heart shall be glad.

But the figure used in the text is a double one. It is said that sometimes in the East, after a long time of calm, the very air gets putrid and the glowing sand reflects the burning heat; till presently a refreshing land breeze comes up with the sun-rise. So the prophet pictures Christ as a sun, his beams like the wings of some golden eagle, and those wings, like refreshing winds, bring health to the poor sickening inhabitants of earth who are ready to die. Certainly, when Christ comes with the splendour of light—for He is the light of the world—He comes also with health to sick souls. Do not believe it, soul—though Satan may tell it thee a thousand times, yet do not believe it—that thy sickness is incurable. If Christ comes to deal with thee, man, though blasphemy should be thy disease, yet Christ can cure thee of that deadly cancer; though thou shouldst have the water-wolf of drunkenness within thy soul, yet Christ can heal thee of that. I ventured to say this morning that there is no hospital for incurable souls now, because Christ can cure all manner of spiritual diseases. You per-

ceive the text does not say that they who fear God shall be cured of their spiritual maladies by what they do themselves. No, but Christ shall arise, and in his light they shall find the health they want. Get Jesus, poor heart, and thou needest not trouble thyself about much else. There is everything that a sinner can need in the person of the appointed Saviour. Arise, Thou blessed Jesus Christ, rise like the sun upon the darkness, that some who are here in this house to-night may leave their sins, and rejoice in thy power to save.

You perceive that the way in which those who fear the Lord get light is not by their raising the sun—that were absurd; but it is through the sun itself rising upon them. But some sinners think that they are to get comfort, and get light. No, Christ must bring it all to you. You are not to bring anything to Jesus, but to come to his fulness to have everything. Dost thou understand me, man? Supposing that thou art to-night full of sin, full of hardness of heart, and of everything that is bad and contrary to the mind of God, yet if thou art saved it will be by Christ appearing to thy mind's eye—that mind's eye seeing Him, thy soul trusting in Him; and if thou dost so, thou art saved. "What," sayest thou, "is there nothing for me to do?" There is nothing for thee to do. Thou shalt do many things after thou art saved; I shall go on to tell you of that directly, but the saving is not with you. He is the Saviour; you are not to help in that work; He will do it all.

"It is not thy tears, nor repentance, nor prayers,
But his blood that atones for the soul;
On Him, then, who shed it, believing at once,
The weight of iniquities roll.

"We are healed by his stripes; wouldst thou add to that word?
And He is our righteousness made;
The best robe of heaven He bids thee put on:
Oh! couldst thou be better arrayed?"

"Then doubt not thy welcome, since God has declared
There remaineth no more to be done;
That once in the end of the world He appeared,
And completed the work He began."

Imagine people lighting their candles after the sun has risen! "Oh!" say they, "but we may as well add to the light." Well, but do your candles add to the light when you have got the sunlight? Do they not mock the light? Are they not an impertinence in the presence of that great orb of day? And, sinner, do not thou go about to light thy candles, and to bring up thy nothingness and thine emptinesses. Thou canst not help Him; do not insult Him: but take the text, and pray it from thy heart—"Oh God, let the Sun of righteousness arise with healing beneath his wings upon me, for I do, I trust, fear thy name." Well now, I do hope this truth will not pass away from you. I do feel so concerned lest any of you should miss the blessing that God is giving us just now. I know I have with me the opinion of hundreds who fear the Lord, that God is very marvellously present with us as a church, and has been so for some little time, but I am

afraid lest the cloud of heavenly rain should go away before it falls upon some of you. I do trust that it will not, but that you may find the blessing in your souls.

However, we must go on to observe that which is to come afterwards:—"And they shall go forth, and shall grow up as the calves of the stall." It is a subject of great anxiety to earnest church-officers, as to what will become of our young converts. Many are added to our numbers who know but little of the doctrines of grace. Now, you perceive that here is the blessing for them which may remove our anxiety. May each one of you who has lately been converted get the blessing! It is put thus:—"They shall go forth." Of course, this means that they shall enjoy spiritual liberty. When Christ comes into the heart, whatever bondage there may have been there before, it all disappears at his presence. Where Jesus is He is the true liberator. No chains are worn in the court of King Jesus. The moment He enters into the heart He proclaims perfect emancipation, and "the prisoner leaps to loose his chains." But yet this emancipation may be gradual. Perhaps a true convert is saying, "I wish I could enjoy the promises, and go forth and walk at liberty in those green pastures!" Well do I recollect when I heard some believers singing that hymn—

"Yes, **¶** to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
Are the glorified spirits in heaven,"

how I thought then—"Ah! I shall never be able to sing that; it is too high a note for me." But I can sing it now, and sing it joyfully too, and so will you be able to do who have but just seen Christ; you shall go forth in the liberty of Christian promises.

You shall go forth, too, in *Christian ordinances*. Perhaps you say, "I should be afraid to be baptized; it is such a solemn thing to profess death, and burial, and resurrection; to avow myself to be dead with Christ, and buried with Him; I do not think I could bear to do that; as to going before the Christian Church and avowing my faith in Jesus, I am afraid I should be shut up; I should not feel at liberty to come to the Master's table; I should be so afraid of eating and drinking damnation unto myself, not discerning the Lord's body." Ah! poor trembler, but when Christ arises in your soul, you will get liberty here; you shall go forth. If a stranger were to come to your house he would stand at the door, or wait in the hall; he would not think, I suppose, if he were a person of any sense, of walking into your parlour, or your drawing-room, or your bedroom: he is not at home; but your child makes himself very free about the house. And so with the child of God. A stranger may not come where a child may venture. When the Holy Ghost has given you to feel the spirit of adoption, you will come to Christian ordinances without any fear. You shall go forth. And so will it be with the *Christian's inward privileges*. I know you think, poor seeker, that you never may rejoice with joy unspeakable and full of glory. If you may but just get inside Christ's door

or sit at the bottom of his table, you think you will be well content. Ah! but you shall not have less privileges than the very greatest. God makes no differences between the privileges of his children. A child is a child to Him; He will not make us hired servants, but we, even we, shall feast upon the fatted calf, and shall have the music and the dancing as much as if we had never gone astray. Yes, you shall go forth. Young Christian, you do not know what is before you. There is the goodly land, and it is all yours. Do not imagine that you are always to be a babe. You shall grow and become a man, yea, a father, I hope, in Israel. Imagine not that you are always to be that little green blade which is peeping up out of the cold sod; you shall be one day the corn in the ear: yea, you shall one day be the golden corn which bends its head through its ripeness, and the glad harvest-homes shall be shouted over you. You shall not always be weak, and feeble, and afraid to come near. Oh! you would not know yourself if you could see what you will be! The songs you are yet to sing, the grapes of Eschol you are yet to pluck, the fair days of joy that you are yet to spend, the banquetings and feasting, the real enjoyments which you are yet to know this side of the grave, might well make you happy if you could but foretaste them. You shall go forth. Only get Christ, and there is no end to your happiness. Get Him, like a sun, and your light shall never be put out.

But that is not all. It is added—"Ye shall grow up like calves of the stall." That is to say, these very people who are so timid now shall make an advance in the divine life at the fastest rate. The calf grows very rapidly, and it ought to do so when it is put into the stall on purpose. You see it is "calves of the stall," that is, calves stalled for fattening, put aside on purpose, fatted regularly, fatted abundantly by those whose aim it is to make them grow. So, the text tells the young Christian that he shall grow like the calf in the stall. God's ministers shall feed him, God's Word shall be the granary out of which that food shall come. God's Spirit shall enable him to feed upon that food, and make it become spirit to him. Christ Himself shall be that poor trembler's daily bread, his meat and his drink. He that feeds on Christ must grow. No wonder if the saints are fat and flourishing, and bring forth fruit in old age, when they feed on Christ. Whenever a Christian has to say in his soul—"My leanness! my leanness!" "Woe unto me!" It cannot be for want of the food being supplied; it must be because he has not fed upon it; for if we have fed upon Christ Jesus, how can we help growing in faith and knowledge, and holiness, and every spiritual gift? I am hopeful, therefore, for our young members, that God will take care of them, and that they will surprise us by the advance which they make. I only hope that they will surpass all who have ever gone before them. Ah! dear young friends, never take us as an example in stopping short. Follow us as far as we follow Christ, but go beyond the very best that you know of where they come short. I hope you will be more earnest, more prayerful, more conscientious, more diligent than any of us have been. May the next generation of Christians outshine the present, and so may it ever be until Christ Himself cometh, and his Church shall be in her glory. Do you

recollect that passage in the Revelation about the woman being clothed with the sun? How bright she must be! But that is the Christian Church, and it is you in your measure. You are to be clothed with the sun. Your brightness and holiness are to be such that men may know that the Sun of righteousness has arisen upon you. You have not any light in yourselves, but when you get Christ's light take care that you reflect it. And oh! how bright should those be who shine in the beams of Christ Jesus Himself!

There is one translation of the last clause of the text which I should like to mention. It is thought by some eminent divines that the word interpreted "stall" bears also the meaning of "yoke," and that the genuine Christian grows up like the heifers who wear the yoke; that is to say, he is a worker as well as a feeder. He grows, but he is willing to bear the yoke, and to serve. Honestly, I would not thank God for the addition to this church of a man who would be idle, captious, selfish. I would deprecate such a diminution of our strength, even though it might be an augmentation of our numbers. The church members we want are those who are willing to consecrate themselves entirely unto the Lord, and to whom religion is a reality. With many it is a sham, a mere pretence, a thing to be respectable upon, but not a matter which eats up their life and takes away their energy, bearing them, as in a chariot of fire, onwards in service. May you who are converted, then, grow up like heifers that wear the yoke! May you plough to the end of your field, and back again, and on, and on, ploughing in the Master's service till the time shall come for the yoke to be taken from your necks. The crest and the motto of the Baptist Missionary Society must be ours. The crest is on one side an ox with a plough, and on the other side an altar, and the motto is "Ready for either." May we be ready to be offered up in death, or to serve God in life.

Now I have to say this to you who fear the Lord, and who are seeking to have Christ in your hearts—Seek to get Him as the sun shining within you. Do ask, after you have got Christ, that you may be helped to grow in grace; that you may not be dull and heavy as some have been; that you may not be cumberers of the ground; that you may not be the mere baggage of Christ's army, impeding the march of his heroes, but that you may be men who shall be swifter than eagles and bolder than lions; consecrated men to whom work shall be pleasure and loss shall be gain; men who, as the arrow speedeth from the archer's bow, turning neither to the right nor to the left, shall speed onward to the prize of your high calling, thinking of nothing except of winning Christ and being found in Him.

May God grant us this blessing now. Let the prayer be breathed—"Rise, Sun of righteousness," and then let the other prayer follow—"Make us to go forth, and to grow up like calves of the stall, and may we serve Thee, O God, and receive thy blessing, world without end!"

Essays and Papers on Religious Subjects.

"LOOK TO YOURSELVES."

BY REV. H. WATTS.

SOME may exclaim, "A pretty maxim this, Look to yourselves! Why, most persons are ready enough to do that; they will look to themselves any day before they will look to others. They hardly need, therefore, an exhortation of this kind; to give it is superfluous." Not so fast, my good friends. It is true that selfishness is a characteristic of fallen humanity. It is true that from the dawn of reason in early childhood, until reason grows dim in latest manhood, the lesson inculcated in the world is this, "Take care, whoever sinks, that you swim." But it is also true that there are some who look to themselves and yet are not selfish—whose lives, in fact, are spent in endeavouring to keep the heads of others above water as well as their own. We may look to ourselves in a *good* sense as well as in a bad sense. If it were not so the Word of God would not give us the exhortation, "Look to yourselves," says John in his second epistle, "that we lose not those things which we have wrought, but that we receive a full reward." To look to ourselves, then, is a command, and a duty which we owe to ourselves, and if we neglect doing so, it will be to our own injury.

Are you, reader, *unconverted*? If you are, it is time that you look to yourself. All unconverted people are in a state of great danger. A number of persons are asleep in a house. Suddenly there is a cry of fire! fire! They wake up, and wonder where it is. Then they smell it, and know that it is near them. They hear loud knocks at the door, and the tramping of feet below, and alarmed they start from their beds. As they open their doors the glare of the flame is seen below, and as the curling smoke wreaths up and half-suffocates them, they hear the cry again and again repeated, "Look to yourselves!" Down the creaking stairs they rush, without stopping to ask questions. Down they rush, for the flame hisses, and the rafters crack, and the roof is taking fire. They must now, to save their lives, "look to themselves." Reader, if you are unconverted you are in this state. You are

sleeping over hell's eternal fire. Soon all things will be consumed. The earth and all things upon it are destined to be burnt up. Now, ere the flames burst through its crust, or hell's flames reach you, "look to yourself." But you may ask, "How shall I do this?" My answer is, Ponder over your state. Confess your sins before Almighty God. Seek his pardon. Implore Him to create within you a new heart. This is the right way to begin; but this is not the way that some begin. Not realizing that true reformation must begin with the heart, they look only to the external. They think if they give up certain sins or bad habits, leave off drinking and swearing, and come to chapel once on the Lord's-day, or perhaps twice, that they have begun right. All these things are well in their place; but you may carry them out, and yet never make a right beginning. Such reformers act like a man who has a house ready to tumble about his ears—the windows rattle, the walls shake, and it looks as if the roof would give way. Saith he, "I will mount to the roof to see if I can make it secure." You would say, "You foolish fellow, look to the foundation. However sound you make the roof, if the foundation is not sound, all will fall." Look, then, to yourself by seeing that you possess the foundation of a new heart. Without this, your motives, your inclinations, and work, will prove rotten in the sight of God. "Ye must be born again." Jesus declared, "Except a man be born from above, he cannot see the kingdom of God." Begin by looking to yourself *at once*. Do not delay, for "delays are dangerous."

History tells us how Archias, a Lacedemonian, with others, were rioting and quaffing. Gaily the cups went round, brimful with wine. Loudly sang they the festive song. They eat, they drank, they were merry. In the midst of their festivity, a messenger came in with a letter for Archias. He said he would not read it then. "Read it now," said the messenger, "for it is about something very serious." "Oh!" said he, "I will think of serious things to-morrow." But he saw not the morrow in this world. In that letter information was given that some lay in wait to take away his life; but

he put off the reading of it till the morrow, and so *that night* he was slain. It was Felix who said to Paul, "Go thy way for this time: when I have a more convenient season I will call for thee." But that convenient season never came. Oh, sinner, put not off that till to-morrow which should be done to-day. "To-day, if ye will hear his voice, harden not your heart." Thy day will soon be over. God alone knows how soon. "Behold *now* is the accepted time; behold *now* is the day of salvation."

Are you a *professor* of religion? This is a day of abounding profession. It is thought a mark of respectability to be a professor. Now, the apostle describes the difference between a mere professor of religion and a possessor of it, by affirming that some "have the form of godliness, but deny the power thereof." Examine yourself, therefore, to see whether you belong to this stamp or not. There are some, however, who profess to love religion, and yet at times hardly act up to the form. They are as much at home on the ale-bench among swearing drinkers, as in the chapel-pews among devout worshippers. A man of this sort once, when rebuked, said to Rowland Hill, "Surely a glass of spirits will not take grace out of my heart?" "No," said Rowland, promptly, "it will not, and for a good reason—you have no grace in it." Characters like these are true Antinomians, not subject to the laws of God. Their religion lies at the end of their tongues, and it goes no further. It has never found its way into the heart, nor is it carried out in the life. They are just like Talkative in the "Pilgrim's Progress," of whom John Bunyan says:—

"How Talkative at first lifts up his plumes:
How bravely doth he speak! how he presumes
To drive down all before him! But so soon
As Faithful talks of heart-work, like the moon
That's past the full, into the wane he goes;
And so will all but he that heart-work knows."

Look to yourself, reader, to see that you are neither a formal nor talking professor.

Are you a *real Christian*? Look, then, to yourself, and see what *state* you are in. Are you cold, lukewarm, or hot? Is prayer a burden or a privilege? Is the Bible your chief reading-book, or do you find greater charms in the newspaper? Is the house of the Lord frequented or neglected? Do you aim to keep a close walk with God, or are you carnal and worldly-

mind? Are you exercising the Spirit's graces in the family, the church, and the world? These are solemn questions, and the answer to them will declare your state. If you are cold, you must expect God to change your icy state with the rod of affliction. If you are lukewarm, God declares that He will spue you out of his mouth. If you are hot, the Lord will reward your zeal, bless your work, and crown you with his approbation.

This, then, is a good and useful exhortation, "Look to yourselves!" But some will not obey it. Do you ask me why? Many reasons might be given. Some men have an aversion to *look at home*. We see this in the cry for Reform. Many will cry out for reform abroad, who will not cry out for it at home. They will cry for reform in the Cabinet, reform in the House of Parliament, reform in the nation, but not a word do you hear about self-reform. They will not look to themselves. Then some occupy the greater part of their time in *looking at others*, so that they have no time to look at themselves. These are adepts at looking at other people's faults, and at overlooking their own. In the house of God they invariably hear for others. I can picture such a one standing before the judgment-bar. Saith the Judge, "You went to the house of God, and you heard hundreds of sermons, did you not?" "I did." "Did they profit you?" "No." "Then, why did they not?—speak out honestly." The culprit paused, and with trembling is forced to confess—"I never profited by all the sermons I heard, because I never supposed that the preacher was addressing me, but others." "Then," saith the Judge, "if thou didst not hear me through my ministers, thou shalt hear me in person. With what measure you meet, it shall be measured to you again. Depart from me, fault-finder, into everlasting fire, prepared for the devil and his angels."

Some neglect thus to look unto themselves because their time is taken up with *business*. This is degrading in the extreme. It is placing the business before the man, as if the man was made for the business, and not the business for the man. Some are afraid to look to themselves, because they have good reason to believe that they wouldn't see anything good if they did, and therefore they shrink from investigation. They are just like men who fear they are

bankrupts, and who dare hardly examine their books for fear of seeing a large balance on the wrong side. But this is the height of folly. Better know now when there is certain relief, than when there is none. The more they struggle in their present position, like men in the mire, the deeper they will sink. Then there are others who are afraid to look to themselves, lest their renovation will cause them sorrow and suffering. To these I would say one word. What if renovation does cause you sorrow? What if it does cause you earthly loss? What if it does cause you persecution? Is it not better to be placed in God's furnace on earth to be purified, than to go to hell to be punished? You know it is. You know that you will make a bad bargain if you prefer the world to the salvation of your own souls. Let none of these reasons prevent you looking to yourselves. None of them are sound; none of them will prove satisfactory. I know of no better advice to give to any than this: First see that you are right yourselves, and then, trusting in God to help you, try to make others right. Having succeeded at home, you may expect to succeed abroad. This maxim, then, is good, unselfish, and Scriptural—Look to yourselves! Lord, help us all to do it!

Stanningley, Leeds.

THE UNPROFITABLE SERVANTS.

BY THE REV. T. R. STEVENSON.

LUKE xvii. 7—10.

How homely and yet graphic were many of our Lord's teachings. Nothing fastidious marked his style of speech. Having to do with common people, and declare common truths, He used common language. The most ordinary things imaginable were made subservient to his ends. He spoke of figs, candles, flax, and bread; foxes, oxen, asses, birds, and serpents. A hen trying to protect her brood of chickens, a man in bed with his family, a woman looking for some money that she had missed, a group of boys and girls sporting in the market-place, a company of bridesmaids who overslept themselves at a wedding;—these were among the

incidents to which He adverted. The parable before us is quite of the same order. It is very homely; almost grotesquely so. All the better for us; there is less fear of our failing to understand it, and more likelihood of our remembering it.

Without entering into the various explanations which have been offered in reference to the details of the parable, and the circumstances which led to its utterance, we merely remark that probably its object was twofold: it was meant to inculcate patience and humility. Christ had been telling his disciples (ver. 4) that time after time they must forgive, again and again they must be merciful. They were not to think when one duty was done that they might rest and look for an immediate reward; on the contrary, they were to be like the "servant" to whom He refers. He had also been telling them what great things faith could do (ver. 6), but lest they should be tempted to indulge in pride when their faith was thus mighty, He declares, "Ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." The parable aptly illustrates in many particulars the nature of Christian service.

I. CHRISTIAN SERVICE IS DIVERSIFIED.

Four kinds of work are represented as being done by the same men—ploughing, feeding cattle, preparing supper, and serving at supper. This suggests the idea first named: that there are various ways in which we are called to labour for God. Various ways, too, it must be observed, in the life of one person; for in the parable he who ploughs and feeds is the same that obeys the summons, "Make ready wherewith I may sup, and gird thyself, and serve me." As our experience changes, so do our duties; one giving place to another, this to that. To-day we may be called to modes of service quite different from those of yesterday. First David must minister to God as a shepherd, next as a military champion, then as a monarch,

afterwards as an exile. Peter goes through these successive stages of discipline—apostle, church-ruler, missionary, martyr. The followers of Christ are compared to vineyard-keepers, and this implies variety of labour: trees must be planted, pruned, and plucked, weeds uprooted, fences made. They are compared to builders, and this implies variety of labour: stones must be fashioned, carried, and laid, plans consulted, rules observed, and orders obeyed. They are compared to soldiers, and this implies variety of labour: drill must be attended to, arms looked after, marches made, battles fought. If we may so phrase it, the stage on which the great drama of godliness is enacted has large dimensions; there is ample room for the representation of every part. Well says the poet,

“How many more, how many more,
May to the service come?
To tend the vines, the grapes to store,
Thou dost appoint for some.
Thou hast thy young men at the war,
Thy little ones at home.

“All works are good, and each is best
As most it pleases Thee;
Each worker pleases when the rest
He serves in charity.
And neither man nor work unblest
Wilt Thou permit to be.”

This fact should teach us two lessons; first, one of *encouragement*. Let none think that because they are unable to do some special work, or discharge some favourite obligation, they are therefore not honourably serving God. It by no means follows. The particular species of Christian activity which we most desire and delight in may be rendered impossible, and yet we may be pleasing the Master as much as if we were occupied with it. To wit, he who is incapacitated for vigorous exertion by reason of bodily affliction should not take too dark a view of his position. If he bears his burden nobly, he is as acceptable to God as though he were illustriously successful in preaching the Word. It may be, moreover, that his patient endurance is exerting an influ-

ence for good which his mere utterances, however wise and earnest, would fail to have achieved.

The fact in question should likewise teach us *caution*. We must take heed how we judge one another's efforts. To use the expressive terminology of the text, we must not conclude that because a fellow-servant is not ploughing he is doing nothing, or that if he is not feeding cattle he must needs be useless. A wrong test is sometimes applied to ministers in reference to their usefulness; a wrong one, because an inadequate one. Many speak as if the conversion of sinners were the sole object of preaching. He who is the means of effecting this is, according to them, the prosperous pastor, and he only. What a miserable mistake! Sinners have to be sanctified, strengthened, instructed, made useful, as well as converted; and he who does the former is as really doing a good and great work as he who does the latter. A person finding fault with a certain religious book was met by the question,

“Did you ever read Grote's ‘History of Greece’?”

“Yes.”

“What a shocking book,” replied the first. “There is not a line in it calculated to convert sinners.”

“But it was not meant to convert sinners.”

“Neither was the one of which you complain; it was written to help sinners who are already converted, and well does it accomplish its end.”

Let us learn to be broad and charitable in our estimate of our brother's exertions; not concluding that since he does not toil where and as we do that therefore he is useless.

II. CHRISTIAN SERVICE IS CONTINUOUS.

When the servant has ploughed, he must feed the cattle. Has he then finished? No; he must next prepare his master's repast. After that may he sit down and rest? He may not; he must now “serve.” Thus would our Lord teach us, brethren, that Christian service ends only with life. We have

never done here. One duty fulfilled, another meets us; that discharged, a third presents itself, and is succeeded by others. As Archbishop Tronch beautifully says, "We learn to 'wax old in our work,' and, so long as we are here, see in one task completed but a stepping-stone to another which shall be begun. Such appears to be the lesson of the first part of the parable—that we do not, after we have made some exertion, smaller or greater, account that we have a claim to be exempted henceforth from strenuous toil; but ever, on the contrary, as we have surmounted one hill of labour, perceive a new one rising above it, and gird ourselves for the surmounting of that also." No change in our circumstances can effect such a change in our obligations as to put us beyond their power. If you have been on board a vessel, you have doubtless noticed that the mariner's compass is so adjusted that it always keeps the same position; however the ship may lurch or tumble, the needle always points to the pole. It is thus with the compass of duty; the vicissitudes of life's voyage cannot destroy it. Whether I am prosperous or unfortunate, the victim of loss or the recipient of gain, I am still expected to devote myself to the Redeemer and his kingdom. Solomon, the wealthy, "repaired the breaches" made in the walls of Jerusalem; Nehemiah, the poor, did the same; a fine illustration of the truth in question.

Yes; in some way are we to be *always* about our "Father's business." Death is to find us with our armour on and our weapons in hand. One of the Cæsars, feeling the pains of mortality coming upon him, leaped from his couch, and cried, "An emperor should die standing." How should a Christian die? Fighting; fighting the battles of his captain; fighting, though he has been a soldier for many a year. His furlough is not due until the hour in which he reaches heaven. Do we address some who have "borne the heat and buruen of the day"? If so, we would stimulate their zeal by calling

their attention to this feature in the parable. Do not think that you may relax your efforts; never imagine that you may ungird yourselves, and spend the remainder of your days in contemplating your past obedience. No; it is well that you have ploughed, but there are oxen to be fed; you may have prepared the repast, but recollect you have yet to "serve."

"Never hasting, never resting,
Legend quaint, and fine, and olden.
In our thinking, in our acting,
Should be writ in letters golden.

"Never hasting, never resting,
With a firm and joyous heart
Ever onward slowly tending,
Acting aye a brave man's part."

III. CHRISTIAN SERVICE MUST BE HUMBLE.

"We are unprofitable servants; we have done that which was our duty to do." How much we all need to remember this. A certain divine quaintly says, "There are four kinds of pride of which we should beware: Race pride—pride in our ancestors; face pride—pride in our beauty; place pride—pride in our position; grace pride—pride in our religion." Against the last-named does our Lord warn us in this parable. Though God does not call us "unprofitable servants;" but, on the contrary, will say, "Well done, good and faithful servant," we have great reason *ourselves* to confess that we are insufficient, weak servants. We should regard, and refer to, all our doings in a spirit of lowliness.

Why? *Because our service is imperfect.* Suppose a case. A man boasts of his penmanship, extolling in the hearing of his fellows his superior calligraphy. But when you inquire, you find that his letters are blotted, the characters rudely formed, the commonest rules of grammar violated, and the composition weak and loose. What do you think of him? He renders himself ridiculous and pitiable. Nor is it otherwise with us, when we boast of the "living epistles" which we write. They are manifestly defective; they abound

in inaccuracies and errors. Therefore should we be humble.

Moreover, *our service is only what we ought to render.* "We have done that which was our duty to do." However much we may do, we do no more than rectitude demands, and on this ground "boasting is excluded." He who should go to and fro speaking in terms of high self-praise concerning his honesty, sobriety, and truthfulness, might well be met with the reproof, "You simply fulfil an obligation, and have, on that account, no room for self-praise." The same may be remarked of us, if we think "more highly than we ought to think" of what we have done for the Saviour. We merely do our duty; therefore we should be humble.

Again, *our service comes from God.* As a suggestive author remarks, "Here is a little stream trickling down the mountain side. As it proceeds other streams join it in succession from the right and left, until it becomes a river. Ever flowing, and ever increasing as it flows, it thinks it will make a great contribution to the ocean when it shall reach the shore at length. No, river; you are an unprofitable servant. The ocean does not need you; could do as well and be as full without you; is not in any measure made up by you. True, rejoicing the river, the ocean is so great that all my volume poured into it makes no sensible difference; but still I contribute so much, and this, as far as it goes, increases the amount of the ocean's supply. No; this is, indeed, the seeming to the ignorant observer on the spot; but whoever attains deeper knowledge and a wider range will discover and confess that the river is an unprofitable servant to the sea, that it contributes absolutely nothing to the sea's store. From the ocean came every drop of water that rolls down in that river's bed; alike those that fell into it in rain from the sky, and those that flowed into it from tributary rivers, and those that sprang from hidden veins in the earth. Even although it should restore all, it only gives what

it has received. It could not flow, it could not be, without the free gift of all from the sea." Thus is it with the streams of service, and God the source of all good. Disposition, time, talent, influence, money—each of these means of usefulness is given by God to us that we may give them back to God. Therefore should we be humble.

Yet further, *our service is not absolutely indispensable.* "God is able of these stones to raise up children unto Abraham." He is never short of means. Let no man have an overweening opinion of his importance in the Church; for should he leave his post, God can quickly refill it. Should the man "ploughing or feeding cattle" not perform his homely duties satisfactorily, his Master will dismiss him, and secure a better workman. He who can produce "streams in the desert," water from the rock, wells in the valley of Baca, is never unable to fill up a vacancy that may occur in the ranks of such as avow themselves to be soldiers of the cross. Well, then, may we exclaim, "We are unprofitable servants."

IV. CHRISTIAN SERVICE WILL BE REWARDED.

"Afterward thou shalt eat and drink." Not in the present world does the servant of God find his chief recompense. It is true that even here he has large compensation for any self-denial he may practise, inasmuch as he has God's smile, the approbation of conscience, and the knowledge of good done. Albeit there is yet reserved "a far more exceeding and eternal weight of glory," of which we can form no adequate conception. "Afterward thou shalt eat and drink." We may not always in this life meet with that blessing which we wish for, but it will come. To quote a quaint adage, "God does not always pay on Saturday, but He always does pay." That is, He does not invariably own our services *when* we expect, but He certainly will own them. "Afterward thou shalt eat and drink," and therefore have greater pleasure in it. The longer the labourer toils, the keener and stronger is his

appetite; the harder the work, the sweeter the repast. It will be so with us if we persevere. "The marriage-supper of the Lamb" will be thrice welcome at the close of protracted and vigorous exertion. Late harvests are often large ones. Joy deferred is doubly precious. "Afterward;" do not forget that word, my Christian friend. Are you tempted? Life is short, and "afterward" you shall have no inducements to evil. Are you afflicted in body or mind? Death draws near, and "afterward" there shall be no sorrow. Are you discouraged in your efforts to bless mankind? Mortality will soon disappear, and "afterward" there shall be a full and glorious reward. Soon, very soon, we shall "eat and drink."

"A little while!" our Lord shall come,
 And we shall wander here no more;
 He'll take us to our Father's home,
 Where He for us has gone before.
 'A little while!' 'Twill soon be past.
 Why should we shun the promised
 cross?
 Oh, let us in his footsteps haste;
 Counting for Him all else but loss."

V. CHRISTIAN SERVICE NEEDS PREPARATION.

"Gird thyself." Arrayed in the loose, flowing garments of the East, a servant could not easily and efficiently wait upon his master until he had done this. He could not attend to his household duties except he gathered up his raiment around his waist, in order that he might move to and fro more quickly. This reminds us of the fact that God requires a meetening for it ere we can acceptably and successfully take part in it. We must be saved before we seek to save others; our own hearts must be right ere we labour that the hearts of our fellows may be changed.

How is it with you, my reader? Have you experienced this preparation? If so, be thankful for it, and show your gratitude by unflagging service. If not, "gird thyself." "Gird thyself" with the gospel; "gird thyself" with that pardon which is promised to all who seek it; "gird thyself" with a new and holy life, inwrought by the renewing power of the Holy Ghost. Then will the Master honour you with the command, "Serve me."

Luton.

Signs of the Times in relation to the World and the Church.

PASSING EVENTS AND THEIR TEACHINGS.

BY REV. W. BARKER.

WE are neither called nor qualified to look into futurity; but we ought to be observant of the nature and tendency of passing events, not so much in their bearing upon social or national interests, as in their relation to the providence of God towards the church and the world. No changes of any moment in the religious history of mankind have been permitted to transpire without some appointed prognostic or *sign*, whether men have been wise to discern its import or not. Both in Old and

New Testament times God has determined the seasons in which He would visit his people in mercy or in judgment.

The Christian era has its "times" for the development of the purposes of God in the redemption of men by Jesus Christ. The whole of that era is a "dispensation of the fulness of the times"; as though all events, and phases of human history, and divine providence, were to be consummated within its grand cycle. In accordance with this idea, Antichrist has his allotted times, and appointed overthrow. The Gentile nations have their times to fulfil, the Jews their time of abandon-

ment, till they shall say blessed is he that cometh in the name of the Lord; and the restitution of all things spoken by the prophets has its time, when the mystery of God shall be finished as declared to his servants the prophets.

The Jews were rebuked by Christ for their obtuseness in reference to the signs of passing events and their divine significance. We should prayerfully guard against precipitancy or partiality in studying the features of our own or any age. And yet if we could enlarge our range of vision, our pleasure and usefulness would be correspondingly increased. How prone men are to fall into one of these extremes, may be seen from the childish views now and again prevailing amongst Christians, and from their feverish anxiety to be able to prove that the whole volume of prophetic truth shall be unrolled in one short generation, and all its blessings dispensed in their brief lifetime.

No superficial view of the features of a given age, however literally correct, can give us the signs proper of that age, for these are things of a deeper import, and more pregnant bearing. Good men in every age have been fascinated by the ring or jingle of phrases current, such as "the signs of the times," "coming events," etc., without duly considering how the present time is connected with the future as part of a great scheme of providence and redemption.

The definitions given lead to this, that, in the Christian era, which is the final "dispensation," "the fulness of the times," all leading events stand related, as cause and effect, action and event; and these seasons are for the development and triumphs of the kingdom of God amongst men. Some signs are portentous, some full of promise and hope, as each generation exhibits features hostile or favourable to the consummation of God's designs in the earth. Dark indeed were some of the ages during the sway of Pagan and afterwards of Papal Rome, especially the latter, during whose terrible history

ignorance and tyranny prevailed. Her deeds have been the darkest that ever blackened the history of barbarism itself, and disgraced her character in the lowest degree. From its rise to its recent decline it is computed that over fifty millions of souls have perished by its remorseless hands. There are a few pages on the scroll of time on which the eye rests with pleasure, such as the Augustinian age, and the morn of the "Glorious Reformation." But except in our beloved land, the Reformation only burst forth with momentary brightness, for in France, Italy, and Spain, its light was quickly quenched in the blood of the saints. That which the devout soul looks forward to is the coming of Christ in his kingdom; Antichrist overwhelmed in the abyss, and Satan bound in chains. The curse removed from the earth—Israel restored—the Gentile and Jew gathered into one flock—*one flock* under one Shepherd, and the whole creation blessed in God through Jesus Christ his Son.

Events like these may well have their signs, and cast their shadows before them. There are some who read evil only in the signs of the times, and fill the future with the gloom of their own fancies, looking for some hurricane which is to sweep away all present things as preparatory to a new era. Others, in the stupor of unbelief, or under the opiate of worldly gain and policy, resolve to sleep on, and refuse to listen to any warning voice. They look for gradual changes which, as winter dissolves into the softness and beauty of spring, shall eventually bring a brighter day with all the life and fruits of summer.

We need not sit in judgment upon these theories to justify us in notifying some of the tokens of great and radical changes which must bring on the crisis between the powers of evil and the full accomplishment of all the prophecies of the divine word relating to the kingdom of Christ, which as the "Stone cut out of the mountain without hands," shall first break in pieces and destroy the Colossus of Antichristian powers,

and then become "a great mountain and fill the whole earth."

Among the signs worthy of notice in this connection, the following may be named:—

1. The present condition of the nations of Europe and of the world at large. There is a spirit of restlessness and a desire for change. It is not a mere passing tumult, the frenzy of an hour, but the gathering of the storm, which shakes the thrones of despots, and makes "men's hearts fail them for fear," and for looking after those "things coming on the earth."

The journalist, philosopher, politician, and Christian, from their diverse points of view, watch these things in expectation of strange and conflicting issues. The great French Revolution of 1789, which shook the Papal world to its centre, with all its horrors, impiety, and infidelity, was the signal of better things, even as the hoarse thunder and the vivid lightning precede a smiling sunshine. In the hands of the first Napoleon the "Holy Roman Empire" crumbled to the dust, after a long term of imperious and irresponsible influence amongst European nations. A reaction arose in the Austrian Empire, and the "Rhine Confederation," of which Napoleon himself was declared the Protector in the interest of the Catholic religion, which he openly asserted he had espoused as he did "Mohammedanism in Egypt." "They will say," said he to his secretary, when contemplating the restoration of the Catholic religion to repress liberalism and consolidate his power, "he has become a Catholic. Far from it; I was a Mohammedan in Egypt, I will be a Catholic in France." Yet this Catholic reaction fell with him in 1815. Four or five years after this came the "indissoluble pact" under the Bourbons, which persecuted and repressed every liberal opinion, political and religious, until the Revolution of 1848 drove the Pope from his seat, and for a moment gave liberty a fair promise of victory. Reaction again set in under Austrian rule, and a French protectorate at

Rome, and for a while dashed the rising hopes of Italy and other Continental nations. This has, however, been overruled by the unexpected providential success of Prussia, and the new life of the Italian people. The Catholics, as their public journals show, could see that these events were hostile to their interests and the pretensions of their hierarchy, while, strangely enough, Protestant England, was slow to perceive this result. The recent death-blow to slavery in America is another of the remarkable events of our time bearing upon the overthrow of every power hostile to the progress of Christ's kingdom. Thus the chariot of freedom comes on stage by stage—now over some huge mountain, with slow and laborious course, and now across the plain by rapid triumphant strides. The kings of the earth, who gave their "kingdoms and power to the beast," the agent of the dragon, are now claiming those kingdoms for themselves and their people. The mystic harlot, whose delusions once led them to surrender their power to the beast, they now begin "to hate, make her desolate and naked, eat her flesh," and are ready to "burn her flesh with fire." The revival of this *nationality idea* is a fine feature of our times, so far as its effect upon the future life of various peoples is concerned; but it is a dark *sign* for all the old despotisms, and for spiritual despotism especially so. It is like the morning twilight of an era when nations shall be born or resuscitated. Some of us expect this idea will extend its influence to the sons of Israel, now like the "dry bones" in the valley, and, like an inspiration from heaven, gather them together as a living army of men in the land of Israel, making them no mean branch of a grand confederacy of nations, governed by virtue, righteousness, and peace, never more to learn war. Many old forms which have been the boast of nations in their apostasy will pass away, and give place to vigorous and healthy life among the tribes of earth. Not without some struggles and death throes will this be accomplished, but it is fast

coming on. The days of social and spiritual tyranny are doomed; the era of regenerated peoples and new-born nations is approaching; and they shall walk in the light of "the Holy City," in distinction from the "City of the Nations," which has been the metropolis of Antichrist's domains. Then the sword shall give place to the ploughshare, and the spear to the pruning-hook, and all the nations shall be blessed in Messiah, and call Him blessed. The present is a terrible time for exclusiveness, injustice, and oppression, but a hopeful one for liberty, humanity, and a pure Christian faith.

II. Another *sign* of the times is an almost universal conviction that radical changes are impending. What their precise character may be none but pseudo-prophets and enthusiasts will attempt dogmatically to determine. Many ardent, pious persons looked for the personal advent of Christ in the year 1866, or at least in the present year. A certain nobleman, conspicuously useful in the revival movement, said, in the hearing of a friend of the writer, in a private circle in a provincial town last year, that he believed the year 1866 to be the last year of grace to the people of England, so that few souls, if any, would be converted after its close, and that the Lord Jesus would presently come and rule the unbelieving nations with a rod of iron, and gather his elect into his glorious kingdom. Some men of science, adopting the principle that a nation only culminates once, predict the decline of England's prosperity, partly on social and partly on scientific grounds, especially the failure, in a century or two, of our coal supplies. Others predict the re-ascendancy of Popery, and a bitter time of persecution under a personal Antichrist, who is to be cast alive into perdition at the coming of the Lord. Others cast a doubt on the efficiency of existing agencies for the conversion of the world, and wait for the Lord to come and do it by manifesting a visible glory which is to awe the nations into obedience and faith. A certain class of politicians

look for social and national changes, peacefully or convulsively accomplished.

This almost universal awaking of the public mind is regarded as a "sign of the end." But history has shown similar phases of popular feeling in many instances, which, though precursors of some change, have not been signs of a final development of national or religious life. This fact, again, with a certain order of persons, has raised the old sceptical cry, "Where is now the promise of his coming," and the charge of weakness is brought against those who look for great and stirring events.

Christian men should avoid each extreme, and not relax their efforts to advance the kingdom of Christ, or withhold their prayers for the world which shall be Christ's, who shall have the "heathen for his inheritance, and the uttermost parts of the earth for his possession." The devout Christian will calmly observe passing events, knowing that the last seal must be broken, and the last vial be poured forth, and the mystery of God be finished, so that when the bridegroom cometh he may not be found asleep and unprepared to meet Him, a state of mind against which the Saviour in his parables especially warns his disciples, and to avoid which a devout spirit will be far more effectual than any specific theory of the Advent, or of the mode of the kingdom's development. Some there are who deprecate any attempt to read the signs of the times, or determine the order of events preceding the coming of Christ, because a proximate calculation of the time would induce indifference to the event. But such a theory proves too much, how else could the Saviour intend his disciples to look for his appearing, when He knew that ages would roll on ere the event could be realized. If we lived as strangers and pilgrims, as we ought to do, there would be no undue clinging to the things of time, and no need of prophetic foresight to induce us to do our duty, and look for the inheritance in reversion for us.

Changes, great changes must come; God's work cannot be completed, or his

word fulfilled, without them. And on the whole, it is a sign of the times, indicating further development of his plans, that men, by one common impression, in spite of most varied theories and hopes, are looking for the things to

come. All the great epochs and events in history have been, as it were, heralded by such presentiments, and so shall future ones be, including the grand consummation of all things.

Hastings.

Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

A WINDY NIGHT.

You know what is meant by a strong March wind. You have, perhaps, been out in it, and felt its heavy hands upon you. You know how difficult it is to walk when the weight of the invisible but mighty gusts of wind come up the valley and the hill. How the strong trees bend, and the waters curdle, and the clouds fly, and everything is blown about hither and thither without any power of its own. Such a wind once passed over a small town called Ham.

On the evening before, a few friends had gone to the Monday evening prayer-meeting; and it there happened, which had not happened for years, that two men, once friends but now foes, had met, and both been asked to take part in the service.

Will it surprise you that two men, each bearing the Christian name, should allow themselves to be classed as enemies? Happy are you if you do not know of any similar case. It was, alas! not the first time that an idea separated men. They held opposite opinions upon one of the doctrinal points; they looked with different eyes upon some of the hidden things in God's blessed legacy of love; they discussed these points until they grew heated with party feeling, and then they quarrelled. Of course, people in anger are never either just or kind. These men said some very hard things

to each other—all the harder that there was a spice of truth in them, and they were well aimed. And perhaps the disagreement was all the more strong and continuous because they had before been friends, and the closer intimacy had given them some insight into the weaknesses and tendernesses of each other. So now

"They stood apart

Like cliffs that had been rent asunder,"

and it seemed an impossible thing that they could be ever brought to "love one another," though the Bible, which they both read, reminded them of the command to do so.

James M'Kay had a daughter, and Henry Russell a son, and they—both members of the same church—had been forbidden by their fathers to hold any communication with each other. There seemed, indeed, little danger of it, for they never heard the names of the opponent mentioned at home but with tones and words of the greatest bitterness. But if you tell a child not to look into a certain box, his curiosity will be so great that, unless he has been very well disciplined, he will certainly take a peep the very first chance he gets; and perhaps it was because of the strict injunction laid upon them—they might speak to whomsoever they pleased, save to any bearing the name

of M'Kay or Russell—these young people particularly desired to know what sort of a person the other was, and watched with a double share of interest.

On the evening of the prayer-meeting which both had attended, M'Kay remarked to his daughter that he certainly would not have come had he known Russell would be there.

"But, father," said Mattie, his daughter, "you know he needs prayer very much, if he is as bad as you say he is. Besides, who knows but that something may touch his heart, and bring him round to a proper feeling."

"Oh, no, Mattie. There is very little hope of that, now. He has hardened himself against any grace of that kind."

"But, father, nothing is impossible. I thought this evening how pleasant it would be if you were to shake hands together and be friends again."

"Now, Mattie, you are talking foolishly," said the wise man. "I could not act the hypocrite and give him the token of friendship, feeling no love for him." And so Mattie's words seemed to be thrown away.

John Russell walked home with his father.

"Mr. M'Kay looks much older," he remarked. "He looks as if he had some trouble."

"He deserves to have," said the father. "If men will deliberately shut themselves up in the dark, they cannot expect to have light and joy."

"It would be a glad thing for him, I think, if you would forget the old feud, father, and speak to him again. Of course he has been in the wrong, and perhaps he would own it if you could speak to him a little kindly now and then."

"Never!" Mr. Russell meant it to be emphatic, and it was terribly so.

And so the two men nursed their wrath, and went to their homes so angry and petulant, that even the sanctity of home could not make them feel at peace.

But in the night the wind arose,

and, although it was not yet the heaviest of the storm, it howled in the chimney and screamed in at the casement, and sighed in the trees and wailed in the valley, like a disturbed spirit that could find no rest, though it sought it with tears.

And it aroused the people in their beds. They vainly strove to sleep and forget their trouble and anger, and all the petty disagreeables that help to make God's fair earth a wilderness; but sleep fled from their eyelids, and the trees swayed and the houses rocked. Some of the weaker hearts were seized with terror; some Christian hearts sang their song of courageous trust in the Rock immovable; some thought over their misdeeds and hardnesses with relentings of spirit.

James M'Kay that night, for the first time, began to have some doubts as to whether he was pursuing a right course in his system of unforgiveness, and, shall we say it? hatred. He was troubled with the question as to whether his anger was altogether just and warranted. He was haunted by the remembrance of the little simple words, "Forgive us our trespasses, as we forgive them that trespass against us." He was almost sorry that he had not gone to his old friend Russell, who had done him many a good turn in the days of their peace, and made some little kindly inquiry after his health. He began to feel rather tired of the war in which nothing was gained and all was lost. These thoughts troubled him; he wondered whether there was any one awake in Mr. Russell's house; and whether he was at all troubled as he was. He went to the window. There was no light visible in the house, which he could just see in the distance.

But the moon shone down upon the town, and disclosed loosening tiles upon several of the houses, and chimney pots lying broken upon the pavement.

While he gazed there came a swoop of wind with the noise of thunder over the town, and, with a face blanched with horror, he saw the whole stack of heavy chimneys on Russell's house

move and tremble before the blast. At the same moment a hand was laid on his arm, and his daughter looked into his face.

"The next blast will blow them down. Father try to save the people. They may not all be ready to die."

Without a moment's hesitation, M'Kay sprang down stairs and into the street, just in time to hear the crash of falling bricks and cracking timbers, and to be himself almost blinded with dust.

He remembered afterwards that it was he who had aroused the townfolk, that it was he who called upon hundreds of men with strong and willing arms to work for precious lives; that it was he who shouted with all his might to the buried inhabitants of the house—"You shall be rescued." None of them heard it; some only awakened from their sleep to be blinded and choked by the dust, and some to be bruised and stunned by falling timbers. But M'Kay loved to think of all that he did that night for his enemy.

All the early morning they worked clearing away the *débris*, and thinking not of hunger or weariness. One thought made them aware that in a few minutes their own lives might be taken from them, for a wall toppled and trembled before the wind. But they set to work to pull that down, and at length that danger was removed.

We cannot describe the overpowering terror of the living inmates of that mass of confusion. Separated from each other, with no power to utter a word, they stood face to face with death for long and terrible hours. How little *then* appeared the little squabbles

and misunderstandings of life. How precious that life seemed, and how heavy upon the consciences lay the weight of unforgiveness and uncharitableness.

Ah, death will teach us in a minute lessons which life gives us long years to learn.

They were all rescued, by the blessing of God. Russell was the only one whose consciousness remained. He saw, in spite of his aching head and swollen eyes, the first glimpse of the blessed daylight, and then a firm hand grasped his own, and a skilful one moved the bricks and mortar, and extricated him.

"Thank God," said M'Kay, reverently. "Come out, old friend, and may He bless and help you."

One by one they were all removed. John was the worst injured of any only a beam had saved him from instant death. He was carried into the house of Mr. M'Kay, where Mattie kept back her tears and steadied her trembling hands to wait on him. And when he saw who it was, somehow a great peace stole into his heart, and he prayed for the life suddenly grown so sweet.

They held another prayer-meeting that evening, when the wind had sunk. But it was most of all for praise. For had not God given them their lives, and at the same time the peace which comes to those who forgive a wrong. "Only," say they, "it is sad that we could not learn the lesson till severe measures were used."

But they both wish that they could proclaim to the world how much better it is to forgive than to nurse our wrath.

Reviews.

Antitypical Parallels; or, the Kingdoms of Israel and of Heaven. An illustration of the Divine method adopted in the composition of the subjects of the Old and New Testaments, by which they mutually support, and are in proper

harmony with, each other. By GERSHOM. London: S. W. Partridge, 9, Paternoster Row.

THIS massive volume of 500 pages exhausts the themes so fully set forth in the title. It may be considered a complete cyclo-

pedia or text-book, and must have cost an immense amount of reading, reflection, and study, in its preparation for the press. It is got up in the most attractive form, with good type, paper, and admirable maps, and other striking illustrations. To those who belong to the author's school of the prophets it will be welcome, as a most valuable contribution in settling those questions which now so naturally occupy the thoughts of a large class of biblical students, and to all others it well deserves a prayerful reading and thoroughly candid consideration. It is utterly impossible that we should give even a brief outline of the arguments adduced in our limited space, but the work itself is sure to command the very general attention of those who desire to know the future of the Jewish people, the Saviour's kingdom, and the ultimate destiny of the human race. We only add the author exhibits a reverent and candid spirit throughout, and, however settled may be his own views, is well aware that others may justly come to other conclusions. After the confusion in which prophetic chronologists have been so repeatedly involved, surely severe dogmatism would be utterly out of place.

In the present day when the enemy of Truth is endeavouring by such varied means to throw discredit on the Old Testament, and particularly the five Books of Moses, we hope that this sincere attempt to place the Mosaic record and ordinances in their proper light, and to show their intimate connection and harmony with prophetic and evangelical truth, may be regarded as important and seasonable.

Works by the Rev. C. BULLOCK, the Editor of "Our Own Fireside," and same publisher.

WE earnestly recommend *The Way Home: an Earthly Story with a Heavenly Meaning*. Being a Spiritual Illustration of the Parable of the Prodigal Son. Fifth Edition.—*Sin and its Cure; or, the Syrian Leper*. Third Thousand, in which Mr. Bullock very felicitously exhibits our depravity and ruin, and our redemption by Christ Jesus. Both these works are evangelical and practical, and admirably adapted for usefulness.

The Homes of Scripture. First Series. By the Rev. J. B. OWEN, M.A. Same publisher.

FEW persons wield so graphic a pen as Mr. Owen. Indeed, his moral photographs are inimitable, and this little volume beautifully pictures the homes at Nain, of the centurion, of Peter, Matthew, the demoniac, and of the Greek mother. It is both an interesting and beautiful volume.

Lasting Happiness. Poems. By ANN AMELIA SEARLE. London: W. Macintosh, 24, Paternoster Row.

A MOST beautifully got up volume of poems, much above the average quality, and full of spiritual truth, sweetly and piously expressed. We like the volume much, and wish it every success. It will be just the book for a Christmas or New Year's gift to our Young people.

WE cordially recommend a small work, entitled *The Holy Child Jesus*, by the author of "God Loves You" (Macintosh).—*The Earnest Woman*. A narrative of Mrs. Bartlett's work in the Woman's Mission at the Metropolitan Tabernacle (Elliot Stock).—And a tract, *Is your Soul Worth Saving?* A tract for the new year (Macintosh).

Our Own Hymn-book, etc. Compiled by C. H. SPURGEON. London: Passmore and Alabaster. 1866.

THIS admirable hymn-book contains a rich variety of 1060 hymns, a number sufficient for any and every purpose—private, social, or public. It comprises all our well-known evangelical hymns that have been the joy and solace of the Church for the last century, with a great number of our best modern productions. In most cases the hymns are in their original genuine form, the names of the authors are appended, the numbers are given in good bold figures, and the arrangement of subjects seems unexceptionable. We need say no more in favour of this first-class book of sacred song.

Life Lyrics. By ELIZA F. MORRIS. London: Kent and Co.

THIS is a sweet collection of lyrics from the pen of the author of the "Voice and the Reply." Here we have the true ring

of genuine poetry, and the celestial atmosphere so congenial to its manifestation. The subjects are various, but all of an elevating character. One verse from the lyric entitled "Music" must suffice:—

"And strains of sacred meekness
O'erflow the place of prayer;
Gently, gently,
From thence, in holy sweetness,
To heaven our hearts they bear."

The volume has our heartiest commendation.

Eight Acrostics on the Bible. By GEORGE THOMAS CONGREVÉ. Addresses delivered at the Rye Lane Sunday School, Peckham. London: Elliot Stock.

AN interesting little book, of about seventy pages, nicely illustrated, and full of telling things about the Bible. It deserves a very large circulation.

The Garden Oracle and Floricultural Year Book. An almanack for 1867. Edited by Shirley Hibberd, F.R.H.S. London: Groombridge and Sons.

A COMPREHENSIVE monthly guide, which must be invaluable to gardeners, florists, etc., as a book of constant reference. Its editor's name is a sufficient guarantee that its information and directions are first-class, and always reliable. The price, one shilling, places it within the reach of all to whom it can be of service.

The Last Hour. A Sermon suggested by the Confession of J. R. Jeffrey, etc., etc. By Rev. G. W. M'ORRE. London: J. Paul.

MR. M'ORRE is one of the most devoted evangelical labourers the metropolis possesses. God has greatly blessed his arduous self-denying work in St. Giles's, and this sermon on the character and execution of the wretched man who killed his own child will show the spirit and power of the worthy author.

Lancashire Tracts. 32mo, in packets of 12. No. I., "A Word to Persons Seeking Jesus." By T. B. STEVENSON, B.A.

PLAIN, scriptural, and direct, and adapted both to instruct and impress. Printed on toned paper, good type, and therefore well adapted for general circulation.

Hymns not Ancient but Modern for Rome and the Ritualists. By W. POOLE BALFORD. Elliot Stock.

THIS is an excellent rhyming *exposé* of Popery and Ritualism, in a series of versifications, bearing the following titles:—*Ono Cross—One Priest—One Church—Ritualistic Sisters of Mercy—Protestant Sisters of Mercy—Six Hours' Confession—Blessing the Candles—The Jesuits are here—The Church of Rome—To the Young Men of England—Appeal to the Great Master.* We have stated, we think, enough to induce our readers to expend *threepence* in the purchase of this small but telling production. Two of the pieces appear in our present number.

The Christian a Witness for God. By W. R. ARMSTRONG, B.A., Lincoln; and *The Spiritual Errors of Ritualism.* By Rev. G. D. EVANS, of Lambeth, are well worthy enlarged circulation. We place in the same category *A Discourse on True Worship, Spiritual, etc.*, by our worthy veteran in the cause of evangelical truth, JOHN HOWARD HINTON, M.A., preached in West-street Hall Reading, and sold by Houlston and Wright.

It is utterly superfluous to recommend Mrs. Sowell's *Ballads our Father's Care*, 356th thousand, and *Mother's Last Words*, 454th thousand; but we do say, if any of our readers have not read them, the sooner they do so, and the better for themselves. Jarrold and Sons publish them.

MAGAZINES AND SERIALS.

The Sword and Trowel, never better. *The Gospel Magazine*, as rich and varied as ever. *The Baptist Magazine*, solid and good throughout. *Watchman of Ephraim*, January and February, two well sustained numbers. *The Scattered Nation*, some excellent telling papers. *The Mothers' Treasury*, and *The Mothers' Friend*, both deserving a place in every mother's library. *Merry and Wise*, thoroughly up to the mark. *The Little Gleaner*, *The Sower*, *The Appeal*, and *Father William's Stories*, are worthy of general patronage. We say the same of *The Ragged School Union Magazine*, *Ol' Jonathan*, and *Clyton Sermons*, by Septimus Sears, Nos. 25 and 26. Mr. S. Hibberd's *Gardener's Magazine* cannot be excelled in variety and fulness, and is exhaustive on all the subjects it professedly discusses.

Poetry.

BLESSING THE CANDLES.*

Among other priestly functions of the Pope is that of blessing candles. It is not long since we read of the Holy Father being thus employed, greatly to the edification of the faithful no doubt.

Wax candles Rome may bless,
And bow and turn about ;
But candles God lights up,
She tries to snuff them out :
The light they give her falsehood shows,
Hence on these lamps she forcibly blows.

Wax candles Rome may bless,
Much better does she love
Such light than that which comes
Pure streaming from above ;
The wax and glimmer all her own,
Ah, she will bless with pious moan.

Now mark God's Vicar there
In sumptuous vestments dressed,
And listen while he—what ?
Proclaims the candles blessed !
Who ever saw in heathen fane,
A scene more frivolous and vain.

Wax candles Rome may light,—
She shines but to deceive ;
Herself she'd have men see,
And all she says believe.
But O that light from heaven's own sun,
From this she bids her children run.

Wax candles Rome may light,
To show her bowing Priests,
Her relics, pictures, crosses, beads,
And other winking cheats ;
But naked truth she'd burn or bind,
Lest it should free the fettered mind.

Wax candles Rome may light,
And she acts wisely too,
God's light, if it came in,
Too much would bring to view ;
So light the candles, say they're blest,
For in their glimmer Rome finds rest.

Wax candles Rome may light,
And then pronounce them blest,
Her wares these candles show,
And show them at their best.

* From "Hymns not Ancient but Modern, for Rome and the Ritualists," by W. Poole Balfern.

These stately sticks with lighted ends,
O bless them, Priests, your shining friends.

Light up thy candles, Rome,
And bless and ring the bell ;
This light is far the best
For articles you sell ;

O bless the candles, veil the sun,
While many laugh and say "'tis fun."

Light up thy candles, Rome,
Proud in thy own light, walk ;
Thy character thou canst not hide
With all thy pious talk ;
Thy burning candles still proclaim
Thy nature and thy aim the same.

Light up thy candles, Rome,
Raise high thy impious head,
Faith 'neath thy feet still sees,
Truth bleeding lies and dead ;
Thy candles blest still fail to hide
Thy past misdeeds and cruel pride.

Light up thy candles, Rome,
While yet the day draws near,
When truth again shall rise,
And all thy shame appear ;
And burning wax but weak thou'lt find
To stay the course of truth and mind.

THE JESUITS ARE HERE.*

LIKE creeping worms in slime and slush,
Like sullen owls in ivy bush,
Like leaven working in the meal,
Their subtle influence we feel :
Like dry rot bringing slow decay,
Like little sportive lambs at play ;
Like water running under ground,
Carrying death to all around ;
Like air we vainly strive to grip ;
Or words smooth flowing from the lip ;
Like sounds we hear but cannot reach ;
Like ever-shifting changing speech ;
Like willow wand which pliant bends,
And words, though soft, dividing friends ;
Like fire smouldering without heat,
Yet burning all beneath our feet ;—
These Jesuits die, yet ever live ;
Their name or home but few can give ;
Yonder they are - and here, and there ;
Not here ;—and yet—they're everywhere.
Lord save us from their poisoned darts,
Their open rage and secret arts.

ST. CROSS HOSPITAL.

(Founded on the portion for December 5,
in Spurgeon's "Morning by Morning.")

In this our land there still exists
A hospital, 'tis said—
St. Cross its name—whom all who ask
Receive a-dole of bread.
This brings to mind how Christ the Lord
A hospital has built—
'Tis at his cross on Calvary,
Where once his blood was spilt.
Over the door we see engraved,
"Ask, and it shall be given;"
There all who knock are freely fed
With living bread from heaven.
And at this hospital a bath
Of wondrous worth we see—
It cleanses sinners from their stains,
However black they be.

Yea more—a wardrobe here is found,
So that each naked soul
Thus washed in blood, may be arrayed
In garments fair and whole.
There too is kept a goodly store
Of weapons sharp and bright,
And armour strong for all who wish
In Jesus' name to fight.

Oh, who can count the blessings free
That Christ on Calvary gained!
By every soul that seeks his door
An entrance is obtained:
Yes, all who knock as sinners there
Shall spending-money have
While here on earth, and endless life
With Christ beyond the grave!

THEODORA.

Wellingboro'.

Denominational Intelligence.

MINISTERIAL CHANGES.

Mr. H. W. Simmonds, of the Tabernacle College, has accepted the pastorate of the Baptist church, Collingham, Notts.

Mr. W. J. Stevens has received and accepted an invitation to become the pastor of the Baptist church, Arlington, Fairford, Gloucestershire.

The Rev. R. A. Shaddick has accepted an invitation to the pastorate of the churches at Calstock and Metherell.

Rev. J. Blake, of Artillery-street Chapel, has removed his sphere of labour to Albion Hall, Dalston.

At Billingborough, near Folkingham, Lincolnshire, a new Baptist church was formed by Mr. G. T. Ennals, of Rev. C. H. Spurgeon's College, on Sunday evening, the 3rd inst. The newly formed church and congregation worship at present in the public hall. Mr. Ennals has accepted their unanimous invitation to the pastorate.

The Rev. H. H. Bourns, of Glasgow, has accepted the pastorate of the church at Winchester.

The Rev. T. Thomas, of Pontypool College, has accepted the pastorate of the church at George Town, Merthyr.

The Rev. W. T. Price has resigned the pastorate of the church at St. George's, Yarmouth.

The Rev. H. Angus has resigned the pastorate of the church at Rugby, and has

accepted an invitation to the oversight of the church at Claremont Street, Shrewsbury.

NEW CHAPEL.

YORK.—On Thursday, Jan. 24th, 1867, the foundation stone of a new Baptist church in Priory Street, York, was laid with the usual ceremonials by T. Aked, Esq. The denomination in that city have not hitherto had a building of their own in which to worship—a want which is now to be supplied by the erection of a commodious and beautiful structure, which, with the ground, is to cost about £5000, of which £3000 have been subscribed. The Revs. J. Lewitt, G. Gould, S. G. Green, J. P. Chown, J. F. Smythe, the pastor, took part in the proceedings.

MISCELLANEOUS.

WE omitted to notice last month that our esteemed brother, the Rev. G. W. Fishbourne, having resigned his pastorate at Stratford, is willing to accept engagements as occasional supply for one or more Sabbaths. Address, Rev. G. W. Fishbourne, Bognor, Sussex.

PENGE.—The memorial-stone of Penge Tabernacle was laid on Tuesday, Jan. 8th, by the Rev. C. H. Spurgeon. Mr. Cox, the pastor, gave a narration of the rise and progress of the cause, which he had commenced with six friends about a year ago, there was now a church of forty-

one members. Nearly £100 had been collected for current expenses, and £250 towards the building fund. Mr. Spurgeon had given another £250, which enabled us to commence the Tabernacle. Wm. Olney, Esq., then spoke, pointing out the existing need of extended provision for worship, concluding by placing on the stone £23, the balance of £50 given by the Olney family up to the present time. Mr. Spurgeon followed, keeping the rapt attention of his audience for twenty minutes by an eloquent exposition of the words, "O, that the salvation of Israel were come out of Zion!" £152 was laid on the stone. In the evening a tea-meeting was held in the Wesleyan chapel, kindly lent for the occasion, where about 300 sat down to tea, which was followed by a public meeting, over which Mr. Spurgeon presided.

BARKING.—In the autumn of 1865 a few Christians living at Barking, near London, lamenting its spiritual destitution, opened a room for the preaching of the gospel by students from the Rev. C. H. Spurgeon's College. By the blessing of God upon this evangelistic effort, the morning congregations are very encouraging, while in the evening the place is frequently inconveniently crowded. It is now felt desirable to make some special effort for the erection of a permanent building, where a Baptist church upon open communion principles can be formed. The friends themselves are chiefly of the working class, and unable to raise the necessary funds, and therefore confidently appeal to Christian brethren to help them in this work of faith and labour of love. The building will be put in trust and secured to the denomination immediately upon its completion. Any further information would be gladly furnished, and contributions received, by Mr. W. Bentall, treasurer, Church-road, Barking, Essex.

NETHERTON, NEAR DUDLEY.—The Baptist church at Ebenezer Chapel, has for some time enjoyed the regular administrations of the Rev. David Skidmore, for many years a popular Methodist preacher. On Lord's-day, Jan. 13th, that gentleman was immersed, in the presence of a large assembly, by Mr. J. D. Rodway, of Cosely, and received into the denomination. The second anniversary of the place was held on Sunday, Feb. 10th. The Rev. John Turner, of Wednesbury; Rev. David Evans, of

Dudley; and Mr. John Skidmore, of Westbromwich, preached. The congregations were exceedingly good, and the collections for the day amounted to £14.

NEWBURY.—On Wednesday, Feb. 6th, a meeting of the members and friends of the Baptist church was held for the purpose of presenting a farewell testimonial to their late pastor, the Rev. T. M. Roberts, B.A., who resigned his charge at the close of last year. The testimonial was presented by H. Flint, Esq., the senior deacon, and consisted of a purse, value £20, and a handsome copy of "Alford's Greek Testament," in four volumes, as a farewell testimonial to the faithfulness and ability which characterised his preaching, and to the diligence and cordiality with which he discharged his pastoral duties. The meeting was addressed by H. Flint, Esq., Rev. T. M. Roberts, Rev. G. Price, and J. Blacket, Esq.

ISLE OF WIGHT.—The first anniversary of the commencement of a place of worship in connection with the Baptist denomination at Cowes, has been held in Foresters' Hall. On Lord's-day, Jan. 20th, Rev. J. Hunt Cook, of Southsea, preached morning and evening. On the Monday a tea-meeting was held. Rev. J. H. Cook presided, and addresses were given by Rev. J. Wooldridge, Rev. J. B. Bottesworth, Rev. R. Caven, Rev. W. Lee; and Messrs. Sparks and Phillips. The room was well-filled at each service, and the friends are greatly cheered at the many evidences of Divine approval resting on this young and interesting church.

ST. NEOT'S, HUNTS.—On New Year's-day, Mr. John Steven Wyard, pastor of the Baptist church meeting for worship at the Corn Exchange, was invited to a social tea, and presented with a handsome writing-desk, subscribed for by the female Bible-class, under the superintendence of Mrs. Dring, as a token of their attachment and regard. The friends of the above cause have also presented their beloved pastor, with a New Year's gift amounting to £20, in appreciation of his zealous service for the Lord during the last six months.

BEXLEY HEATH.—On Thursday, Jan. 25th, Rev. George Bell, LL.D., preached in the afternoon. After tea, a public meeting was held on behalf of the new chapel, W. G. Haborshon, Esq., in the chair. The secretary read the report, which

showed that a freehold site was purchased, and £200 toward the new chapel. Addresses were delivered by brethren Teall, Leach, Box, and others. During the meeting, a new year's gift was presented to Mr. Frith—a purse with £16, which, together with private donations given before the gift was originated, made about £22. The cause is in a very prosperous state.

CHILTERNHAM, CAMBRAY CHAPEL.—On Sunday evening, Jan. 27th, the Rev. J. E. Cracknell, having resigned his pastorate at the close of the third year, preached his farewell sermon to a crowded congregation from Ruth, 2nd chapter, and part of 4th verse, "The Lord be with you." All classes were affectionately addressed. On Monday following, a public meeting was held. W. Graham, Esq., occupied the chair, and in the name of the church and congregation presented Mr. Cracknell with a gold chain, and a purse containing £25, as a token of esteem bearing testimony to his untiring efforts for the benefit of all, especially the young. The teachers presented ten volumes, handsomely bound, to the retiring pastor; and Mrs. Cracknell's Bible class presented her with a gold watch and black jet chain. During Mr. Cracknell's pastorate, 150 members have been added to the church.

KILMARNOCK, N.B.—The first anniversary soirée in connection with the Baptist church in this place, was held on Jan. 17th, in their place of meeting, the Crown Inn Hall. The Rev. E. J. Stobo occupied the chair, supported by the Rev. James Paterson, D.D., Rev. James Banks, Rev. David Young, Rev. E. Maclean, Greenock, Rev. Adam Horne, and a large party of friends. Tea, etc., having been served, the chairman made a few introductory remarks, in which he referred to the gratifying success that had attended his labours since coming to the town. He stated that from Sept. 1865 to Jan. 1867, twenty-six persons had been baptized, and six had been received by transfer, whioh, with thirteen of those baptized by the Rev. Dr. Paterson, and four applicants, made their number forty-nine. Since Jan. 1866, there has been a clear increase of twenty-one persons. The Rev. Dr. Paterson gave an address, and was followed by the Rev. David Young. The meeting was also addressed by the Rev. Mr. Banks, and the Rev. Messrs. Maclean, of Greenock, and Horne, of Airdrie. The meeting, which

was quite a success, closed in the usual way. On Lord's-day, Jan. 20th, the Rev. David Young, Glasgow, preached the anniversary sermons.

THE CHAIRMAN OF THE BAPTIST UNION.—We have great pleasure in making the announcement that the Hon. and Rev. B. W. Noel, M.A., has consented to accept the office of Chairman of the Union for the forthcoming year.

Our denominational meetings will not be held this year until the month of May. Further particulars will be given in our next number.

BAPTISMS.

- Ashton-under-Lyne.*—Jan. 27, Four, by Mr. Hughes.
- Aldborough.*—Jan. 30, Two, by Isaac Bridge.
- Bezley Heath.*—Jan. 20, Three, by W. Frith.
- Chaltenham, Cambray Chapel.*—Jan. 20, Seven, by J. E. Cracknell.
- Chenies.*—Jan. 31, One, by W. C. Ellis.
- Cardiff, Tredegarville Chapel.*—Nov. 4, Three, by C. Woollocot; Nov. 25, Four; Jan. 27, Six; by A. Tilly.
- Darlington.*—Dec. 5, Five, by P. W. Grant.
- Freshwater, Isle of Wight.*—Feb. 8, One; Feb. 7, One; Feb. 10, One; by W. W. Martin.
- Glasgow, North Frederick Street.*—Jan. 17, One; Feb. 3, Three; by T. W. Medhurst.
- Grantham.*—Jan. 30, Seven, by G. B. Bowler.
- , Wharf Road.—Jan. 29, Five, from Billingham, by G. T. Ennals. These, with five others, were formed into a church at Billingham on the following Lord's-day.
- Kilmarnock.*—Dec. 23, One; Jan. 27, Two; by E. J. Stobo.
- Lochee, N.B.*—Feb. 10, Four, by J. O. Wills.
- London, Kingsgate Street.*—Nov. 30, Eleven; Jan. 2, Six; Jan. 30, Eight; by W. H. Burton.
- , Metropolitan Tabernacle.—Jan. 31, Twenty; Feb. 14, Eighteen; by C. H. Spurgeon.
- , Shouldham Street.—Dec. 30, Three; Jan. 1, Four; Jan. 27, Three; by J. O. Fellowes.

"A SONG OF MY BELOVED."*

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

"My beloved is mine, and I am his : he feedeth among the lilies. Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether."—SOLOMON'S SONG ii. 16, 17.

IT has been well said that if there be a happy verse in the Bible, it is this—"My beloved is mine, and I am his." So peaceful, so full of assurance, so over-running with happiness and contentment is it, that it might well have been written by the same hand which penned the twenty-third Psalm—"The Lord is my shepherd ; I shall not want. He maketh me to lie down in the green pastures : He leadeth me beside the still waters." The verse savours of Him who, an hour before He went to Gethsemane, said, "Peace I leave with you ; my peace I give unto you ; not as the world giveth give I unto you. In the world ye shall have tribulation, but be of good cheer, for I have overcome the world." Let us ring the silver bell of the text again, for its notes are exquisitely sweet : "My beloved is mine, and I am his ; he feedeth among the lilies." And yet, there is a shadow in the text. The prospect is exceeding fair and lovely ; earth cannot show its superior, but it is not entirely a sunlit landscape. There is a cloud in the sky, which casts a shadow over the scene ; it does not dim it, everything is clear, and stands out sharply and brightly—"My beloved is mine, and I am his." That is clear enough, yet I say that it is not altogether sunlight ; there is a shadow too—"Until the day break, and the shadows flee away ;" there is a word, too, about the "mountains of Bether," or, "the mountains of division," and to love anything like division is bitterness. I see here a paschal lamb, but I see bitter herbs with it. I see the lily, but I think I see it still among the thorns. I see the fair and lovely landscape of assured confidence, but a shadow, just a slight shadow, takes away somewhat of its glory ; and he that sees it still has to look for something yet beyond—"Till the day break, and the shadows flee away."

Now the text seems to me to indicate just this state of mind, perhaps some of you may at this time exemplify it. You do not doubt your salvation ; you know that Christ is yours, you are certain of that, albeit you may not be at present enjoying the light of your Saviour's countenance. You know that He is yours, but you are not feeding upon it. You understand your vital interest in Him, so that you have no shadow of a doubt of your being his, and of his being yours, but still his left hand is not under your head, nor doth his right hand embrace you. A shade of sadness is cast over your heart, perhaps by affliction, certainly by the temporary absence of your Lord ; so even while exclaiming, "I am his," you are forced to take to your knees, and to pray "Until the day break, and the

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shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of division."

We may occupy the time profitably, if God the Holy Ghost enable us, in speaking upon these matters. One feature is, *a soul enjoying personal interest—personal interest assured*; here is, again, *a soul taking the deepest interest in Christ, and longing to know where He is—the deepest interest evinced*; and, there is *here a soul anxiously desiring present communion with Christ—visible fellowship, conscious communion sought after*.

I. To begin with the PERSONAL INTEREST IN THE LORD JESUS CHRIST ASSURED.

I do not mean to try to preach to-night. I should like my text to preach, and the way in which I should like it to preach would be to see how far we can get hold of it; how we can take it word by word, and drink into it; come to each word as to a well, and sit down on the brink and drink of its cooling stream; come to each word as to a palm-tree, and eat of the fruit thereof. So the text begins with, "My beloved." Come, soul, canst thou venture to call him "beloved"? Certainly He should be beloved by thee, for what has He not done for thee? Favours rich and rare have been the gifts of his hand—gifts purchased by his own most precious blood. If thou dost not love Him, my heart, thou art a most ungrateful thing indeed. Deceitful, rotten, loathsome above all things and desperately wicked art thou, O my heart, if Jesus, being thy Saviour, thou dost not love. He ought to be beloved by most of you, for you profess to have been forgiven through his blood—to have been adopted into the family through Him. You professed, when you were baptized, to be dead with Him, and, when you come to this table to-night, you profess that He is your meat and your drink, your life, your soul's stay and comfort; and, if you do not love Him, oh, what shall I say to you? I will let you say it to yourselves—

"A very wretch, Lord, I should prove,
Had I no love to Thee;
Sooner than not my Saviour love,
Oh! may I cease to be."

"My beloved." He ought to be so; and He has been so. There was a time when you and I did not love Him; but that time is over now. We recollect the happy moment when first we saw his face, and heard Him say, "I have loved thee with an everlasting love." Oh, the happiness of the first day of conversion! You have not forgotten it. How active and zealous some of you then were. In those first months when you were brought into the house of mercy, and washed, and clothed, and had all your wants supplied out of the fulness that is treasured up in Christ Jesus, you did indeed love Him. Oh, you were not hypocrites, were you? and you used to sing with such force of voice, as well as of heart,

"Jesus, I love thy charming name,
'Tis music to my ear;
Fain would I sound it out so loud
That heaven and earth might hear."

You did love Him. Ah, but we cannot stop with that. We *do* love Him. Yes, with all our faults, and imperfections, and frailties, the Lord, who knoweth all things, knows that we do love Him. Sometimes, brethren, it is not easy to know whether you love Christ or not. I have heard much remark made about that hymn,

"Do I love the Lord or no?"

but I believe that every honest Christian sometimes asks that question; and I think one good way of getting it answered is to go and hear a faithful minister. Last Sabbath morning I sat to listen to a very simple-minded preacher in a Wesleyan chapel—a most unsound Wesleyan, but a thoroughly sound Calvinistic brother—and when he began to preach about the love of Jesus Christ, the tears streamed down my cheeks. I could not help letting them fall upon the sanded floor as I sat there; and I thought to myself, "Well, now, I *do* love the Saviour." I thought that perhaps I did not, but when I heard of Him, and the preacher began to play upon my heart-strings, the music came; and when I did but have Him set before me the sound woke up my soul, if it had been asleep before. When I heard of Him, though in broken accents, I could not but feel that I did love Him—love Him better than life itself. And so I trust it is true with many here. He is our "beloved." Then the text says not only "beloved," but "*My* beloved;" as much as if the spouse took Him all to herself. It is the nature of love, you know, to monopolize. There is a remarkable passage in the third chapter of the book of Hosea, which I need not quote, except in outline, where the prophet is bidden to take one who had been unclean and unchaste, and to say to her, "Thou shalt be unto me, and I will be unto thee." This was meant to be typical of what Christ does unto his Church. Our love goes gadding abroad upon twenty objects until Christ comes, and then He says, "Thou silly thing, now thou shalt fly abroad no more. Come, thou dove, I will give thee a new heart, and my wounds shall be thy dove-cote, and thou shalt never wander again. I will be altogether thine, and thou shalt be altogether mine; there shall be a monopoly between us; I will be married unto thee, and thou shalt be married unto Me; I will not be for another, neither shalt thou be. There shall be intercommunion between us. I will be thine, thou wandering sinner, as thy husband, and thou shalt be mine." Well, now, every heart that has been subdued by sovereign grace takes Christ Jesus to be the chief object of its love. Yes, we love our children, our dear ones; God forbid that we should ever fail in love to them; but over and above them all we must love our Lord. There is not one amongst us, I think, who would make it a matter of question about which we would soonest part with. It would be a melancholy thing to have to follow the partner of one's bosom to the grave; but if it were a question between wife and the Saviour, why, we could not deliberate for a moment. And the children of our love, whom we hope to see springing up to manhood and womanhood, it were a sorry blow to us to see them laid low; but, oh, it would not take us a second to decide

whether we should lose our Isaacs or lose our Jesus. Nay, we should feel that they would not be lost if God took them from us; but we could not afford to think for a moment of losing Him who is our everlasting, our eternal all-in-all. The Christian, then, makes Christ his beloved beyond everything else. Let other people love what they will, but as for him, he loves his Saviour. He stands at the foot of the cross, and says, "This once accursed tree is now the blessed bulwark of my confidence." He looks up to the Saviour, and he says, "Men see no beauty in Him, that they should desire Him, but to me He is the chief among ten thousand, and the altogether lovely." Let the scholar take his classics, let the warrior take his weapons of war, let the lover take his soft verses and his amatory lyrics; but as for the Christian, he takes the Saviour, he takes the Lord Jesus, to be to him Alpha and Omega, the beginning, the end, the midst, and altogether the all-in-all, and in Him he find his soul's solace.

Now, some people have thought that there is a tautology in the text when it says, "My beloved is *mine*." Why, of course, if He is "my beloved," He "is mine;" why need to say that? Well, those who are acquainted with the Christian's experience will know that all believers are subject to many doubts and fears, and that they feel that they cannot make their assurance too sure, so that they like to redouble their expressions of assurance when they can, and so they put it, "My beloved is *mine*." There is no tautology; it is only giving two strokes of the hammer to drive the nail home. It is put so that there can be no mistake about it, so that it shall be evident that the mind means what it is saying, and that it intends others to understand it. "My beloved is *mine*." But I think it may mean more than that, because we may love a thing, and yet it may not be ours. There are many persons who cannot say "My beloved is *mine*." A man may call money his beloved, but he may never get it; he may pursue it, but not be able to reach it. The lover of learning may court the lore he covets in all the academies of the world, and yet he may not be able to win the attainment of his desires. Men may love, and on their dying beds they may have to confess that their beloved is not theirs; but every Christian has got that which his heart is set upon. He has got Christ; he loves Him, and he possesses Him too. Besides that, friends, you know there is a time when men will not be able to say that their beloved is theirs. He who has been most wealthy or most wise can take neither his wealth nor his wisdom with him to the tomb; and when the sinner who died and was buried wakes up in another world, Cræsus will be as poor as Lazarus, and the wisest man without Christ will find himself devoid of all wisdom when he wakes up in the day of resurrection. They may stretch out their hands, but they will only clutch emptiness, and have to cry, "Our beloved is not ours." But when we shall wake up in the image of Christ, and shall see Him, whether we shall "fall asleep," or whether "we shall be changed," we shall be present with Him in either case; then shall we say, Yes, He is mine, still mine. I have Him, truly have Him; my beloved is mine. My dear friends, I am inclined to think that if a man can say this he

can say the grandest thing that ever man said. "My beloved is mine." "Look," says the rich man, "do you see far away beyond those stately oaks there? Do you see as far as that church spire there? Well, as far as ever you can see, that is all mine." "Ah," says Death, and he puts his bony hand upon the man, "six feet of earth, *that* is yours." "Look," says the scholar, as he points to the volumes on his shelves, "I have searched through all these, and all the learning that may be there is mine." "Ah," says Death again, as he gives him a cuff with his cold hand, "who can tell the difference between the skull of the learned and the skull of the ignorant when the worm has emptied them both?" But the Christian man, when he can point up and say, "I love the Saviour," has something which is surely his, and death may come even to him, and will come, but all that death can do is only to open the door to admit the Christian into still fuller enjoyment of that which was his. "My beloved is mine." Though I may have but little, I will be content; and though I may be so poor that the world will pass me by and never know me, yet I will live quite content in the humblest possible obscurity, because "my beloved is mine," and He is more than all the world to me. "Whom have I in heaven but Thee? Who is there upon the earth I desire beside Thee?" "My beloved is mine."

Well, now, I want to stop and see if we have really got as far as this. How many of us have said, "My beloved is mine"? I am afraid there may be some poor Christian here who says, "Ah, I cannot say that." Now, my dear hearer, I will ask you a question. Do you cling to Christ? Is He all your hope? If so, then He is yours. When the tide goes down have you ever seen the limpets, the little things within their shells, clinging to the rocks, or holding fast, perhaps, to the pier? Now, is that what your faith does with Christ? Do you stick to Him? Do you cling to Him? Is He all your trust? Do you rest on Him? Well, then, if you do, you do not want any other mark or sign; that is quite enough. If you are clinging to Christ, then Christ is yours. She who did but touch the hem of his garment had the virtue which came out of Him. If you can cling to Him, and, putting away every other confidence, and renouncing all other trust, can say, "Yes, if I perish, I rest there, and nowhere else but there," then do not let a single doubt come in to take away the comfort of your soul, for your beloved is yours. Or perhaps, to put it in another way, I may ask you, Do you love Him? Do you love Jesus? Does his name wake up the echoes of your heart? See the little child in its mother's arms. You want to take it for a little while; but no, it will not come away from its mother; and if you still want to take it, it puts its little arms around its mother's neck, and clings there. You could pull it away, perhaps, but you have not the heart to do it. It clings to its mother, and that is the evidence to you that she is its mother. Do you cling to Christ in that way, and feel as if the devil would pull you from Him, but still you cling to Him as best you can? Do you remember what John Bunyan says about the prisoner in Giant Slaygood's cave? He says the giant threatened to eat him, but poor Mr. Feeblemind had this for his comfort: he had heard that Mr. Giant Slaygood could never

eat a prisoner if he came there unwillingly. Now, is that the case with you? Are you willing to have Christ if you could have Him? Are you unwilling to give Him up? Then you should never give Him up. He is yours. Do not think that Christ wants a high degree of faith to establish a union between Him and a sinner; for a grain of mustard-seed of faith is sufficient for salvation, though certainly not for the highest degree of comfort. If thou canst but trust Christ, and love Christ, then let not Satan stop thee from saying, in the words of the text, "My Beloved is mine."

Well, we have got so far, but we must remember the next words, "I am his." Now, this is true of every Christian. I am his by Christ having made me his. I am his by choice; He elected me. I am his by his Father's gift; God gave me to Him. I am his by purchase. I am his by power; for his Spirit has won me. I am his by my own dedication, for I have rowed myself unto Him. I am his to-night by profession, for I have joined with his people. I am his now by my own deliberate choice of Him, moved by his grace to choose Him. I am his now; every Christian here knows that this is true. Christ is yours; you are Christ's. You know that. You are the sheep of his pasture. You are the partners of his love. You are members of his body. You are branches of his stem. You belong to Him. But there are some persons who get at a more practical meaning of this sentence than others do. "I am his." You know in the church of Rome they have certain orders of men and women who devote themselves to certain benevolent, charitable, or superstitious works, and who come to be especially considered as the servants of Lord Jesus. Now, we have never admired this form of fraternities and brotherhoods, and sisterhoods; but the spirit of the thing is just that which ought to enter into the heart of every Christian man and woman. Why, you members of the Christian church, you ought to be—what you are, if you are what you profess to be—wholly consecrated to the Saviour. "Pure religion and undefiled before God and the Father," should be practised by all the Church, not merely by certain *orders* thence to be called *religious*. Speak, O Sisters of Mercy! Every Christian woman is a sister of mercy. We hear of men who belong to what is called "the order of Passionists." Every believing man ought to be of the order of the Passionists, moved by the passion of the Saviour to consecrate himself to the Saviour's work. "I am his." I would like to make you take this for your motto, you professed Christians, if you can honestly do so. When you wake up in the morning, breathe a short prayer while you are dressing, and before bowing the knee, feeling, "I am Christ's; and now, the first thing when I wake, must be a word with Him, and for Him." And when you are abroad in the world, do you feel that you cannot trade as other men trade? that you cannot follow their tricks and sharp practices? because something whispers in your heart, "I am his! I am his! I am different from other men; they may do what they will; their judgment is to come, but I am his; I am a different being; I am in a different position; I am Christ's man." I wish some Christians felt that the life they live is given them that they may glorify Christ by it. Oh! if the wealth that is in the

Christian Church were but devoted to God's cause, there would never be any lack of the means of sustaining missions, or of building houses of prayer in the dark localities of London. If some rich men gave to Christ as some poor men and women do that I know of, there would never be any lack in the treasury. Why, I rejoice sometimes over some of you. I have had to bless God that I have seen in this church apostolical piety. I have known men and women who, out of their little, have given almost all that they have had, and whose one object in life has been to spend and be spent for Christ, and I have rejoiced over them. But there are some others of you who have not given a tithe, nay, not a fiftieth part, of what you have to the cause of Christ, and yet, perhaps, you stand up and sing:—

"I love my God with zeal so great,
That I could give Him all."

Stop that! Do not sing lies, for you know very well you would not give Him all, and do not give Him all; and you know very well that you would think it the most absurd thing in all the world if you were to give Him all, or even to dream of doing so. Oh, for more consecration! We are up to our ankles, most of us, in our religion, very few are up to their knees; but oh, for the man that swims in it, who has got off the earth altogether, and now swims in consecration, living unto Him who loved him, and gave Himself for him!

Now, I am afraid I shall have to stop here and ask the question—without getting any answer—How far can we get to this second sentence: "My beloved is mine, and I am his"? Do you feel as if you could not say, "I am his"? Do you feel as if you must not say it? Well, Lord, if I have not yet done all I can do, if I have anything left which I might have done by Thee which I have not done, give me grace that I may do all, and give all for Thee. There ought not to be an unconsecrated hair on the Christian's head, nor an unconsecrated drop of blood in all his veins. Christ gave Himself wholly for us; He deserves that we should give ourselves wholly to Him. Where reserve begins there Satan's dominion begins, for what is not Christ's is the property of the flesh, and the property of the flesh is the property of Satan. Oh! may the spiritual consecration be perfect in each one of us, that whether we live it may be unto Christ, or if we die it may still be unto Him. Now, I hope, while we have to make many grave confessions, that we can still say, "My beloved is mine, and I am his." Oh! if He stood here to-night, if we could just clear a space, and on a sudden He should come, with his wounds still visible, and stand here Himself. Oh! it would be so sweet to be able then to say, "My beloved is mine, and I am his." But I am afraid that in his presence we should have to say, "Jesus, forgive us; we are Thine, but we have not acted as if we were; we have stolen from Thee what was thy purchase, and what Thou didst well deserve. Oh! come and make us bear in our bodies the works of the Lord Jesus, and from this day may we be wholly Thine."

II. I shall not detain you upon the second part of the subject, for our

time is nearly gone. The soul being thus assured of its interest in Christ, FEELS THE DEEPEST INTEREST AS TO HIS WHEREABOUTS.

Where is He? asks the soul. And the answer comes—"He feedeth among the lilies." The worldlying cares not where Christ is, but that is just the Christian's one subject of thought—

"Where He is gone I fain would know,
That I might seek, and find Him too."

Jesus is gone, then, among the lilies, among those snow-white saints who bloom in the pastures of heaven, those golden lilies who are round about the throne. He is there,—in

"Jerusalem the golden,
With milk and honey blest."

and it makes us long to be there, that we may feed with Him among the lilies. But still, there are many of his lilies here below, those virgin souls who—

"Wheresoe'er the Lamb doth lead,
From his footsteps ne'er depart."

If we would find Christ, we must get into communion with his people; we must come to the ordinances with his saints; and though He does not feed *on* the lilies, yet He feeds *among* them, and there, mayhap, we may meet with Him. You are here to-night, dear friends, many of you members of this church, and some of you members of other churches, and you are come to the place where Christ feeds his flock. Now that He feeds among the lilies, look out for Him. Do not take merely the element; look out for Him. Never mind the bread and wine on the table, look after his flesh and blood. Never mind my poor words; even though they may have anything savoury in them, yet care not for them, but for Him; and as to anything that your own soul has been thinking of, cease from it, and get beyond it. He feedeth among the lilies, and do you look for Him. If you would meet with Him, here, too, are the lily-beds of Scripture—blessed bed! Each book seems to be full of lilies, but you must never be satisfied merely with Scripture, but must get the Christ of Scripture, the true Word of God, the true sum and substance of the revelation of the Most High. He feedeth among the lilies. That is where He is. Lord Jesus, come and feed us among the lilies to-night. Come and feed our hungry souls, and we will bless thy name.

III. I must leave that part unfinished, because I want to speak of the soul, being assured of Christ's love, NOW DESIRES HIS CONSCIOUS PRESENCE.

You observe, the soul here speaks of the day breaking. Yes, all of us who love the Lord have to look for a day-break. The sinner has a night to come. Sinner, this is your day, and when you die that will be your long and awful night, unbroken by a single star of hope. But, Christian, this is your night, the darkest period that you will ever have, but the day will break. Yes, the Lord will come in his glory, or else you shall sleep

in Him, and then your day shall break; and when the resurrection trump shall sound, the day of the Lord will be darkness and not light to the sinner, but to you it will be an everlasting day-break. Now, at the present moment, perhaps, your life is wrapped in shadows. You are poor, and poverty casts a shadow. You have got a sick one at home; you are yourself, perhaps, sickly in body, well, you have got a shadow. And the recollection of your sin is a shadow too. Oh! but when day breaks, the shadows will flee away. No poverty then; no sin then; which is better still, and—

“No groans to mingle with the songs
That warble from immortal tongues.”

Brethren, it is so sweet to know that our best things are on ahead. Oh, sinner, you are leaving your best things behind, and you are going to your worst things; but the Christian is going to his best things. His turn is coming. He will have the best of it ere long, for the shadows will flee away. No longer shall he be vexed, and grieved, and troubled, but eternally set free, for the shadows *shall* flee away.

Now while the shadows last, you perceive that the soul asks Jesus Christ to turn, as though He had been absent, as though He had withdrawn his face, and she says, “Turn, Lord! Hast thou turned away? Then turn, my Master! Have I grieved Thee? have I vexed Thee? have I grown worldly, carnal, reckless, careless? Oh, turn to me! Hast Thou been angry? Now love me! Hast Thou not said that Thine anger may endure for a moment, but that thy love is everlasting? In a little wrath Thou hast hidden thy face from me, but now turn to me!” You know the proper state for a Christian to be in is not a state in which Christ turns away his love, but the state in which Christ's love is beaming full in his face. I know some of you think it best for you to be in the shade. Do not think so, beloved! You need not have shadows for ever. You may have the presence of Christ even now to rejoice in, and I would have you ambitions to get two heavens—a heaven below and a heaven above. Christ here and then Christ there—Christ here making you as glad as your heart can be, and then Christ for ever filling you with all the fulness of God. May we seek after that, and may we get it.

But now, how does she put it? “Turn, my beloved; be thou like a roe or a young hart.” Dr. Thompson, who wrote “The Land and the Book,” tells us that he thinks he knows the mountains of Bether. Whether he does or does not, it matters little, but he has seen the roes and harts skipping over the precipices. Certainly these wild goats, that are accustomed to craggy rocks, will go where human footsteps would not dare to follow. And such is the love of Jesus Christ. Oh, brethren, our love is soon over; if we are badly treated we soon forget those who were so fond of us; our foot will not keep a good hold of the cross. But Christ is like a roe or a young hart, and He skips over the mountains of our sins, and all the dividing mountains of our unbelief and ingratitude which might keep Him away. He skips over them as though they were nothing at all, and like a young hart He comes to have communion with us. There is an idea of

fleetsness here. The roc goes swiftly, like the lightning's flash; and so does the Saviour. He can lift you up to-night from the lowest state of spiritual sorrow to the highest position of spiritual joy. May He do it. Oh, cry to Him! cry to Him! There is nothing can tell with a mother like the voice of her child, and there is nothing can tell with Christ like the voice of his dear people. Cry to Him. Say, "Saviour, show thy love to me. Dear Saviour, do not hide thyself from Thine own flesh! I love Thee; I cannot live without Thee; I am grieved to think that I should have driven Thee away. Come to me!—come to me! Return to me and make me glad in thy presence." Cry thus, and He will come. And you, poor sinner, who have never comfortably seen his face, remember there is life for a look at Him. God give you grace now to trust Him, and may you see his face here so that you may see Him hereafter with everlasting joy!

Essays and Papers on Religious Subjects.

THE FULNESS OF CHRIST.

BY REV. G. W. FISHBOURNE.

"For it pleased the Father that in Him all fulness should dwell."—COL. i. 19.

THE spiritual state of all Christians may be aptly described in the somewhat paradoxical language of the Apostle Paul, "as having nothing, and yet possessing all things." In themselves, indeed, they are poor, and miserable, and blind, and naked; but in Christ they have "wisdom, righteousness, sanctification, and redemption." These are general and comprehensive terms, and may be supposed to include all the blessings of life and salvation; but they are yet supplemented by another precious declaration, absolutely inclusive of all possible spiritual and eternal good—viz., "Ye are complete in Him."

In our Lord Jesus Christ, considered as one with the Father—"I and my Father are one"—there is indeed an absolute and independent fulness; all the attributes and perfections of the Godhead reside in Him, for He is "God over all, blessed for evermore."

But the fulness of Christ here mentioned, has reference chiefly and primarily to the Saviour in his mediatorial character, both in relation to

the world, as "the propitiation for the sins of the whole world"; and in relation to the church, of which He is the head, and of which all true believers are members. In both these relations it is essential that "all fulness" should dwell in Him, as indeed it undoubtedly does, for in the ninth verse of the second chapter of this epistle, the apostle affirms in the boldest and most comprehensive manner, that "in Him dwelleth all the fulness of the Godhead bodily."

When, therefore, the Lord Jesus took upon Him the likeness of sinful flesh that He might condemn sin in the flesh, and died "the just for the unjust, that He might bring us to God," it is emphatically stated that He was "once offered" as a sacrifice for sins—and that "by one offering" He hath for ever perfected them that are sanctified. The cause of the perfection of this sacrifice, was this very fact, that "all fulness" dwelt in Him. He was "Emmanuel, God with us." He was "God manifest in the flesh." As man, therefore, He could obey the law and suffer its penalty; and as God, He imparted to his offering such virtue and efficacy, that it needed not as all other offerings to be repeated; but constituted in its one presentation a perfect atonement

for sin. So that God can be just, and the justifier of him that believeth in Jesus. Thus, a firm foundation is laid for the hopes of all who are willing to come to Him that they may have life; and if you build your hopes upon Him you shall never perish, but have everlasting life.

Let us, however, look at this fulness of Christ in some of its particulars.

There is in Him a fulness of ability and mercy to pardon all who come to Him. To the man who was sick of the palsy Christ said, "Son, thy sins be forgiven thee." And when the Jews said, "Who can forgive sins but God only?" He wrought by his mere word, an instantaneous and miraculous cure upon the sick man; thus proving that He had equal power to heal bodily disease, and to take away sin; and that it was as easy for Him to do the one as to do the other; and He is still "able to save unto the uttermost all that come unto God by Him, seeing He ever liveth to make intercession for them." "No other name," indeed, "is given under heaven among men whereby you may be saved;" but if you walk in the light, as God is in the light, then "the blood of Jesus Christ his Son will cleanse you from all sin."

And He is as merciful as He is able to save. There is an infinite fulness of compassion in Him, for He laid down his life for us; and that, not because we merited or deserved it, but even while we were yet enemies, Christ died for us. He could give no greater proof of his love than this. And if you are willing to accept his invitations, and trust his promises, you will find them most kind, comprehensive, and assuring, for He says, "Whosoever will, let him come and take of the water of life freely," and "Him that cometh unto Me, I will in no wise cast out." The number and greatness of your sins therefore, or the fact that you are utterly unworthy of the least of all his mercies, need be no hindrance in your way; for as his mercy has ever been freely displayed to the returning prodigal, so He still delights in it. Come

therefore to Him, and He will multiply his pardons, and cover all your sins."

And when you come to Him, and are made his disciples and friends, you will find in Him all fulness of power to defend and deliver you. This, indeed, is essential for your safety. For of what avail would it be that a shepherd should gather the sheep into the fold, if the beast of prey could get access to it; or if the shepherd were to flee when danger comes, or if he were unable to defend them? The hireling may flee because he is a hireling, and the wolf may catch the sheep; but Christ promises that none shall pluck his sheep out of his hand. He says, "Abide in Me, and I in you;" and to comfort us in the midst of all danger, the apostle testifies, "Greater is he that is in you, than he that is in the world." You will, doubtless, have to contend against many enemies, and must expect many difficulties and dangers in the way; and if you cry out in your trouble, it will not be as one crying in hopelessness or despair; but you will cry unto the Lord in your distress, and He will hear you out of his holy hill. He will bring you up out of the horrible pit, and the miry clay; He will set your feet upon a rock, and put a new song into your mouth, even praise unto our God. The Lord's ear is not heavy that it cannot hear, nor the arm of the Lord shortened that it cannot save. There is nothing too hard for Him. You may be encompassed with dangers; behind may be the relentless pursuing foe, and before you the mighty waters of the sea; but "fear not, only believe." Stand still and you shall see the salvation of the Lord. For He will open a pathway for you, even through the waters, so that you shall in any wise find deliverance.

In Christ Jesus you shall also find a fulness of wisdom to guide and direct you. "It is not in man that walketh to direct his steps;" but "the steps of a good man are ordered by the Lord." Left to ourselves how often do we wander from the right path, and how disinclined are we to return to the ways

of righteousness. We are ignorant and short-sighted. We know not what a day may bring forth. We cannot tell with certainty what results may follow from any events that may take place, nor do we know to what ends any course of circumstances may eventually lead. But "all things are naked and opened, unto the eyes of Him with whom we have to do." "He knoweth the end from the beginning." He is the all-wise God, who "giveth to all men liberally, and upbraideth not." He has given you this gracious promise, "I will guide thee with mine eye." When the Shepherd "putteth forth his own sheep, He goeth before them," and will for his own sake lead them in the way everlasting. And if you commit your way unto Him, He will doubtless bring it to pass; and you may say with the utmost confidence and resignation, and with all thankfulness and joyful anticipation, "Thou shalt guide me with thy counsel, and afterwards receive me to glory."

And for all your circumstances, in all afflictions, and trials, and temptations, of whatever nature, and at whatever time, you shall always find a fulness of grace "to help in time of need." Such times you must expect. They are matters of common experience with the Lord's people; and as all afflictions are for the present not joyous but grievous, you may often cry unto the Lord to remove them from you. This, however, He may not do. It may be his will that you should continue to bear those infirmities and distresses; but He will certainly speak to you his gracious promise, "My grace is sufficient for thee, for my strength is made perfect in weakness." You will then be able to say with the apostle, "Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake, for when I am weak, then am I strong." All these things being sanctified, will work out for you an exceeding and eternal weight

of glory; while their present influence will increase and strengthen your spiritual graces, and fit you for rest and enjoyment hereafter for ever.

Now what a delightful thought it is that this fulness of Christ, so varied, so adapted to us, is inexhaustible! It is an ever-flowing fountain. Millions upon millions have partaken of its life, and health, and peace-giving streams, but it still flows on as freely as ever. Nor can it by any possibility be diminished. Vast as may be the multitudes of those who seek to partake of it, and vaster still as may be the multitude of their wants and necessities, it is infinitely more than equal to meet them all. It is treasured up in Him, that it may be dispensed to the suffering and the needy. And He hath never yet been weary with your much asking, but invites you to come and ask more largely, that He may bless you more freely, and that your joy may be full. The springs of comfort arising from human ability and kindness may soon fail; but the riches of Christ are unsearchable. While time shall last, and a sinner need salvation, and a traveller to eternity need guidance and help, to this fulness every poor and needy creature may come, for "He is able to save to the uttermost," to the very end of time, "all that come unto God by him, seeing He ever liveth to make intercession for them."

Nor is it for this world, and for time only, that this fulness abides in Christ. It is into the joy of his Lord, that the faithful servant is to enter at the last great day, when all shall be gathered to Him; and it is in his presence that there is fulness of joy, and at his right hand that there are pleasures for evermore. It is into his image that the saints are to be changed, and the happiness of heaven will doubtless consist essentially in this—not simply that they are to be with Him, but to be LIKE Him for ever. This fulness, therefore, which dwells in Him, must be inexhaustible and eternal.

But now is this fulness for us— for YOU and for ME. Is it something

very wonderful indeed, but only to be admired at a distance? or is it something that, with all its wonderfulness and preciousness comes home to us, and appeals to the experience of our own hearts? The Psalmist says, "O taste and see that the Lord is good, blessed is the man that trusteth in Him." But this fulness of Christ seems something so far beyond mere goodness! May we indeed come in the same way to partake of it. Yea, doubtless, for these are the very words of the invitation, "Whosoever will, let him take of the water of life freely." But perhaps some one may say, "My sins are so many and so great, will they not stand in the way of my partaking of this fulness?" They need be no hindrance to you, if you are willing to give them up, for it is said, "He that confesseth and forsaketh his sins shall have mercy;" and again, it is said, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Besides which, all fulness dwells in Christ for the very purpose of cleansing us from all sin, and purifying us from all iniquity.

But, you may say, Will not my great unworthiness be a hindrance? I answer, No, for Christ came to call, not the righteous, but sinners to repentance. The whole need not a physician, but they that are sick; and the fact that you are not worthy that He should come under your roof, however discouraging it may be to you, will not prevent Christ from imparting his fulness to you, if you are truly desirous to partake of it.

But, you say, I have no money, and can give no price, and will not my deep poverty be a hindrance? I tell you No; this poverty constitutes our warrant for coming to this fulness, and our claim upon the Saviour to bestow it. This poverty brings us within the reach of his own blessing and promise, for He says, "Blessed are ye poor, for yours is the kingdom of heaven." The Psalmist tells us this poverty constitutes no hindrance to our experience

of the Lord's favour, for he says, "But I am poor and needy, yet the Lord thinketh upon me," and this seems to be ever the great rule of his dealings. "The poor He hath filled with good things, but the rich He hath sent empty away." Here, in this spiritual depot, the principle of trading is all in favour of the buyer. He that hath no money, is to come and buy "without money" and "without price." Here is a thing unheard of in the commerce of this world, that the very poorest—the absolutely destitute—are the largest buyers, and that those who go away from this great storehouse, most richly loaded with all kinds of good things, are those who can give nothing in return but thanks! For Christ's treasures and riches are unsearchable for this very object, that He may for ever enrich the poor, and that He may freely bestow abundance upon those who otherwise must for ever remain destitute.

You may perhaps still object, and say, It is true there is a great feast, and the feast is freely provided, and the invitation is general, and freely given; but I have no garments fit to appear in at the feast which the King Himself has prepared. My own righteousness are but as filthy rags, and how can I appear before Him in them? It is true that you cannot go to the feast in them; but the Saviour, in the fulness of his love, has provided a wedding garment for you. And all that is needful is, to cast away these filthy rags, and not to touch the garments spotted by the flesh, but to array yourself in the robe of God's righteousness. This is done by faith in Christ, for "the righteousness of God is unto and upon all them that believe."

Wherefore, I pray you, come and receive out of this fulness "grace for grace." Bring hither all your sins, and wants, and woes; and God will supply all your need out of his glorious riches in Christ Jesus. Yea, He will do for you exceeding abundantly above all you can ask or think. So shall you be filled even with all the fulness of God, for ever and ever. Amen.

Bognor.

Signs of the Times in relation to the World and the Church.

COVETOUSNESS WHICH IS IDOLATRY.

BY REV. C. ELVEN.

THE last month's MESSENGER contained an excellent article on the above topic, referring especially to *Ritualism* on the one hand, and direct efforts on the other to bring the claims of the gospel home to the *working classes of the community*.

These may very properly be considered companion subjects, for the former is not only diffusing its leaven among the rich and the erudite, but most industriously seeking to enlist the poor and the ignorant under its banners. It is to be lamented also that these efforts are too successful, for, taking human nature as we find it, the ritualistic appeal to the senses is more congenial than simple evangelical appeals to the heart.

The writer knows of two parish churches in one town, within a few yards of each other; in one there is pure evangelical teaching, in the other a cross is seen on the altar, the psalms are intoned, and other symbols of Rome—all of which mark its sacramental tendencies; and, while all this is going on within, the machinery of national schools, exclusive almsgiving, and circulation of congenial tracts, are following in the wake, and the result is the multitude flock to "*Hear the church*."

But the design of this article is to notice another sign of the times—the *love of money*. The mad haste to be rich which recent disclosures have shown to be not only the way of the world, but the sin of the Church.

Time was when professing Christians were content with legitimate profits, when they never expected, as by the touch of some magician's wand, to rise one morning and find themselves millionaires; they were satisfied to "provide things honest in the sight of

all men," and if providence (not rash speculation) smiled upon them, to secure a competence for their children that, without elevating them high above their own rank, would enable them to pursue the same honourable course, and "let their moderation be known unto all men." They sought not a royal road to wealth, nor by spasmodic efforts to ascend the social scale, but by a "patient continuance in well-doing, rather to be good than great." At the same time it must be granted, though not to the same extent, that all ages of the Church have furnished illustrations of the truth that "the love of money is the root of all evil." It drew Lot into Sodom, brought Achan to a violent death, Gehazi to be a leper, Demas an apostate, and Judas a traitor. There is no sin more frequently denounced in the Word of God than covetousness; it is classed by the apostle with the vilest transgressions, and stands pilloried with adultery, idolatry, thieving and drunkenness (1 Cor. vi. 9, 10).

Once admit the accused thing, and it will prove insatiable. Ask the miser when he will be rich enough, he will say, "When I have a little more;" but he never becomes so rich as to say it is enough—the *little more* is like tomorrow, which never is, but always is to be. Solomon says, "There are three things that are never satisfied, yea, four things which say not, 'It is enough'" (Prov. xxx. 15); but to these we may add a fifth—the *covetous heart*, which, though it should devour them all, would still say, "It is not enough." Naboth was content with his vineyard, but Ahab was not with his kingdom, nor could he rest till he had taken the poor man's little ewe lamb, though it cost him his own life.

Let the money-loving professor see himself in Bunyan's glass, in which he may behold his own picture in the "man that could look no way but downwards, with a muck-rake in his hand;

there stood also one over his head, with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straw, the sticks, and the dust of the floor. Now, whereas the man could look no way but downwards, it is to show us that earthly things, when they are with power on men's minds, quite carry away their hearts from God." Well might Christian exclaim, "Oh, deliver me from this muck-rake!" and the Interpreter well added that prayer, "Give me not riches" (Prov. xxx. 8), has lain by till it is almost rusty, for whoever prays now-a-days *not to be rich*?

If we needed evidence of the covetousness of many professors in the present day, let the scanty coffers of our missionary societies bear witness. How many cases has the recent commercial panic revealed in which rich professors who have reluctantly given their solitary guinea to the cause of Christ, have yielded their thousands to railway shares, limited liability companies, debentures, and all sorts of puffs that have offered them 15 or 20 per cent., and, like the dog in the fable, grasping at the shadow, have lost the substance. Doubtless among the sufferers there are many whose all was thus invested, without any such mercenary motives, who claim our sympathy, while others, who "made haste to be rich," according to the Word of God, have fallen into a snare, and such may now reflect how many ship-loads of Bibles, and how many missionaries of the cross might have been sent to the heathen by the riches which are now irrecoverably lost.

The pretence of money-loving professors often is that they are *laying up for their children*. In this it may be they are even deceiving themselves, for these very persons, without either chil-

dren or grandchildren, would be just as parsimonious; they have acquired an insatiable thirst for gain—they pine in plenty, and, like Tantalus, though up to the chin in water, are dying with thirst.

It will be well to consider, moreover, that this spirit of covetousness depends not on the *amount* a man may possess or accumulate. A comparatively poor man may make an idol of his little, as much as the rich man with much. So, in like manner, a man with his few shillings may be more covetous than another with his many thousands, for that man is as much an idolater of Mammon who worships an idol of clay, as one who bows before an idol of gold.

It is the "love of money" that makes such a disparity between those professors and their conduct, who would be highly offended if we ventured to doubt their Christianity, yet, to hear some persons pray so fervently for the spread of the gospel, and then to observe how their names stand in the subscription list to the best of causes, is enough to induce incredulity. Surely, then, a desire which is apt to grow into such a ruling passion, can have no warrant in Scripture, which teaches us to pray, and to pray earnestly, to be saved, to be humble, and to be content, but nowhere directs us to pray to be rich; it would be well, therefore, for us to consider whether we should strive after that for which we may not pray.

We boast sometimes of the efficiency of the voluntary principle, but to justify that self-same boasting, let us seek to illustrate it by crucifying the love of money and nailing it to the cross, singing heartily as we do it—

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

Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

BE MERCIFUL.

JAMES CAPTAIN, wholesale and retail linen draper, was engaged in the not unpleasant occupation of counting his gains. He knew pretty well that he had made a few bargains lately which were likely to tell on the sum total of his profits. He had bought well and sold better, and reaped the benefit. That spirit which makes some men see, as by instinct, which are the safe speculations—call it shrewdness, genius, business capacity, what you like (I call it Providence), had prompted him to take a few of those steps which take a man to the top of the ladder of wealth, as rapidly as hundreds of others get on the first rung. I suppose that, of all the things which make men smile, nothing is more successful than a good balance at the bankers. It must have a sort of tranquillizing effect upon the spirits, and give a rose-tint to the morning landscape. Certain it is that James Captain, Esquire, looked very amiable as he cast up his accounts. And his satisfaction seemed every minute to grow greater, until he looked as if the whole world might be a great account sheet, with the highest figures on the right side.

James Captain was a Christian. His name stood surrounded by due honour on a church book, and it often stood on the top of a list of donations, opposite a sum that he had no reason to feel ashamed of. And as he dived deeper into his accounts, and found them delightfully encouraging, he rose for a minute, and, with his back to the fire, sang or rather hummed involuntarily two very common verses. The one was "Not more than others I deserve," and the other our good old doxology, "Praise God, from whom all

blessings flow." There was a great feeling of thankfulness in his heart. He knew how to appreciate his blessings, for he had not always been the prosperous tradesman—he had been the poor lad, without a shilling or a friend, who by his own diligence and perseverance, and the blessing of God, had risen to his present estate.

After giving a few minutes to the indulgence of his grateful feelings, and a glance back over the way he had passed, he went back to his books. But a change came over his face as he continued his occupation. A shadow arose there, and grew, and deepened, and soon became black as night. He passed his hand over his brow, and started up, pacing the room impatiently—

"My eyes play me false," he said; "I will not believe it."

But again he renewed his seat, and again the fact stared him in the face, the conviction forced itself upon him. A very unpleasant conviction, in truth. For in one of the departments of his business he discovered that the balances were all on the wrong side. Strange as it seemed, and it was very strange, it had escaped his notice before, but certainly there could be no doubt about it now—not in a small amount, but a very serious one, the income had been less than the expenditure.

A short time Mr. Captain gave to his surprise, and then, as he worked away at the columns of figures, a new expression of alarm gathered on his countenance. Only a few minutes, and the alarm deepened into certainty. It was clear enough now. *He had been robbed.* One of his assistants, trusted, unsuspected, had been guilty of robbing

his employer, and by falsifying his accounts, had succeeded in remaining a long time undetected. It was revealed now, the skilful alteration of convenient figures, the substitution of smaller for larger amounts, everything, in this close examination and comparison, was brought to light marvellously, clearly, and unmistakably.

You will not be surprised to learn that Mr. Captain found himself gradually working into what is sometimes called "a towering rage."

"The rascal!" he said, "so as I have helped him, and trusted him, and done everything man could for another, and then for him to go and serve me so."

The more he thought of it, the more angry he became, until at last he was wrought up into fury, and rang his bell for an attendant.

"I will have the police at once, and give him into custody," he thought. "Nothing is too bad for him, or any one else who would act as he has done."

His servant appeared in answer to his summons. But at the same instant a still, small voice whispered something in his ear, "*Be ye therefore merciful, as your Father also is merciful.*"

"That is a strange text to come into my mind," he thought, "just now, when I have certainly more need to think of being just."

The man waited his orders.

"You rang for me, sir?"

"Yes, go up to the police-station, and say—"

"Be ye therefore merciful, as your Father also is merciful," still again rang in his ears, and filled his heart.

"No, go back, and if I want you I will ring for you."

Mr. Captain went out into his office to look at the man who had wronged him. He was about five-and-twenty years of age, tall, thin, and very pale, unusually so, as Mr. Captain's eyes fell upon him, and rested there. He lifted his own to his master's face, and they fell again, while a deep blush covered his cheeks and forehead. Nothing

more was needed to confirm his guilt. Mr. Captain went back again to his private room, and pondered over his plan. What he had better do he knew not: it seemed to him that certainly his duty was to have the erring man thrust into prison, and yet these calming Scriptural words were in his heart calming and making him better and more kindly. Again he rang the bell.

"Ask Mr. Porter to step this way."

He came in, white and terror-stricken, evidently prepared for the worst.

"Then you know all, sir," he said; "I thank God for that."

"They are strange words," said Mr. Captain; "what do you mean by that?"

"You know that I have robbed you, sir. I have been expecting that you would find it out, and I say I am glad, because the suspense and terror of discovery have been more than I have known how to bear."

"Porter," said Mr. Captain, "I have trusted you implicitly. All these years, since, an orphan-boy, you were committed to my care, I have never wronged you. And yet, now I make this discovery. What have you to say?"

He had nothing to say, but that he merited the punishment, however long and heavy it might be. Mr. Captain asked what he had done with the money, seeing that a large sum of money had been embezzled. He confessed that he had for a long time been doing that dangerous thing—living beyond his income; and that lately he had betted at cards, races, and so on, hoping to gain, but nearly always losing vast sums. It was to escape from the consequences of this that he had robbed his master; at first, as he assured him, only intending to borrow it, and afterward to repay it. But, deeper and deeper he fell into the pit, until he would have committed the last and greatest sin—that of self-destruction, only that he dared not do so.

"There is not the slightest hope

that I can ever repay you, sir," he said, "even if I had the chance. I hate myself for my sin. I have been more wretched all these months than I can tell you. There is no hope for me, either in this world or the next. I shall be glad to go away, a felon as I am, out of your sight, and bear the sentence I deserve."

"Be ye therefore merciful, as your Father also is merciful."

Oh, blessed words, singing their sweet song in the heart of the injured man. They filled him with their peaceful music, it was like the even-song of the summer's sea, or the tiny ripple of the rill by the side of his mother's door. A little while he waited, and he felt, as if for the first time, he could understand a little of what must have been the great joy of the Saviour's devoted life. He felt how unspeakably precious it is to be able to forbear and forgive, and be merciful.

"Porter," he said, "it is in my heart to forgive you this, and give you another chance to hold on to the right. Whether you will do it or not remains to be seen; but I think I shall have a great peace, whichever way it may be."

The man heard as in a dream.

"It is a large sum," he said.

"Yes, but you see I can bear to lose it, because God has prospered me. You

and I are both orphans, Porter. God has blessed us both, but I have the greater blessing, because I have not been tempted. Go to your work. I think it is not I, but Christ that is speaking to you."

Do you think the man was mad? Ah! you may never have known the joy of forgiving, which is, I think, one of the greatest we can ever have in this world.

Mr. Captain's home had a strange light in it that evening, I think. One came and sat by his side, and spoke to him, and made him feel what heaven would be like when he should get there. Why, he was radiant with happiness. If he had twice the money at the bank of which he had been robbed, what was the good of that compared with the wonderful peace which came into his heart.

And Porter. Did you ever do a good action, and not find it restored to you fourfold? Porter grew to be his master's best help. A penitent, humble, persevering man, bound to his employer with all his might, never feeling that he had done enough, he restored the money, though it took many years. And I think he paid the debt, for they are both now living together, the forgiven and forgiver, in the heavenly home.

Reviews.

The Preacher's Counsellor. By ATHANASE COQUEREL, translated from the French by Rev. R. A. Bertram. Elliot Stock.

Is an excellent 18mo volume of two hundred pages, with a great variety of directions on the work of the Christian ministry. When we refer to the great reputation of the author, and that he advises on the various kind of sermons, on allegorical sermons, on exegesis in sermons, on choice of texts, on wit, and exposes various quicksands to which the preacher is exposed, besides a great variety of other important

matters, we have said enough, we trust, to induce ministers to give the work a careful perusal. Mr. Bertram has done a really good turn to his English readers by giving this admirable little volume to them in a translated form. We wish the book may have a large circulation.

Dr. Guthrie's Our Father's Business.
London: Alex. Strahan.

Is an admirable volume and full of evangelical and practical truths, expressed

and illustrated in the author's well known pictorial and solicitous style. There are eleven chapters in which the Christian business of life is fully and richly exhibited. The volume is got up in Mr. Strahan's usual beautiful manner, and we are sure it will command a very large circulation.

A Suggestive Commentary on St. Luke; with Critical and Homiletical Notes on an original plan. By Rev. W. H. VAN-DOREN. London: R. D. Dickinson. 1867. Vol. I.

BOOKS of this kind cannot be too numerous; and in this invaluable volume there is as much condensed critical and theological thought as is usually spread over half a dozen large octavos. When we say that the labour of learned commentators, ancient and modern, foreign, and English, are given in the fewest possible words, so as really to suggest trains of varied exposition and illustration, then the reader will distinctly understand the plan Mr. Van-Doren has adopted. We can think of nothing better for theological students, preachers of limited libraries, and Sunday-school teachers, than the work under consideration. We are glad also to know that the work has had the careful revision of some of our first class biblical scholars. We shall be anxious to see the second volume, and shall hail with delight a complete commentary on the whole of the New Testament on this admirable plan. We regret that Dr. Doren should be so extremely dogmatical in sustaining Pede-Baptist opinions.

Memoir of Colonel Wheler. By Major CONRAN, late of the Bengal Artillery, with Preface by Macleod Wylie, Esq. Morgan and Chuse.

GIVES us in a readable and interesting form, the life of an extraordinarily devoted Christian officer. Colonel Wheler, from his own experience of the Saviour's grace, was most anxious to lead others to participate of the blessings of the gospel; and in India, the army and the natives gave him an immense field for his evangelistic labours. His enlarged beneficence to the suffering, his noble efforts for orphans, his munificent aid; to almost every form of Christian goodness, together with a fervent, devout, and holy life, will make this

volume truly acceptable to the lovers of earnest Scriptural religion. This good man, after a consecrated life, passed away in his sixty-third year, and has left behind an example of unusual spiritual excellency. We thank Major Conran for his well-written volume, and hope it will meet with a large number of appreciating readers.

The English Pastor Abroad. Is a series of rich evangelical sermons, preached on the continent by that devoted and catholic-minded servant of Jesus, Rev. WM. CHAVE. London: Nisbet and Co.

THE volume contains an admirable and striking photograph, and the work deserves a large circulation.

Man and his Many Changes, or Seven Times Seven. By GEO. CONZE, M.D. London: Houlston and Wright.

IS the third edition of an interesting work which exhibits man in the various phases of life, in seven year periods from infancy to old age. It is a small book, but replete with information and invaluable counsel.

The Rev. Thomas Taylor of Tottlebank has written a brief but useful *Memoir of Mr. Joseph Harbottle*, Baptist Minister of Accrington, with selections from his "Literary Remains," and a Preface by Dr. Angus. London: Elliot Stock.

WE do not doubt but it will have, as it deserves, a large circulation, and we are sure its influence on all who read it will be for good.

"*Divine Fellowship*," "*Coleenso and the Bible*." By W. POOLE BALFERN. London: Elliot Stock. These poetical effusions exhibit considerable thought and poetical skill.

Thoughts on Inspiration. By Rev. JOHN DOUGLAS, Portadown, with an introduction by Rev. W. Antliff. London: W. Lister.

A brief, telling, and useful production.

Clifton Sermons. By SEPTIMUS SEARS. No. 27, is on Deut. xvii. 8, 9.

Popery : its Present Position, Aspects, and Prospects. By A. J. BAXTER. London : Collingridge.

Is a good lecture, and especially welcome at the present time.

A Congregational Lectionary, or Guide to the Systematic Reading of the Scriptures, etc. By Rev. JOHN JAMES. London : Elliot Stock.

MAY be of much use to heads of families, and indeed to all devout readers of the Holy Book.

Christian Baptism. By C. WHITE, Merthyr-Tydvil, South Wales. Elliot Stock.

Is a well arranged pamphlet in defence of the ordinance of Baptism, as taught in the New Testament. Its historical quotations and telling concessions from Pedo-Baptists are well presented, and we have no doubt it will do good service in the cause of baptismal truth.

Mr. Howard Hinton's Anti-Ritualistic Tract. No. 2, The Eucharist not a Sacrifice, is a reprint from the "Free-man," and is worthy of a very extended distribution in these times of Romish and semi-Romish Babyism.

How do I know that God requires Spiritual Worship? is a 32mo little work by the author of "How do I know that the Bible is true?" and is admirably suited to these times. We are glad to see this is the 5th thousand. London: Macintosh, and Nisbet and Co.

SERIALS AND MAGAZINES.

The River of Life Pilgrims, etc.: A Sacred Allegory, Parts 9 and 10 (London ; Collingridge), have the same characteristics of the previous parts, and we doubt not will be equally acceptable and edifying. *The Christian's Monthly News and British Protestant,* is an excellent penny monthly, and is full of ecclesiastical and religious intelligence (London: Gadsby, 10, Crane Court, Fleet St.) *Old Truths,* edited by John Cox, Ipswich (No. 13), is a number full of important well-written papers, and is exceedingly creditable to its talented and worthy editor. *The Watchman of Ephraim,* in its peculiar province, remarkably sustained. *The Baptist Magazine* is a very good number, and so we can say of *The Gospel Magazine,* which we are sorry however to see, contains a severe notice of "Gall's Instant Salvation." *The Scattered Nation* has a full supply of useful papers, especially the first, which is an earnest attack on Ritualism. *The Sword and Trowel* is unusually excellent, and so also *The Evangelical Magazine.* It gives us much pleasure to reiterate our often repeated commendations of *The Mothers' Friend, Merry and Wise, The Little Gleaner, The Sower.* We also can testify to the continued acceptableness of *Old Jonathan,* and *The Gardener's Magazine, etc.,* edited by Shirley Hibberd, Esq., F.R.H.S. *The Eclectic* is a first-rate number, abounding with good, readable articles. *The Bond of Brotherhood,* edited by Elisha Burritt, holds on its way of fraternal benignity. *Our own Fireside* is full of well-written popular, useful articles, and well got up in every particular. We see Mr. Dickinson is preparing for publication, good type, etc., two works, in one volume, "Things New and Old, or Storehouse of Similes," etc., etc., by John Spencer, and "Robert Cudwry's Treasury of Similes," both rare and valuable works, which will be a great boon to students and ministers.

WE are afraid of being *desperate Christians!* Oh, let us be desperate. The Church needs extremity ; a great tug out of the world.—*Lady Powerscourt.*

VANITY of vanities, all is vanity, except only the love of God, and an entire

devotedness to his service.—*Thomas a Kempis.*

HE who takes up Christ's cross aright, shall find it such a burden as wings to a bird, or sails to a ship.—*Countess of Warwick.*

Poetry.

NOT ALONE.

"Yet I am not alone, because the Father is with me."—JOHN xvi. 32.

How sweet the words! from Jesus' lips they came,
When, as the suffering Man, He dwelt below;
And his dear children often use the same,
As through this world on pilgrimage they go.

"Yet I am not alone," the saint can say,
Though friends forsake, and trials may abound;
His Father's presence lights the thorny way,
From God his comfort and his help is found.

"Yet I am not alone," again 'tis said,
When low the Christian lies in weary pain—
The Father's hand in sickness makes his bed,
He gives relief when human help is vain.

Yes, e'en when passing thro' death's chilling tide,
"Yet I am not alone," we hear Him sing;
For there his loving Father is beside,
And through the flood He will to glory bring.

But ah! sometimes the Father's face is hid,
Lonely and sad the Christian then will be;
And he, mistaken, cries as Zion did—
"God hath forsaken and forgotten me."

Believer, once thy Lord was left alone,
When stretched upon the cross, for thee to die,
When from his heart burst forth that bitter groan—
"Eli, Eli, lama Sabaothani?"

Ah! thou canst never know the anguish dread,
The utter loneliness of Christ thy Lord,
When God forsook Him, suffering in thy stead,
And righteous vengeance on his spirit poured.

'Tis for thy good thy Father hides his face,
His loving smile will beam again on thee;
Ere long—blest thought—in yonder heavenly place,
With Him in glory thou shalt ever be.

Wellingboro'.

THEODOBA.

I WILL WAIT.

I WAIT for Thee, O Lord,
As those that watch for the fair morning's ray,
As those who sigh that it might be the day;
So wait I for thy word.

The storm is fierce and strong,
The winds blow wildly 'mid the deeps of night;
And though I pray Thee for the blessed light,
I wait—have waited long.

Thou never wilt forget
Thou dwellest on the hills, and I must go
Into the valley, shaded, still, and low;
But Thou wilt hasten yet,

And come to me in love,
Smiling away the clouds that shade my heart,
And bidding care and sorrow all depart,
Thus speak'st Thou from above.

And though the hours are slow,
And the glad day still lingers, I will wait
For Thine appearance at the golden gate,
And half forget my woe.

Yet hasten, holy Friend,
'Tis hard to wait so for thy presence here;
I would that all the clouds could disappear,
And all my waiting end.

So come in love and power;
I long for Thee alike by night and day;
Come to me, Friend and Father, as I pray,
And sanctify this hour.

MARIANNE FARNINGHAM.

Denominational Intelligence.

MINISTERIAL CHANGES.

Mr. James Cave, of Regent's Park College, has accepted an invitation to the pastorate of the church, Lower Baptist Chapel, Chesham.

The Rev. Wm. Drew, of the Norwich City Mission, has accepted an invitation to the pastorate of the King-street Baptist Church, Wigan.

Mr. D. R. Jenkins, of Pontypool College, has accepted an invitation to the pastorate of the English Baptist church at Abertillery, Monmouthshire.

Mr. Hugh Hughes, of Haverfordwest College, has accepted an invitation to become the pastor of the Baptist church, Wem, Shropshire. Mr. John Lewis, of the same college, has been unanimously invited to the pastorate of the Baptist church, Maesteg, Glamorganshire. Also, Mr. William Davies, of the same college, has accepted a hearty invitation to be the pastor of the Baptist church, Harmony, Pembrokeshire.

The Rev. Timothy Harley has resigned the pastorate of the Baptist church, Aylsham, Norfolk, having received and accepted a unanimous invitation from the Baptist church, Agard-street, Derby.

The Rev. J. R. Parker, pastor of the Baptist church, Upton-on-Severn, has received and accepted an invitation from the church and congregation at Moulton, in Northamptonshire, to become their pastor. The chapel at Moulton was erected through the exertions of Dr. Carey.

Mr. J. B. Chamberlin, of the Metropolitan Tabernacle College, has accepted the invitation of the church at Bath-street, Glasgow, to become their pastor.

Mr. W. Christopher Bunning, of the Metropolitan Tabernacle College, has accepted an invitation to the pastorate of the church meeting in Charlotte Chapel, Rose-street, Edinburgh.

The Rev. E. J. Peacock, formerly Baptist missionary on the West Coast of Africa, has accepted the invitation of the Baptist church meeting at Newhouse, Upottery, Devon, to become their pastor.

The Rev. R. Hall has resigned the pastorate of the church at Stratford-on-Avon.

The Rev. E. C. Pike, of Roehdale, has

accepted the pastorate of the church, St. Michael's, Coventry.

The Rev. A. C. Gray, of Newport, Isle of Wight, has accepted the oversight of the church meeting at Wellington-street, Luton.

The Rev. J. Williams, of HEBRON, Holyhead, has accepted the pastorate of the English church, Park-street, in the same town.

The Rev. W. E. Watkins, of Llanwddan, has accepted the pastorate of the church at Ambwch, Anglesea.

RECOGNITION SERVICES.

BRADFORD.—The Rev. John Bloomfield was recognized as the pastor of Westgate-street Chapel, on Tuesday, February 19th. Councillor Whitehead referred to the interesting history of the church, which has had only three pastors—Crabtree, Steadman, and Dowson—in the long period of 113 years, and narrated the circumstances under which the Rev. H. Dowson had recently retired from the pastorate, and those under which they had found his successor. All, both deacons and people, heartily joined in giving to their pastor a sincere and hearty welcome. The Rev. H. Dowson gave a cordial welcome to Mr. Bloomfield, pointing out the mutual duties and responsibilities of both pastor and people. The Rev. S. G. Green dwelt upon the same solemn and interesting relationships, offering much wholesome counsel and advice, especially to the people. The Rev. J. P. Ohorn followed in a fraternal address. Mr. Bloomfield next addressed the congregation, narrating some interesting incidents associated with his acceptance of the invitation to the pastorate. The Rev. J. Makepeace and the Rev. A. G. Russell both addressed the meeting in speeches expressive of fraternal sympathy and affection.

BIRMINGHAM.—On Tuesday evening, February 19th, the Rev. J. D. Alford, late of Welshpool, was publicly recognized as pastor of the church worshipping in Circus Chapel. The Revs. C. Vince, W. L. Giles, D. Evans, Mr. W. Middlemore, Revs. J. D. Alford, S. Pearson, M.A., J. J. Brown, and J. Travis, took part in the service.

STRATFORD.—On Tuesday, February 7th, the recognition services in connection with the settlement of the Rev. W. Allan

Curr, as pastor of Stralford-grove Chapel, was held. After prayer by the Rev. W. H. Hooper, the Rev. Dr. Angus, who presided, gave wise and weighty counsel to the newly-elected pastor, who responded in becoming terms. The Rev. F. Tucker, B.A., addressed the church on its duties to the pastor and to the world around.

STEPNEY.—The recognition of Archibald G. Brown as pastor of Stepney-green Tabernacle, took place on Tuesday, February 7th. Rev. C. Stovel presided. Mr. Wickers Elder, in a short speech, stated the high recommendation they as a church had received, was one among other reasons why the church had chosen Mr. Brown as their future pastor. Mr. Brown then gave an account of his conversion, early career, his late church at Bromley, Kent, and his reasons for accepting this pastorate. Mr. Rogers, of the Metropolitan Tabernacle, then gave, in an excellent address, the charge to the pastor; and the Rev. F. Tucker, of Camden Town, the charge to the church. After tea, the Rev. William Brook, of Bloomsbury, presided at the public meeting held in the chapel, which was crowded. Revs. J. Kennedy, W. Tyler, T. Goadby, A. McAulay, R. Seddons, W. Hardie, J. Chow, and others, were present during the day. Mr. Plumbridge, deacon, from Bromley, stated that he was present purposely to show the good feeling that existed between the two churches.

NEW CHURCHES.

A new Baptist congregation has recently been formed at Nailsworth by the secession of about fifty members from the church at Shortwood.

At Bloomsbury Chapel Mission Hall, Moor-street, St. Giles, a church has been formed, to be called "The Mission Church," of which the Rev. G. W. Moore has been chosen the pastor. This movement has the entire and affectionate concurrence of the Rev. W. Brook (who presided at the formation of the church) and of the deacons and members of Bloomsbury Chapel, and promises to promote the spread of the gospel in the parish of St. Giles.

Salem Chapel, Ipswich, having fallen into the hands of the trustees, in consequence of the removal of the congregation, they decided by an unanimous vote that it should be reopened for public worship, and application was made to the Rev. C. H. Spurgeon, who consented to send

supplies. From August to December, 1866, the place was supplied by Mr. W. C. Bunning, a student from the College; and on his removal to Edinburgh he was succeeded by Mr. G. W. Oldring, also from the same college. This movement has been attended with encouraging success, a congregation of about 300 persons has been gathered. On Wednesday evening, March 5th, a meeting was held for the formation of a church, which commences with thirty-one members. Mr. Thomas Cook, a deacon of Mr. Spurgeon's church, presided, and Mr. W. Mills, an elder of the same church, took part in the service. On Monday and Thursday evenings, special prayer-meetings were held. On the Friday evening, a public meeting was held to recognize the union thus formed, when addresses were delivered by the Rev. J. Cox, on "The designs of church fellowship;" by the Rev. J. Raven, on "The privileges of church fellowship;" and by the Rev. E. Spurrier, of Colchester, on "The responsibilities of church fellowship." The ordinance of the Lord's Supper was then administered to the newly-formed church, and to numerous friends, members of other churches who sympathize with this movement—in all about 200.

READING.—On February 10th, a new church was formed, consisting of twenty-nine members, and the Rev. J. H. Hinton was chosen as pastor. Their present place of worship is West-street Hall.

NEW CHAPELS.

BROMSGROVE.—A new chapel has just been opened here. It is a Gothic structure, built of brick with stone dressings, seventy feet long by thirty-eight wide. It will accommodate 550 persons, and is to cost about £2,300. The opening services were conducted by the Rev. T. Fisk, Stephen Dunn, Hugh Stowell Brown, and J. Cadman. In addition to the gentlemen named, there were present the Revs. A. Macdonald, T. Edwards, E. Cooper, J. Burgess, J. Phillips, J. J. Brown, etc., etc. The congregation present numbered about 400. After the morning service, dinner was partaken of by the ministers and visitors, in company with some of the townspeople, in the assembly room of the Institute. The afternoon service was conducted by the Revs. H. E. Von Sturmer, J. Phillips, H. D. Gray, and W. Brock. It was reported at the evening meeting that £1000 only

of the required sum remained to be subscribed.

At Glyncoerwg, near Britton Ferry, a new Baptist chapel has been opened. Several sermons were preached. Mr. A. Griffiths, of Pontypool College, has accepted the unanimous invitation of this church to become its pastor.

MISCELLANEOUS.

DALSTON.—An interesting meeting was held at Albion Hall, on Tuesday evening, Jan. 29th, to welcome the Rev. J. Blake, late of Artillery-street, to the new sphere of labour at Dalston. G. T. Congreve, Esq., of Peckham, occupied the chair, and opened the meeting with an able speech. The meeting was afterwards addressed by brethren Alderson, Baugh, Flack, Silverton, and G. Wyard. Their remarks were able and excellent, expressing every good wish for pastor and people in their new undertaking. The chairman presented Mr. Blake with a large and very handsomely finished pulpit Bible, as a token of Christian esteem, from the ladies of the congregation; and a suggestion having been made that as a token of practical sympathy with the movement, the first quarter's rent should be raised that evening, it was very soon put into execution—the amount, £14, was soon raised, the chairman giving a cheque for two guineas. A Sunday-school and Bible-class have been commenced since the meeting.

METHUEN, CORNWALL.—On Lord's-day, Dec. 30th, the anniversary services in connection with the Baptist church were held, when two sermons were preached by the Rev. R. A. Shadick. On Tuesday, Jan. 1st, the Rev. J. Beer preached, after which tea was provided, followed by a public meeting, presided over by Thomas Down, Esq., to return thanks to Almighty God for enabling the friends to clear off their debt; and likewise to give their newly-elected pastor a hearty welcome. The chairman addressed the meeting. The Rev. J. Beer succeeded him, and gave Mr. Shadick a most cordial welcome to the neighbourhood.

The Rev. Henry Angus, Baptist minister of Rugby, has been presented with a purse of £90, on his leaving the town. Dr. Temple presided at the meeting held in the Town Hall, and was surrounded on the platform by a large number of ministers

and gentlemen. Another meeting was previously held in the Baptist chapel, when several valuable tokens of respect were given to Mr. Angus.

VICTORIA PARK.—The large and beautiful chapel, Grove-road, recently erected in this new and populous part of London, is now in charge of the Rev. Charles Wheeler Denison. The congregations are steadily on the increase. There have been considerable additions made to the Sunday-schools. A Band of Hope has been organized in connection with it, which is prosperous.

LANDPORT.—On Thursday, the 14th inst., the members of the church worshipping in Lake-road chapel, held their annual tea and church meeting. About 800 members sat down to tea, after which the church meeting was held, the Rev. E. G. Gange, the pastor, presiding. The secretary, Mr. J. Farmer, read a most interesting report of the progress of the Lord's work during the past year; 110 persons have been added to the church, which now numbers 457 members, exclusive of thirty candidates before the church. The Sabbath-school is also in a flourishing condition, the number of scholars on the books being 625. For want of accommodation no children have been entered during the last six months. The debt on the chapel at the last annual meeting was £3,250. During the past year £750 has been cleared off, still leaving a debt of £2,500, towards the liquidation of which, funds will be most thankfully received by the Rev. E. G. Gange, Victoria-villa, Landport. At the meeting it was unanimously agreed to effect an assurance on the pastor's life for the sum of £1000.

BASINGSTOKE.—The Rev. T. Imms has been holding a number of religious services for these last three months in the large Lecture-hall, Church-square, which have been well attended, and followed by the most cheering results. On Sunday, the 3rd instant, three sermons were preached by the Rev. W. Gilkes, of the Rev. C. H. Spurgeon's College, and on the following day, Monday, a tea and public meeting took place, when addresses were delivered by the Revs. W. Gilkes, T. Imms, and Messrs. Schofield, Andrews, and Hewett.

ST. HELIER'S, JERSEY.—Our Jersey friends are at present without a pastor. The number of members at present in communion is above thirty, composed

principally of young and active persons, and the field is a good one for an energetic and faithful minister of the Word. The friends are at present favoured with the assistance of local preachers from other sections of Christ's church with whom they are in sympathy. The services of any Baptist ministers or friends visiting the Channel Islands during the ensuing season will be gratefully acknowledged. We may add that this is the only Baptist cause in Jersey.

The first of our Denominational meetings to be held during the month of May, is that of the Baptist Building Fund, to be held on the evening of the 8th, at Regent's Park Chapel. The Rev. Dr. Angus is expected to preside.

PAISLEY.—On Monday, February 11th, 1867, the first anniversary of the Baptist church meeting in Oakshaw-street was celebrated by a soirée held in the Abercorn-rooms. There was a good attendance. The pastor, Rev. J. Crouch, presided, supported by Revs. Richard Glover and T. W. Medhurst, George Clazy, A. Dunlop, J. Spaven, T. W. McAlpine, and other friends. The Rev. A. Dunlop having offered prayer, the company partook of tea. The chairman then gave an address, reviewing the progress of the church since its formation. It then numbered 82; there had been added by baptism 12, otherwise received 13, two had been dismissed, making the membership at the close of 1866, 105. The church had raised for all current purposes to the same date nearly £200, and had resolved upon the building of a place of worship, towards which they have subscribed £800. The chairman was followed by Rev. Richard Glover, T. W. Medhurst, George Clazy, T. W. McAlpine, and A. McDougall.

LUTON.—On Monday, Feb. 18th, the annual tea-meeting of the church and congregation worshipping in Union chapel was held. The attendance was very large—500 persons partaking of tea. After tea a public meeting was held. The chair was taken by the Rev. T. R. Stovenson, pastor of the church, who, after a brief speech, introduced the speakers. Addresses were delivered by the Rev. Dr. Burns, Clement Duke, M.A., D. Gould, G. H. Davis, J. L. Stevens, M. Wilson, and J. Hinds. Several selections from *Judas Maccabæus*, the *Creation*, *Samson*, etc., were admirably performed

by the choir of the chapel. Practical and appropriate reference was made by the various gentlemen who addressed the meeting to the following topics of interest:—Ritualism; the recent conference of ministers and working men; the importance of individual effort; the means of promoting Christian union; and the present spiritual condition of the town. 106 trays were given, and the profits of the tea were £35 3s. 8d.

PRESTEIGN, RADNORSHIRE.—The Baptist chapel was reopened on Feb. 10th, by services in connection with the Baptist Missionary Society, the chapel having been closed for seven weeks for painting and renovation. The Rev. G. Phillips, of Evenjobb, preached in the morning, and the Rev. G. Kerry, late missionary in Bengal, in the evening. The services were continued on the following Sunday by the pastor, Rev. W. H. Payne.

MONTGOMERYSHIRE.—The quarterly meeting of the Old Welsh Association was held on Feb. 20th and 21st at the ancient church of Rhydfeleu. The conference met at three o'clock the first day, the Rev. J. Nicholas, the pastor, was chosen moderator. Various resolutions of local interest were passed, the Rev. D. Davies, of Amariab, Cwmllwyd, was commended to the sympathy of the churches, the Rev. R. Jones, formerly of Garn, welcomed into the association, and the following resolution was also adopted:—"That this conference disapproves of the practice of raising money by means of lottery, and earnestly recommend the ministers and members of this association to discountenance the same." Preparatory services were held at Caerswa and Ponstrawed, when the Revs. D. Davies and H. O. Williams preached. The public services were commenced on the Wednesday evening, and were continued during the following day. The preachers on these occasions were the Revs. J. Pritchard, D.D., J. Williams, E. Roberts, W. H. Payne, D. Davies, G. Phillips, I. Edwards, J. Jones, M. Morgan, D. Davies, H. Bebb, J. Watkins; J. Nicholas, pastor, also took part in the devotional exercises. The greatest hospitality was manifested by the friends in the neighbourhood to the strangers present, the services well attended, and it is hoped much good will result.

PORTADOWN, IRELAND.—On Wednesday evening, Feb. 13th, the annual soirée

in connection with the Baptist church was held. 250 persons sat down to tea, after which a public meeting was held, J. Wilson, Esq., presiding; interesting addresses were delivered by Revs. J. Stephens, J. Taylor, J. Todd, R. M. Henry, J. Gilchrist, and G. H. Campbell, Esq. In August, 1863, when Mr. Douglas settled at Portadown, the church, then numbering eleven members, met for public worship in the Town Hall. No Sabbath-school was in existence in connection with the church, and but three sub-stations. At present they have a neat room, comfortably fitted up, the cost of which, including rent, and incidental expenses during the last three years, amounts to about £120. Through the assistance of Christian friends £116 has been raised; a Sabbath-school of 70 pupils in daily attendance, presided over by the venerable deacon, Mr. S. Drimmie, is in active operation; 30 members on the church roll, besides 18 others, who either have emigrated, died, or otherwise been separated from fellowship during this period. Eight sub-stations have been formed, well attended by anxious hearers.

Divine service has been commenced in a temporary chapel, 98, Copenhagen street, Caledonian-road, London.

The Rev. Septimus Sears, author of the "Little Gleaner," will preach (p.v.) at 13, Caledonian-road, opposite the King's Cross Station of the Metropolitan Railway, on Wednesday evening, April 3rd, at seven o'clock, and also the first Wednesday evening in each month.

BRENTFORD PARK CHAPEL.—A meeting to celebrate the jubilee of the Sunday-school, and to adopt measures to build school-rooms, will be held on the evening of Good Friday, April 19th. Tea at five, meeting at seven. The meeting will be addressed by Revs. W. A. Blake, J. Blake, of Dalston, J. H. Blake, of Bow, R. Beasley, J. Doighton, T. W. Cave, J. F. Glass, and others.

WOODFORD.—On Easter Wednesday, April 24th, two sermons will (p.v.) be preached in the Baptist chapel, on the occasion of the anniversary of the pastorate of the Rev. T. J. Bristow, by the Rev. B. Davies, of Greenwich; service commencing at half-past two in the afternoon, and half-past six in the evening. Tea will be provided.

The first stone of Mr. Spurgeon's almshouses is to be laid in April, by T. Olney,

Esq. The contract accepted is £4500. Homes for 18 almshouses, and school-rooms for 200 children, with tutor's residence, are provided in the plan. Coloured brick is largely used in the elevation, which is of prepossessing character.

BAPTISMS.

Abersychan.—Feb. 17, Threo, by S. Price.
Acton, Middlesex.—Feb. 28, Ten, by J.

Keed. This makes twenty-one baptized by the pastor during the last nine months in this new sphere, besides seven baptized by him at the Mall Chapel, Kensington.

Barking, Queen's Road Chapel.—Feb. 17, Two, by D. Taylor.

Bury St. Edmunds.—Five, from the Church of England, by W. Gallant, of Brandon.

Castletown, Monmouthshire.—Nov. 18, 1866, One; Jan. 13, 1867, Ten; Feb. 10, One; by R. Lloyd.

Colchester, Eld Lane Chapel.—Jan. 28, Six, by E. Spurrier.

Crewe, Oak Street.—Feb. 24, Three, by W. J. Rende.

Doncaster.—Feb. 24, Two, by W. Bloom.
Freshwater, Isle of Wight.—March 7, One; March 10, Two; March 14, One; by W. W. Martin.

Glasgow, North Frederick Street.—Feb. 22, One; March 2, Two; March 3, Four; by T. W. Medhurst.

Golcar, Huddersfield.—Jan. 6, Two; Feb. 3, Four; by Thos. Bury.

Haslingden, Ebenezer Chapel, Bury Road.—Aug. 2, 1866, Five; Sept. 2, Four; Nov. 4, Four; Jan. 5, 1867, Seven; Feb. 3, Two; March 3, Six; by B. B. Davies.

—, Pleasant Street.—Dec. 4, Two; Feb. 3, Ten; March 3, Seven; by P. Prout.

Jarrow.—Jan. 21, Five; Jan. 26, Two; Feb. 11, One; Feb. 18, One; Feb. 23, Two; March 18, One; by C. Morgan.

London, Bow.—Feb. 28, Nine, by J. H. Blake.

—, Metropolitan Tabernacle.—Feb. 21, Eight; 28, Seventeen; March 5, Sixteen; by C. H. Spurgeon.

—, Peniel Chapel, Chalk Farm Road.—Feb. 24, Nine, by G. T. Edgley.

—, Regent Street, Lambeth.—Feb. 24, Five, by J. Spanwick.

London, Shouldham Street. — Feb. 24, Three, by J. O. Fellowes.

Leighton-Buzzard, Hockliffe Road Chapel. — Feb. 24, Four, by J. Mountford.

Lincoln, Mint Lane. — Feb. 24, Two, by W. K. Armstrong.

Looseley Row, Bucks. — Feb. 14, One; Feb. 17, Four; by G. Monk.

Mark, Somerset. — March 10, Four, by D. H. M'Keohan.

Offord, Hunts. — Feb. 24, in the River Ouse, Five, by J. Clark.

Paisley, Oakshaw Street. — Jan. 31, One; Feb. 28, One; by J. Crouch, at George Street Chapel.

Paulton, Somerset. — Feb. 24, Five, by Evan Davies; Four from one class in the Sunday-school.

Seer Green, Bucks. — Dec. 2, One; March 10, Five; by J. Curtis.

Shelford, Cambridge. — Dec. 31, Four, by B. J. Evans.

Southampton, Carlton Chapel. — Feb. 29, Nine, by J. Collins.

Tarn, near Kerry, Montgomeryshire. — March 10, Three, by J. Harrison.

Torquay. — March 3, Eight, by J. Kings.

Tredegar, English Church. — Jan. 27, Sixteen, by J. Lewis.

Wellow, Isle of Wight. — March 3, Nine, by J. Bettesworth.

Westray, Orkney. — During Feb., 1867, Fifty-one, by H. Harcus.

Woodford, Northampton. — March 3, Three, by T. J. Bristow.

RECENT DEATHS.

Feb. 25, 1867, the wife of D. Cranbrook, Baptist minister, Maidstone, in the 82nd year of her age. She was brought to a knowledge of the Lord in early life, and was baptized at Eynesford, some fifty years since. Though mentally afflicted for some years, her end was calm and peaceful; and in the full possession of her faculties she expressed herself as being upon the Rock. Her death was improved at Maidstone, on Lord's-day, March 3, by Rev. J. H. Blake, of Bow.

Jan. 31, 1867, Harriet Morris, a member of the Baptist church, Coalpit-lane, St. Helen's. She attended the meetings from their commencement in Laffak School, and was soon after the subject of renewing grace. Rejoicing to follow the example of her Lord, she was baptized at the meeting-house in Coalpit-lane, and added to the

Church on Lord's-day, April 30, 1865. She became a teacher in the Sunday-school the October following, and since then, till her departure, her class was her special care and delight. When the hour of her departure arrived, she hailed it with calm, triumphant joy. Speaking of the valley, she said, "Jesus is with me." On inquiring, a little after, if she was at peace, her reply was, "Perfect peace." Shortly after, when resting for a moment from her severe pain, she looked upon us, as we stood weeping round her bed, and said, "My Jesus is dearer than you all." Then, as battling with death's dark billows, she neared the other side, we saw the calm, triumphant smile, and heard her last testimony on earth to the faithfulness of her God, as she whispered, "Even unto death," and she was gone from earth.

On Jan. 14, in the 78th year of her age, Elizabeth, wife of Mr. John Webster, pastor of Cave Adullam Chapel, Old Road, Stepney. Her end was peace.

On Feb. 28, 1867, at Earl's Colne, Essex, Mrs. Susannah Coe, for many years a member of the Baptist church, and widow of the late Mr. Zachary Coe. Our deceased sister was the subject of a most distressing disease, for some months prior to her death, but her Christian patience and resignation were most pleasing to witness. She repeatedly prayed for her release, but as often for submission to her Lord's will. Her remains were interred in the burial-ground of the chapel, on March 6. On the following Lord's-day her death was improved by her pastor, the Rev. A. H. Stote, from Prov. xiii., first part of 26th verse.

At Hull, Yorkshire, Mr. John Millhouse, senior deacon of the newly-formed Baptist church, meeting in Protestant Hall, and for sixteen years previously deacon of the Baptist church, George-street, and also for more than thirty years before coming to Hull, member of the Baptist church, Boston, Lincolnshire.

On March 1, the Rev. Evan Probert, the universally-beloved pastor of the City-road Baptist chapel, Bristol; one of the oldest, most earnest, and, we may add, most valued Dissenting ministers resident in that city. The deceased was a native of Nautmel, in Radnorshire, and at the time of his death was about sixty-three years of age. He was pastor of the Baptist chapel

at Eastcombs, in Gloucestershire, for seven and a half years, and removed to the Pithay Baptist chapel, Bristol, in 1834, when the number of members connected with that old sanctuary was only about forty. In 1856, in conjunction with the deacons and members of the church, he resolved on commencing a fund for the erection of a more convenient chapel and school-room. After much difficulty, the present site of City-road Chapel, in Stoke's-croft, was procured; and on the 23rd of November, 1859, the foundation-stone was laid by Solomon Leonard, Esq. On Sept. 11, 1861, the chapel was opened for divine worship, the Rev. N. Haycroft preaching in the morning, and the Rev. C. H. Spurgeon in the afternoon. Mr.

Probert laboured faithfully in the new chapel, where his ministrations have been greatly blessed to a large and continually-growing church and congregation. A few evenings before his last attack he attended the Broadmead Chapel, on the occasion of the recognition of the Rev. C. Clarke as the pastor of the church, and addressed the young pastor with Christian kindness. The tone, spirit, and composition of the address brought tears to the eyes of most that heard it. This was the last occasion on which the reverend gentleman appeared on a public platform in connection with any Christian work. He has left a wife and five children to mourn their loss, and a church who will hold him in affectionate remembrance.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from February 19th to March 18th, 1867.

	£	s.	d.		£	s.	d.
Mr. Speight.....	0	5	0	Mr. Corbet	1	0	0
Gratitude.....	0	2	6	Mr. E. Blewett	0	10	0
Mrs. Bousfield	2	2	0	Mr. J. Hobson	5	5	0
Mr. Stringer's Class	2	0	0	Mr. G. Anderson	0	10	0
Mr. Rodway, Stroud	2	0	0	Mr. H. Morrish	0	5	0
Mrs. Bell, Sunderland	5	0	0	Mr. R. Law, jun.....	0	3	7
Mr. P. Lamont	0	10	0	Mr. R. Stevens	0	5	0
An Invalid	0	3	0	Collected by Miss Jeph's	1	5	0
Moiety of Collection at Queen- street, Woolwich, after Ser- mons by C. H. Spurgeon ...	10	0	0	Mr. W. A. Hull	0	10	0
Collection at Highgate, per Mr. Barnard	11	4	0	Mr. J. Deverall	5	0	0
Moiety of Collection at Green- wich, after Sermons by C. H. Spurgeon	17	9	0	Mr. B. Shayer.....	2	2	0
Collection at Stepney-green, per Mr. A. G. Brown.....	20	0	0	O. H.....	0	5	0
Collection at Wootton, Beds, per Mr. Inglis	2	0	0	A Friend, per Mr. Phillips ...	3	15	0
Mr. Summerfield.....	3	0	0	Mr. W. Brown	0	5	0
Miss Campbell	0	2	6	Marlborough Band of Hope...	1	1	0
Mr. A. Stewart	0	2	6	Norfolk Tract Society	0	5	0
Mrs. Anderson	5	0	0	Mr. B. Stringer	0	5	0
Faith	1	0	0	J. S.	3	0	0
Captain Smart.....	1	0	0	Rom. vi. 7, 8	1	0	0
Crux.....	0	2	0	The Misses Dransfield	2	2	0
Mr. M. Sutton	2	10	0	Mrs. Grange	0	10	0
A Thursday night hearer	5	0	0	Miss Lindsay	2	15	0
Miss Pavey	2	0	0	Βαρύσιμα	10	0	0
				Weekly Offerings at Tabernacle			
				Feb. 24	40	3	11
				Mar. 3	32	6	8
				" " "	10	16	14
				" " "	17	26	4
					£249	19	11

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

THE JOY OF REDEMPTION.*

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

"Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel."—ISA. xliiv. 23.

WHEN the human mind is on the stretch of emotion, whether it be under the influence of grief or joy, it often thinks that the whole world is in sympathy with itself. It seems to wrap the mantle of the universe round about its spiritual nature as a garment. If it be joyous, it puts on nature as a spangled robe, and if it be wretched it finds its sackcloth and ashes in the world round about it. You know how one prophet—poet as well as prophet—says of us in our joyous moments, "Ye shall go forth with joy, and ye shall be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. When the heart is happy, nature seems to ring marriage peals in unison with the music within the heart. Let the eye be clear, and all nature will be bright. The earth seems glad when we are so. On the other hand, it is a part of the nature of grief to be able to transpose itself into the world around. Does not old Master Herbert cry:—

"O who will give me tears? Come, all ye springs,
Dwell in my head and eyes; come, clouds and rain;
My grief hath need of all the watery things
That nature hath produced. Let every vein
Suck up a river to supply mine eyes,
My weary weeping eyes, too dry for me,
Unless they get new conduits, new supplies,
To bear them out, and with my state agree."

Feign would he make the world weep with him when he wept, as others have made the world sorrow when they grieved, and rejoice when they were full of joy. The fact is, the world is one great organ, and it is man that plays it, and when he is full of joy and gladness, he puts his tiny fingers upon the keys, and wakes the world to a majesty of joy; or if his soul be gloomy, then he plays some pensive, dolorous dirge, and thus the world without keeps pace with the other little world within.

The prophet, in this chapter, had been studying the great redemption which God had wrought for his people, and he was so happy and delighted with it, so overjoyed, so charmed, so enraptured, that he could not help saying, "*Sing, O heavens.*" There were the angels looking down on man with eyes of sympathy. "Sing," said he, "ye angels, that sinners can be saved, yea, that sinners have been saved! Rejoice to think that repenting sinners can have their sins forgiven them! Sing, ye stars, that all night long, like the bright eyes of God, look down on this poor world, so dark but for you! Sing, for God hath blessed your sister star, unwrapt her from her gloom, and made her shine more radiant in mercy than any one of you! Sing, O blue sky of heights profound! Oh! thou unnavigated ether, be thou stirred with song, and let space become one mighty mouth for

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No. 108, NEW SERIES.

melody! Sing, ye heavens!" Then, when he must come down from those lofty heights, he looks upon the earth, and he says, "O earth, echo, echo with song, and ye lower places of the earth, ye valleys and plains, the sea with its million hands, the deep places of the earth, and the hollow caverns thereof—let them all sound with joy, because Jehovah hath redeemed man, and in mercy has come down to his poor erring creatures." And then, as if he heard all earth getting vocal with the voices of happy ones, and felt it would not do for the praise to be limited even to the tongues of men, he thinks of those mountains where man cannot climb, those virgin snows, undefiled by human feet, and he says, "Sing, ye mountains!" Then he thinks of the shaggy woods upon their brows, and he bids them sing in admiration—"Sing, ye forests! Let every tree break forth in melody!"

Do you catch his thought? Do you not see how the great poet-prophet, in a mighty fervency of delight, wakes the whole earth, and even heaven itself, to one mighty burst of song? And what is the subject of it? "The Lord hath redeemed his people, and glorified Himself in Israel." Oh that I could stir in your hearts songs of joy for the redemption which God has wrought for his people, and for the glory which God has gotten to Himself by this wonderful act of grace.

There are three redemptions which may well make all hearts rejoice: the first is *redemption by blood*; the second is *redemption by power*; and the third is the completion of the two—*redemption* in perfection.

I. The first is REDEMPTION BY BLOOD.

You know the story. Man had sinned against his God, and God, the Just One, must punish sin. But it was agreed that if a plan could be devised by which justice should be satisfied, mercy should have full play for all her kind designs. What a day was that when the Eternal Wisdom revealed to man the plan by which the Son of God should suffer instead of us, that so justice might have its claims discharged in full, and yet mercy enjoy its boundless unlimited sway! Sing, ye heavens, because of the wisdom which devised so benevolent a scheme! Rejoice, O earth, because of the marvellous, matchless understanding which framed so wise a plan!

The terms or preamble thus agreed upon, it was necessary that some one should suffer instead of man, in order that man may escape. Will the Eternal Son undertake to do this? He is God: his glory is excessive; angels veil their faces as they adore Him. Is it possible that He will ever become a man, to bleed, to be spit upon, to be scourged, to be crucified? Will He undertake to do it? He said unto his Father—"In the volume of the book it is written of me, Lo, I come; I delight to do thy will, O God!" Sing again, ye heavens! Let your hallelujahs rise aloft, ye angels! The Son of God has undertaken the redemption of men! That which was once only a scheme, has now become a covenant. That which was but a plan in the divine mind is now a compact between the Father and the Son.

But though Christ has undertaken it, *will He perform it*? The years roll on, the world gets grey, and yet He does not come. But on a sudden, when the shepherds were keeping their flocks by night, there was heard a sound up yonder, and straightway a multitude of the heavenly host appeared, singing, "Glory to God in the highest, on earth peace, good will towards men!" What means this? It is Jesus, the Son of God, come to do the work which He undertook to do, and there He is, lying in a manger, wrapped in swaddling bands, and God is born into the world. God has become flesh. He, without whom was not anything made that was made, has come down to tabernacle among us, that we may behold his glory, the glory as of the only begotten of the Father, and yet a man of the substance of his mother, like ourselves. Sing, ye angels! Let the carols of that

first Christmas night never cease, for that which was once a scheme, and then a covenant, has now commenced to be a work in real earnest.

He has come to do it, *but will He ever fulfil it?* Will He ever accomplish the stupendous obligations? Two and thirty years roll over Him, during which He is despised and rejected of men, the man of sorrows and acquainted with grief. But will He ever achieve that last, that dreadful process? Will He ever be able to perform it? Will He give his back to the smiters, and his cheeks to them that pluck off the hair? Will He verily be led like a sheep to the slaughter? Can it ever be that the Lord of life and immortality will actually die the death of a criminal, and be buried in a borrowed tomb? My brethren, not only will it be, but it has been. Recall to memory that eventful night when Judas betrayed Him with a perfidious kiss, when He was covered with a bloody sweat, in Gethsemane—a sweat caused by your sins and mine. Do you not see Him led away by those who have arrested Him? Do you not see the Lord of glory mocked and set at nought, made an object of ridicule, the jeer of sarcasm, and the butt of scorn? "*Ecce Homo!*" Behold the man, covered with an old robe, the cloak of some common soldier, and his back laid bare to show you that it is covered with another crimson, the crimson of his own most precious blood, fetched by the accursed scourge from those blessed shoulders? Do you see Him staggering along beneath the weight of that heavy cross, hurried and hounded through the streets of Jerusalem? Do you mark Him as He bids the daughters of Jerusalem stay their tears, and weep not for Him, but for themselves and their children? Can you see Him as they sing Him on his back, stretch out his hands and feet to the wood, and then drive the cruel nails through their tenderest parts? Can you not see Him as they lift Him high between earth and heaven, and then dash the cross into its place, dislocating all his bones, till He cries out—"I am poured out like water; all my bones are out of joint; I am brought into the dust of death?" Yes, He is accomplishing it all. Jehovah's wrath is pouring over Him, wave after wave, and He is meekly bowing his head to it all! Jehovah's sword is being driven into his heart, and He is baring his breast to receive it, for your sakes and for mine. Sinner, He does it altogether. He can do it, He is doing it, He has done it, for He bowed his head, saying, "It is finished!" and gave up the ghost. That which was first a purpose, then a covenant, and then a work initiated, is now a work achieved. Jesus Christ has redeemed his people with precious blood.

But they took his mangled corpse down from the cross. They put it in the tomb. It remained a question whether He really had accomplished the work, for if He had, God would set two seals to it: first, by his rising from the tomb, and secondly, by his ascending into heaven. See then, believer. On the third day, the mighty Sleeper unwound his grave-clothes; an angel came from heaven and rolled away the stone, and in the glory of a life unshackled by the trammels of vanity to which our poor creaturehood is made subject, He rose from the dead. And when He had shown Himself to his disciples, and to others, for forty days, He took them out to Olivet, and as He communed with them and blessed them, He went up into heaven, and a cloud received Him out of their sight. Can you not, in the devout exercise of imagination, track Him past those clouds? Do you not see heaven's heroes as they meet Him and welcome Him? See you not his chariot waiting for Him? Do you not behold Him as He mounts it, and they sing in advance of Him till they come to the crystal gates, and then, from over the gates, the watchers cry, "Who is this King of glory?" while others shout, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, that the King of glory may come in!" Yes, in He rides, up to his Father's throne, and there He sits in state, God over all, blessed for ever; the Lamb once slain, no more to die. Sing, ye heavens, and be glad, O earth! The work which was accomplished

is accepted. The deed which was finished is stamped and recognized by heaven, and now there is peace through the blood.

Ah! I know what would make some of you very happy. Would you come to-night to the cross, look up and trust Christ to save you, your joy would then be unspeakable. Never did a soul trust Christ in vain. You would receive pardon, you would get peace, you would feel as if heaven did sing, and as if earth did rejoice. You would say—"Here am I, a poor, guilty sinner, having nothing to trust to of my own, but I know my sins were laid on Christ, and if they were laid on Christ, they cannot be in two places at one time; consequently, they cannot be put on me when I trust in Jesus; they were put on his bleeding back, and they are gone, and there is not one left in the Book of God against me. Oh! dear hearer, if thou believest in Christ thou art perfectly absolved. Thou needest not a priest to say—"Absolve te," "I absolve thee." There is no condemnation to them that are in Christ Jesus. Who can lay anything to the charge of God's elect since Jesus died? If you rest in Jesus Christ, He has paid all your debts; you are out of debt; Christ has discharged all your liabilities, and you are free. Let, then, your soul be happy. Let your soul be so happy that it transfers its joy to all nature, and makes heaven and earth glad with its own gladness.

This is the first redemption—redemption by blood.

II. Let us strike another key, and celebrate the second theme that redemption unfolds—REDEMPTION BY POWER.

Those for whom the Saviour shed his blood, and so redeemed them by price, are by and by redeemed by power. The spirit of God finds them, like other men, fond of sin; like other men, blind to the beauties of the Saviour, deaf to the commands of Christ; but if Christ has bought them with his blood, He never paid for what He will not have. The price was too precious to be paid for those who are not saved. If Christ has paid his blood for a soul, He will have that soul. Neither will God's honour rob Him of his purchase, nor will Christ be content to lose what He so dearly bought.

This second redemption, which is conversion and regeneration, is equally a subject of holy joy, and very briefly I will set it forth. What sort of people are those whom Christ saves? Why, some of them were the very worst of the worst. Some of them were the companions of the lost; nay, they were lost themselves. But when the grace of God met with them it washed them—made new men of them. There is many a man who has been a captain in the devil's service, but whom the Lord has taken and made a valiant man for the truth. Oh! what a great sinner that John Newton was before his conversion! You who have read his life know that he went about as far as a man could go. What an offender was John Bunyan before the Lord met with him! What a blood-thirsty wretch was Saul of Tarsus! What a horrible life had the thief led with whom Christ met at the last! Now, when I think of these being saved, I feel as if I could say, "Sing, ye heavens, and be joyful, O earth!" Sometimes, at our church meetings, when some brethren have told the story of their past lives, we have felt inclined to stop and sing. Some have said, "I never entered a place of worship for years; I cursed at the very thought of it; the Sabbath I never regarded; yea, the very name of God Himself I despised. But eternal mercy met with me." "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel." Ay, and the greatest wonder to every one of you will be that ever God's mercy saved you. I can understand very well his saving any of you; but I often cannot comprehend why He should save me. Oh! this will be the wonder of heaven to each one of us, to find ourselves there; and how shall we say, "Sing, O heaven, and be joyful, O earth!" if once our poor guilty feet tread that golden pavement; and if, onco

being washed in the precious blood of Jesus, we shall be permitted to sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. Oh the joy to think that such sinners should be saved!

Does it not entrance the joy *that they were in such a miserable plight when they were saved?* They were prejudiced against the gospel, but God knew how to knock their prejudices over. They were blind, and would not see the beauties of it; but the Lord has a blessed way of opening blind eyes. Their hearts were as hard as granite, but God knew how to use the hammer and shiver the rock in pieces. Very likely they derided the very idea of being converted, and yet they were made partakers of the saving change. Ay, and I have noticed that some of the most hardened are the very first who are met with; some of those who seemed the most unlikely subjects of divine grace have been chosen by divine sovereignty, and have been made wonders of divine power. Herein lies the matter that makes us sing and rejoice, because the blind have been made to see, the deaf have been made to hear, and the dead have been made to live. Oh! ye forests, sing of this wonder of mercy.

And still further, think of *what these souls are saved from.* But for grace, the very hottest hell would have been our portion; but we are saved from it. We should have been made to drink of the bitter cup of wrath for ever; but we shall never drink a drop of it now. And then consider *what the man of God is saved to.* He is saved for heaven. He is made meet to be partaker of the inheritance of the saints in light. His head shall wear the crown. His hands shall sweep the strings of harps of gold. Sing, O heavens, and be joyful, O earth! Saved from hell and lifted up to heaven, let the bass notes of our songs go down to hell, and make the devils grind their teeth with rage, and let the alto notes go up to heaven, and make even the angels glad as they see how sinners saved exult in Jesus' name.

Mighty as is the power, are we not often constrained to marvel at the weakness of the instruments which the Lord employs? Sometimes a soul is saved by Christ's grace through a poor preacher, who is despised by many, and who in himself is humble, and weak, and feeble. By means of a tract, or a quotation from the Bible, or something of that sort, the heart is turned. Any instrument in the hand of God, though it seem most unlikely, is capable of bringing a soul to Christ. Oh! rejoice, ye heavens, for God is glorified in using poor instruments to work his will! And then see how *some are saved in the teeth of ten thousand obstacles.* It seems as though they only escape by the skin of their teeth—as though all the devils in hell came after them, with their mouths open, like roaring lions, seeking to devour them. Yet the hand of divine grace has been upon them, and they have been saved! Are not some of you perfect miracles to yourselves? Do you not wonder that you have not gone back long ago? When you see what temptations you have had, and how base your hearts, are you not astonished that grace should have made you a Christian at all, and kept you in the way of righteousness until now? Oh! with the tears in our eyes let us bless God, that we are what we are! Let our hearts be glad to-night, and let us make all nature seem glad, as we remember the hole whence we have been digged, and the mire or the clay whence we have been drawn by the irresistible, effectual grace of the spirit of God.

III. And now, lastly, what a song will that be as heaven and earth, mountains and forests, rejoice **WHEN THE BELIEVER IS PERFECTLY REDEEMED!**

On earth he was still the subject of temptation, and he wrestled hard with in-bred sins, but when death comes he shall be perfect. There shall not be a rag of corruption, nor a relic of the old man. Brethren, will you not make the heavens and the earth ring when you find yourselves made like unto Christ; when you shall find that nothing that old Adam gave you is left, but that all sin

is gone, and that you are like the angels of God? Surely there shall be no voice in heaven more exalted, more joyous, than that of men delivered from strong passions and deep depravity, and made perfectly like the Lord Jesus.

And there we shall be perfectly free from all the cares and troubles of this mortal life. No sweat to wipe from aching brows. No tossing upon beds of weariness. No nights of languishing. No question of what shall I eat, and what shall I drink, and wherewithal shall I be clothed. The Lord God shall wipe away all tears from their eyes. No spiritual battles and conflicts. Death and hell shall no more annoy us, nor sinners vex the righteous with their ungodly conversation.

“Far from a world of grief and sin,
With God eternally shut in,
They are for ever blest.”

Oh! blissful hour! Oh! happy moment! when—

“We shall be near and like our God!”

Brethren, does not it make you long to be gone, when you think of the perfection of redemption? The body will be redeemed. It will rise from the dead. This poor dishonoured body will be made like unto Christ's glorious body; and then body and soul together shall, like twin angels, glorify God throughout eternity.

“There shall I bathe my weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast.”

Do you not wish you had wings to flee away? Well, it is but for a few minutes that you are detained here. “Minutes!” you say. “Why they are months and years!” Ay, but what are they? When once they are gone they shall be but as a watch in the night. You shall think of them then as God thinks of them now, as “but a very small moment.” Courage! Wait with patience, and you shall make all eternity sing because the Lord hath redeemed his people, and glorified Himself in Israel.

Alas! I fear there are some of you who will have no part or lot in this matter! If you would have this last redemption, begin with the first. Faith first. Look to the price—to the blood—and then the Holy Spirit will graciously give you the redemption which is by power. Your faith will be the first proof that you are so redeemed, and will lead you on until you attain that perfection for which we groan, that adoption for which we wait—to wit, the redemption of the body. Bought with the blood of Jesus, quickened into newness of life by the power of his resurrection, and at length gathered unto Jesus, to be with Him where He is, the joy of his salvation shall swell into a mighty chorus, in which heaven and earth shall ring out their loud-sounding music, while our tongues shall sing Immanuel's praise for ever and ever. Amen.

Essays and Papers on Religious Subjects.

KINGS AND PRIESTS TO GOD.

"Hath made us kings and priests unto God and his Father."—REV. i. 6.

To the Editor of the Baptist Messenger.

MY DEAR FRIEND,—From the hands of "a brother beloved," now in glory, I have received an old volume in which I am fortunate enough to meet with the following pious and instructive letter, written by one of the heralds in attendance on the occasion of the coronation of George III. It appears to me to be not only admirably adapted to throw light upon the portion of divine truth placed at the head of this paper, but more, amid the present clamour concerning the priesthood, it cannot fail to be interesting to your readers. Let me ask for its insertion; and, with every expression of Christian esteem, believe me, yours in the gospel of Christ,

Woolwich.

JOHN TEALL.

A letter from Mr. Strachan, one of the Scottish Heralds, London, to Mr. Arch. Wallace, merchant, Edinburgh.

Sept. 23rd, 1762.

Dear Sir,—I was favoured with yours; it came in good season—the night before the coronation. I shall not say what use I made of it; but it was a subject sufficient to exercise my mind during that great appearance of worldly glory, so as to have some advantage by it, more than barely to have my curiosity satisfied. There was something greatly entertaining to me, equal to anything I ever saw or heard, about this great affair, and which might be improved to some benefit.

After the king was crowned, and invested with all his royal dignity, all the peers were allowed the privilege of putting on their crowns:—they looked like a company of kings, as in some sense they were.

But immediately they came, one by one, and laid down their crowns at their sovereign's feet, in testimony of

their having no power or authority but what they derived from him; and having each kissed his sceptre, he allowed each of them to kiss himself; upon which, their crowns were restored to them, and they were all allowed to reign as subordinate kings. This could not miss bringing to mind what is recorded in the Revelation, of the whole redeemed company, who are said to be "kings and priests unto God," and who are to reign with Jesus Christ for ever and ever; their casting down their crowns and saying, "Thou art worthy to receive power and majesty." I thought with myself, were I so happy as to make one of that innumerable company, "redeemed from among men," I should not envy all the nobles in England what they are now enjoying.

When the king returned to the hall, where the great feast was prepared for all the select company that entered into that place with him, in grand splendour, invested with the crown of Great Britain on his head, the sceptre in his right hand, and the orb in his left, and the visible glory that appeared when he entered the hall, under his great canopy of state, all hung with golden bells—when 3010 wax candles being lighted almost instantaneously, the doors were immediately shut. After the music ceased, he sat down upon his throne, with all his kings crowned before him; and we heralds surrounded all the steps of it, when they feasted upon the richest entertainment with him. This could but faintly represent that glorious period when the whole Israel of God shall be brought into the palace of the great King, with mirth on every side, and there to abide for ever, no more to go out; and be feasted with pleasures, spiritual and eternal, for evermore. I thought with myself, the people who are here are not all happy at this present time; for many of them, particularly myself, are so exhausted and spent with fatigue, that the entertainment does not relish with them; but nothing of this

kind shall take place at that wished-for period.

With one thing I was greatly pleased. After the anointing was over in the Abbey, and the crown put upon the king's head, with great shouting, the two archbishops came to hand him down from the throne to receive the sacrament. He told them he would not go to the Lord's Supper, and partake of that ordinance with the crown upon his head; for he looked upon himself, when appearing before the King of kings, in no other character but as a humble Christian. These were his very words. The bishops replied, that although there was no precedent for this, it should be complied with. Immediately he put off his crown, and laid it aside; he then desired the same should be done with respect to the queen. It was answered, that her crown was so pinned on her head, that it could not be easily taken off;—to which the king replied, "Well, let it be reckoned a part of her dress; and in no other light." When I saw and heard this, it warmed my heart to him; and I could not help thinking, there would be something good found about

him towards the Lord God of Israel.

Thus, my reader, closes this interesting epistle, from which we gather two glorious and blessed facts. The first is this—Not only were there "saints in Cæsar's household," but, in more modern times, some, at any rate, of earth's nobility, have been servants of the great King, some of the mighty, some of the noble, have been called. Yes! and then see, secondly, when this kingdom of priests, this "royal priesthood"—these partakers of their Saviour's present, and heirs of his eternal kingdom—these priests, who continually offer themselves to Him, as a holy, living sacrifice, when these shall "see Him as He is," all classes, rich and poor, prince and peasant, shall sing, with united voice and loud acclaim:—

"Now to the Lamb that once was slain,
Be endless blessings paid;
Salvation, glory, joy, remain
For ever on thy head.

Thou hast redeemed our souls with blood,
Hast set the prisoners free;
Hast made us kings and priests to God,
And we shall reign with Thee."

Signs of the Times in relation to the World and the Church.

THE TIMES OF CHRIST.—No. II.

BY REV. W. BAUKER.

IN my previous paper on the Signs of the Times, I endeavoured to call the attention of the reader to the distinction between a feature of any given age and a "sign" properly so called. The importance of this distinction has been more than ever impressed on my mind by conversation, with intelligent persons, upon the paper itself.

The great diversity of opinion amongst Christians respecting the character of those times under Christ, the signs of which are of so much importance to the student of the Bible,

renders it desirable that, ere we proceed any further with the signs themselves, we should give a brief epitome of the main features of this last age—an age which is called the "*fulness of the times*," the "*ends of the world*," "*these last days*," etc., in which God shall consummate all his gracious plans, in the "*restitution of all things*" spoken by the prophets; by the establishment of the kingdom of Christ, which is destined to supersede the kingdoms of the world.

The Jews commonly divided the successions of the world into three periods. The first, embracing the time before the giving of the law; the second,

under the law; the third, under the Messiah. And this last period is pointed out in Holy Scripture by the Prophets, the Apostles, and by Christ Himself, under various aspects, or times, interwoven with each other, and mutually affecting one another, so that the scope of prophecy cannot be seen, unless they are clearly defined and apprehended by the mind of the student of Scripture.

The following remarks may probably serve to illustrate this interesting subject:—

I. The Christian age is the FINAL one in the history of our world, and comprehends within itself all the subordinate features of providence and human history.

It is a favourite opinion with some that there may be other dispensations following the present one, which is expected to terminate in a pre-millennial advent of Christ, and the destruction of Antichrist. This idea, a necessity of the pre-millennial advent theory, also represents Him as establishing a literal throne in Jerusalem, and a personal literal reign over the whole earth, surrounded by the dead of the first resurrection, in the new heavens and new earth, after the destruction of the present earth by fire. At the end of this singular reign the wicked are to join in a terrible battle against Christ and his people, only to be utterly defeated and destroyed in the general judgment. But the Scriptures show us that the heavens must receive Christ until, or during, (*αχρι*) the times of restitution, fulfilment, restoration of all things, "which God hath spoken by the mouth of all his holy prophets, since the world began" (Acts iii. 21). Of the present position of Christ as King in Heaven, it is asserted that He must reign until He hath put all enemies under his feet, and that the last enemy, *death*, will not be destroyed till the last trumpet shall sound, and the dead be raised. Daniel, speaking of the kingdom of Christ, says, it shall never be destroyed, and shall never be left to another people, but shall consume all other kingdoms,

and itself stand for ever. But it is not to assume its full dimensions and power until after the destruction of Antichrist, figured by the toes of the image. Only as a small stone, like a missile thrown by an unseen hand, shall it operate, breaking in pieces the gold, silver, iron, and clay till they become as the chaff of the summer thrashing-floor, and the wind has carried them away, and no place is found for them. After this it (the stone) is to become a great mountain, and fill the whole earth.

The kingdom, which is as "a little leaven," is to remain in the meal until the whole lump is leavened. In the times of Christ the knowledge of the Lord is to cover the earth as the waters cover the face of the great deep, on which account nothing shall hurt or destroy in all God's holy mountain. "We have received a kingdom which cannot be moved (*αβαλετον*, immovable, perennial), but it shall change and mould all others so completely that its final victories shall be celebrated in the graphic words, "the kingdoms of this world are become the kingdoms of our God and of his Christ, and He shall reign for ever and ever." Men "shall call him blessed, yea, the whole earth shall be filled with his glory."

II. It is distinctly taught in Scripture that in the working out of this grand scheme, several forms of opposition to the kingdom of Christ would be permitted to exert their influence against the followers of Christ, only, however, to bring upon their promoters the most righteous and terrible judgments.

First, there was the Jew, who should have received the Messiah as the "messenger of the covenant," and who professed to desire Him as such, but, through his pride and unbelief, could not "abide the day of his coming." He despised his king, and was therefore rejected, becoming a proverb and bye-word amongst the nations, until he should say, "Blessed is he that cometh in the name of the Lord."

Next we see the vain and idolatrous Gentiles, lying under a covering and a

veil (Isa. xxv. 6, 7), taken into favour, and though a wild olive-branch, grafted into the good olive-tree, partaking of its root and fatness, and enjoying peculiar privileges during a period denominated the "times of the Gentiles." Then we see the man of sin, the false prophet, Antichrist; the beast, with seven heads and ten horns; and the harlot, symbolizing a terrible apostasy, permitted for a definite period to hinder the spread of the gospel, and the gathering of the nations to Christ. These, together with the world-spirit in general, constitute a phalanx of evil, under the leadership of the dragon, that old serpent, the devil, intensifying the contest between the seed of the woman and that of the serpent, until the head of the latter shall be crushed, and the works, or projects, of the devil be dissolved by the coming of the Son of God.

They were to be, unitedly, so many slogs upon the wheels of the chariot of Immanuel—not new forms of evil, which would necessitate a new development of redeeming power and grace. They were to expend their force upon the followers of the Lamb, who in the end should prevail against them by the "all power given to Him in heaven and earth," when He ascended to the right hand of the Father, as taught by Peter and predicted by David (Acts ii. 25—33).

III. It is taught that, almost simultaneously, the Jews should be restored; Antichrist and the false prophet destroyed; and the nations of the earth be more entirely subjugated to Christ. These events are to occur at the close of a common period of time, variously represented in prophecy; and they are to usher in a new order of things, in the thousand years of blessedness termed the Millennium. During that time the forces of evil of every form are to be rendered utterly powerless against Christ and his kingdom.

This is the period about which, both as to its continuance, its peculiar features, and the mode of its introduction, there has been so much wearisome and painful controversy. Yet it is but a

subordinate period in the grand cycle of Christ's glorious era as the Redeemer and the King. It is also to be succeeded by a brief interval of apostasy in a new and final form, which constitutes the fourth grand division or feature of the last days, and will be followed by the resurrection, the judgment, and the blissful state of the new heavens and earth, as the final, glorious rest of the followers of the Lamb.

Did space permit, most copious scriptural illustrations and proofs could be given of the correctness of this simple but important outline of prophecy, in its bearings upon the work of Christ and the economy of redemption.

It will be seen from these remarks that a pre-millennial advent of Christ, and a literal reign on earth, form no part of the prophetic programme of the writer. He sees no necessity for it—nothing which either the Church, or Christ Himself, could gain by such a theory, though possibly some precious things might be sacrificed by it.

In speaking of the signs of the times, he merely asks, what are the tokens, not of the end of the world, or the general conflagration and destruction of everything fair and beautiful on earth—not of a time when saints raised from their graves come down from heaven in spiritual bodies, to dwell with living saints mysteriously changed, and holy men still in the flesh, and wicked men outside the pale of the Church, in an incongruous connection with one another, as the theory requires—but of a period when love, unity, peace, and holiness, shall dwell amongst men, and there shall be one Lord, and his name one—one flock and one Shepherd—and when the glory of the Gentiles shall be like a flowing stream, when the Jew shall no longer be shut out of the congress of nations; when the sword shall be beaten into the ploughshare, and the whole family of men shall offer a pure spiritual offering to God; the earth shall yield her increase, and God, our own God, shall bless us, and all the ends of the earth shall fear Him. His kingdom shall then be come, and "his

will done in the earth, as it is done in heaven."

The indications of the approach of such a time, and of events full of promise in relation to it, will be noticed in the next paper on this subject.

May all your readers, sir, enter upon these important inquiries, free from undue bias of opinion and party feeling, and in a prayerful and devout spirit, under the unerring guidance of the Word and Spirit of God.

Hastings.

TO THE EDITOR OF THE BAPTIST MESSENGER.

DEAR SIR, — Could you somewhere, among your extracts in your next number, insert the following? It is needed to be considered by some. W.

DURATION OF A PUBLIC MINISTRY.

"From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation." —NUMB. iv. 3.

On this passage, Dr. Adam Clarke, in his "Commentary," says:—

"This was allowing twenty years for a public service, a very considerate and merciful ordinance. A preacher who devotes his whole time and strength to the service of the Church of God from twenty till fifty or sixty years of age, should then be excused from his severer labours, and maintained at the charge of the sanctuary.

"This would not only be a great comfort to a worn-out servant of God, but of great use also to the work of the ministry, which, to be faithfully and effectually performed, requires all the powers of the body and mind of man.

"Old faithful ministers are to be highly respected for their works' sake, and to be supplied with all the necessaries and comforts of life. But how little can they do in the public ministry of the word, however willing to work, when their eye waxes dim, and their bodily strength fails. (See also chap. viii. 25.) Both for their own sakes, and for the good of the church, they should be excused from a labour to which they must be almost every way inadequate. But notwithstanding this comparative inactivity, their counsels, advice, and experience will always be considered as a treasure to the church of Christ."

THERE is no condition for receiving salvation, but an empty hand to receive Christ.—Usher.

MR. JEFFERSON'S TEN RULES OF LIFE.

—The following rules for practical life were given by Mr. Jefferson, in a letter of advice to his namesake, Thomas Jefferson Smith, 1825:—

1. Never put off till to-morrow what you can do to-day.
2. Never trouble others for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Fridge coats us more than hunger, thirst, and cold.

6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain have those evils cost us which never happened.
9. Take things always by their smooth handle.
10. When angry, count ten before you speak; if very angry, count a hundred.

Those sins shall never be a Christian's bane that are now his greatest burden. It is not falling into the water that drowns. It is not falling into sin, but lying in sin, that destroys the soul. If sin and thy heart are two, Christ and thy heart are one.—Brooks.

Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

A LESSON FROM THE MEETINGS.

SOMETIMES it is as pleasant to look back as forward. In youth we naturally dream of the future—in age we as naturally reflect on the past; and who can say which of the two really brings the greater happiness? Both are good in their places, and from each we may derive profit and instruction.

Many of our friends know the pleasure of looking forward to the much-counted-upon May meetings. Now they are past, and there is only retrospection. Deputations have been to London, and seen, and heard, and taken back their reports—earnest thinkers have listened and drawn their own conclusions. The interest always excited has been gratified, and now that everything is known, what remains to be done?

Very much remains. He has not attended the May meetings with profit who does not come away having made resolutions of his own, in addition to those which he has held up his hand to support. However encouraging the accounts given by the speakers may have been, it is very certain that there is plenty of room yet for further effort—very certain that the progress made is never entirely satisfactory. And although we may have had to smile and sing the doxology with all our hearts, we have also had to sigh that not yet does the desert rejoice and blossom as the rose.

There is yet so much to be done. We who are looking for the coming of the Lord cannot feel that all things are ready. We would almost ask for time that we may do more to make the world fitter for his visit. We are conscious of so many times falling short of his just requirements ourselves, and we

know that we have not done for others that which is rightly expected of us.

If any think that there is no such need of effort, let him read the report of the Baptist Foreign Missionary Society. It is strange, after all these years of successful usefulness, when, too, there is no lack of money in the land for charitable and benevolent purposes, that this Society should be in straitened circumstances; and yet such is the case. This great means of good, finding at the present time more need than ever for its services in the world, is yet crippled for want of funds.

Dear friends, cannot you do something in these circumstances? What are we all doing with our talents that the work of the Lord stands still because of our incapacity? Need we paint the conditions of those who are already in the outer darkness of complete ignorance, who have no knowledge of the light that shines for the healing of the nations? Is it needful to tell of thousands who yearn and agonize, scarcely knowing what for, until the Son of Man be lifted up in their midst; thousands who suffer but have never heard of the Physician; thousands who thirst, but have never heard of the water of life, or of the streams which make glad the city of our God. Or must we speak of those who have caught a glimpse of the Life from some passing missionary who dropped a word or two of peace on his way, and left them sighing and praying for "more light." "Give us teachers." This is the cry that comes echoing over the waters, and the dismal reply goes back, "Expect them not. Englishmen will not send them."

What can we do that this sin be

not registered against us? How can we atone?

There is always one way—*by giving*. We see in the present day that giving is an easy thing. Every good plan will have its supporters, and there is scarcely a class of the poor whom Christ left that we might have them always with us, but something is done for them. Our Missionary Society surely will not long be in these unfortunate circumstances, and to extricate it let each *do his best*. If there is one thing more than another that we are afraid of, it is giving too much. We have no faith to believe that “the liberal soul shall be made fat,” that “he that giveth to the poor lendeth to the Lord.” We are afraid to give lest we should want it ourselves, but if we believe in that far-famed “cruise of oil,” we need have no fear on our own account.

Now, how much can one give? If it be in anybody's power to send a fifty-pound cheque to the Society, let him do it by all means; if not, a fifty-shilling offering may be as valuable in the Master's service as the larger donation, because He stands at the treasury watching the givers; and if that be beyond our power, we may come down, with the same result, to fifty pence. It is well to have some system in giving. A tenth of our income is not too much to give to other than our own gratification. Perhaps very few give even that, or the societies would be in a better and happier position. Then there is the weekly offering plan. Many who have tried that, dropping say sixpence a week in his little box, has been surprised at the accumulated sum with which, at certain times, he can purchase the exquisite pleasure of contributing to some good cause. And we may well believe, from what we know of the Saviour, that even a penny per week, given out of the wages for hard toil and little rest, will carry such a blessing with it as the humble donor never imagined.

If there are any young people among our readers who have absolutely

no funds at their own disposal, we would say, What famous collectors you can make. Among the items of annual contributions to our societies, that realized by collecting-cards is by no means trifling; and this is a thing *all* may do. If you have no money, you certainly have time, and time is, properly used, as valuable as money. We say to you, take your pleasant faces, and bright smiles, and gentle words, to the old miser, who is impervious to the reason of men; lay before him the claims of that which you advocate, soften his heart, and teach him the rare joy of giving. Go to the homes of those who gladly give a trifle, and help them also to see the pleasure. If you have genial manners, and kind words, and a loving heart, to give to the service, then you have what is of more value than money. And may God help you to use them properly, and in his service!

Then there is prayer left for those who can do, and give nothing else. Do you not believe that constant, fervent, unflinching prayer will work miracles for the cause of good in the world? If several Christians, say only half a dozen, solemnly vowed that they would pray for a year, letting no day pass without, for any certain blessing, and faithfully kept the vow, I believe the blessing would certainly come. If we were in earnest, and had faith, there is nothing too great to be accomplished this year. If the Church were united in this respect, there would be no lack of funds, no standing still; nothing but prosperity. The fact is, we are not in earnest; we attend missionary prayer-meetings, but our hearts are wandering, and faith is not exercised. Is that the way to get a blessing? If we really wanted it—if the prayer, “Thy kingdom come,” were forced from us as “Lord, save me” may have been in the course of our lives—then the blessing would not tarry, but would come to us. Shall our Father give us what we really do not want? Shall He listen to us, though we only half mean the words we say? Would we do so to our children? Nay, but the Lord must have

been very pitiful, very long-suffering, thus to have borne with us.

Dear friends, will you not resolve to do something more for the future in the service which is perfect freedom? Will you not start again in the good race? Will you not say, "Lord, here am I; send me"? Will you ever consent to be an idler, when the harvest is so great, and the labourers so few?

The time is coming when the shadows will fall, and the night close in. Then, shall we stay to think how much our gains in the world have been? Shall we reckon our honours or successes? Nay, but we shall say, "How much have I done for Jesus," and grieve that it is not more.

GREAT MEN AND SMALL CHRISTIANS.

"WHY is it," said one in my hearing, "that great men commonly make small Christians?" By great men, he meant those who are superior in intellect, wealth, or station, to the mass of men. The remark led me to look at facts within the range of my observation.

Judge A. was a member of the Presbyterian church. He was wealthy, and held a respectable judicial station. He was grave and dignified in his deportment, a regular attendant upon public worship, and a cheerful contributor to the funds of the church. He was well pleased when all was quiet, though souls were not converted. He was never seen at a prayer-meeting. He never conversed on the subject of personal religion. He was what my friend would call a small Christian.

Mr. B. was an enterprising merchant. He made a profession of religion while he was a clerk, and was for some years an active and useful man. He had an excellent gift in prayer, and he frequently went with the officers of the church in their visits from house to house. He went into business for himself, and was prospered. He accumulated property rapidly. His business

became extended, and he excused himself from visiting, and began to neglect the prayer-meeting. At length he ceased to attend it altogether. He would give money to promote the cause of religion; he could not give his time. He was honest and obliging; went to meeting on the Sabbath, except an occasional absence when business was very pressing; and gave whenever called upon for the support of the gospel, and for most objects of benevolence. "Go to Mr. B.," said one who presented a subscription paper; "he will give you something, if for nothing else than to get rid of you." He was what my friend would call a great man and a small Christian.

Mr. C. was somewhat distinguished in political life. He was not brought into the church till he was about forty years old. His conversion was a matter of great joy to the people of God; for he was a man of decided ability, and it was hoped that his influence would be of great advantage to the cause. At first they had great reason to believe that their hopes would be realized. Even the political enemies of Mr. C. acknowledged that a great change had taken place in him. The first prayer that he offered in public made a deep impression. He was soon invited to become an officer in the church, but declined the invitation. Political excitement increased, and Mr. C. seemed to lose his interest in religion. His conduct was irreproachably moral, yet all felt that he exerted little positive influence in favour of the cause of evangelical piety. He would come under my friend's category.

Mr. D. was a wealthy farmer. He early became a member of the church, and was very generally esteemed as an honest and benevolent man. He was kind to the poor, and very liberal to the minister. He had prayers in his family on Sabbath mornings, and on other days when a minister was staying with him. He did not approve of giving much to benevolent societies; indeed, it was sometimes said, that he gave as little as he could, and keep his standing

with his brethren. He had too much to do to attend evening meetings, and was very apt to sleep during the services on the Sabbath. He was the owner of nearly five hundred acres of land, and was, according to my friend's idea, a great man; he was also a small Christian.

Ought these things so to be? Ought those who are capable of exerting the greatest influence in the cause of religion, to be content to pass along without influence? I commend to all such the parable of the talents.—*N. Y. O.*

FAST ASLEEP.

IN a certain town, not far from us, there lives, or rather there *vegetates*, a most noteworthy man. We seldom pass through the town without seeing him loitering about the railway station. If we go by on the steamer, he is generally leaning against a post on the wharf, and looking out of his idle, dreamy countenance as if he wondered why people should take the trouble to travel so busily, while he had nothing to do but sit still, and save the pounds his old father left to him. He belongs to the race of the time-killers, and is committing a slow suicide "by inches." Occasionally, as we see him dozing over a newspaper on his shady piazza, we feel like shouting in his ears the sea-captain's trumpet-call to Jonah, "What meanest thou, O sleeper?"

Unless we are sadly mistaken, this man has his counterparts in nearly every church. They are the drones of the Christian hive, with hardly life enough even to buzz. They do not *live*, in the grandeur of that word as it applies to such an epic of glory as the career of a Luther or a Wilberforce; they only exist. They lounge at the station-houses and beside the stream of active benevolence, and let human plans go forward, and God's providential purposes move along, and yet never embark

themselves in a single scheme to glorify the Creator, or to save perishing humanity! What is more trying to a pastor of open eye and active spirit than to have the avenues of duty in his church blocked up by such masses of spiritual inertia? What is more provoking than to go to a nominal Christian with a plan of charity, and find his eyes so drowsy that he cannot scan it over, his ears so heavy that one might as well exhort a mummy into activity? And within this slumbering form of professed godliness is a voice that *might* speak out for God and truth, and a heart that might break forth in prayer; and to it belongs a purse that might yield up its "shekels of silver" to the Lord's service. In looking at the idle, listless piety which in times of need and of peril "goes down into the sides of the ship," to sleep like Jonah of old, we often wish for a Gabriel's peal to ring in such heavy ears, "What meanest thou, O sleeper?" What is on every side; woes are on every hand. More than half the world is spiritually famished. Five hundred millions of immortal men have never seen a Bible, or heard of a Saviour. Intemperance is dragging its tens of thousands to death. Oppression clanks its fetters in every clime. Hellenism is found in the alleys of our cities, and under the shadows of our chapels and churches; and every hour beholds hundreds of souls bursting into eternity to meet their doom!

How can a Christian sleep in such an age as ours? when life grows grander every year by the increasing knowledge, and extended facilities for achieving great results for God and humanity? when so many harvest-fields of labour invite the sturdy arm and glowing heart? when the wails of a world's sorrow rise on every gale? To lie like a rotten weed along the shore at such a period of earth's history is a fearful crime. Truly is it "a sin against heaven to have no pulse that beats in the palpitations of an age that trembles with the footsteps of an advancing God."

Reviews.

The Christian Year Book: A Summary of Christian Work, and the results of Missionary effort throughout the world. London: Jackson, Walford & Co., 1867.

THIS volume supplies a long-felt want, whereby, in one collected form, we could know the real extent of Christian operations for the conversion of the world. The "Christian Year Book" does this, so that, without looking over the reports of societies in every part of Christendom, here is all the information in one portable collected form. We trust that the work will be a great success, and that from year to year it will be revised, so as to supply reliable statistics on all the benevolent institutions of the Church of Christ. No minister's study table can be well furnished without this most excellent and useful volume.

Life of Hon. G. W. Gordon, of Jamaica: Being Personal Recollections. By the Rev. DUNCAN FLETCHER. London: Elliot Stock.

THIS most interesting volume is a most reasonable production, and will assuredly do much to wipe away the reproaches which his murderers have endeavoured to heap upon his name and memory. Strange, indeed, that Englishmen in the nineteenth century could have perpetrated so horrid a deed as putting to death one of Jamaica's greatest ornaments and best friends. A man with a large loving heart towards his own kind, and full of loyalty and devotion to the Lord Jesus Christ. We thank Mr. Fletcher for his book, which is not too large for universal reading, and contains an admirable portrait of Jamaica's last moral hero and Christian martyr.

The Imprecatory Psalms. Six Lectures, with other Discourses, delivered at Bacup, Lancashire. By the Rev. R. A. BERTRAM, editor of "Parable, or Divine Poesy." London: Elliot Stock.

MR. BERTRAM has undertaken a task of no little difficulty, but he has brought to his work a calm intelligent mind, and has

evidently laboured to do justice to his theme. The style of the volume is lively, and the illustrations often graphic and telling. The book, too, is not a large one, which is a great recommendation in these days of multifarious reading and activity. We add, no one can read the book without being both instructed and edified.

The Face of the King; or, Seeing Jesus, Man's greatest pleasure and grandest occupation. By Rev. J. H. HITCHENS, F.R.S.L. London: James Clarke.

A VOLUME full of spiritual truths, and presented in an effective form. It is worthy of a large circulation, and we hope it will secure it.

PAMPHLETS, ETC.

"*The Waters saw Thee*." A Sermon on the occasion of the men drowned at Padstow through the recent life-boat disaster. By the Rev. W. C. BROWN. London: Elliot Stock.—A most seasonable and affecting sermon, honourable alike to the head and heart of the preacher.

Ritualism exposed by Old Clothes and Old Bottles. By the author of "The World Wide Want." London: F. Pitman.—A capital exposure of ritualistic mummeries.

Weekly Communion, a Privilege and Duty. By CHARLES MORGAN, Baptist minister, Jarrow. London: Elliot Stock.—Fourteen pages of unanswerable statements.

SERIALS AND MAGAZINES.

The Sword and Trowel, worth ten times its cost. *The Baptist Magazine* contains several papers of sterling value. *Ragged School Union Magazine*, true to its object. *Merry and Wise*, thoroughly well edited, printed, and illustrated. *The Scattered Nation*, faithful to the interests of Israel, and exhibiting both talent and zeal. *The Mothers' Friend*, a fire-side treasury. *Onward*, an excellent Band of Hope monthly.

Poetry.

SUMMER.

"The time of the singing of birds is come."

MERRILY rises from nest and tree

Eager song of the happy bird,
Skimming lightly o'er land and sea,

By the summer breezes gently stirred;
They have their songs in the land of flowers,
And we who listen to them have ours.

Cheerily rises the blackbird's note,

The nightingale carols at twilight dim,
Music drops from the skylark's throat,
And the thrush is singing her merry
hymn;

But we have songs of a meaning deep.
Songs we are singing when they're all
asleep.

Ours are songs which the angel lyre

Cannot learn, as our lips can do;
Born of celestial, quenchless fire,
Rising up to the arch of blue.
These our songs are of mighty love,
To the Friend and Father who smiles
above.

Songs sing we of redemption nigh—

Songs of heaven and perfect bliss—
Songs of rapture, though friends should die.

Can we have better theme than this?
Even the joy of earth grows strange,
But the love of the Holiest cannot change.

Sing, then, friends, of the happy way

Christ is leading us evermore;
Soon shall we see the brighter day,
Soon shall our wanderings be o'er;
And happier songs than the summer lays
Shall be ours, of high and rejoicing praise.

MARIANNE FARNINGHAM.

WHERE HEAVEN WILL BE.

I DO not ask *where* heaven will be,
Whether above, below;
Such words I know no meaning have,
Therefore I let them go.

But where my Saviour shows his face,
There heaven these eyes will see.
No more I want; in Him I've all,
And HE is heaven to me.

W. POOLE BALFERN.

THE CHILD'S QUESTION.

Founded on a passage in the "Gospel Magazine."

AN aged Christian mourned each day,
Because her Lord had called away
The loved companion He had given,
Who trod with her the path to heaven
For many a year—now forced to part;
Keenly her spirit felt the smart.
Alas! she could not kiss the rod,
Nor bow before the will of God.

A little grandchild marked her grief,
And longed to give her some relief;
Close to her side at length she cropt,
And asked the mourner why she wept.
"I weep, my darling," she replied,
"Because your grandpapa has died."
The little one seemed grave awhile,
And then looked up with loving smile:

"Yes, he has gone, I know," she said,
"But, grandmamma, is Jesus dead?"
"No, Jesus lives," was the reply—
"Then, grandma, dear, why should you
cry?"

Simple the speech, yet every word
The widow felt as from the Lord,
Took the reproof therein conveyed,
And her rebellious grief was stayed.

And not reproof alone was given,
But comfort from the God of heaven:
"Sweet thought to me," the widow said,
"My heavenly husband is not dead;
Though death has snapped earth's closest
tie,
Still Jesus lives and reigns on high,
To be my sympathizing Friend,
My Guide and Helper to the end."

O child of God, though death remove
Thy dearest friends, yet look above—
Christ ever lives to aid and bless,
To sympathize in thy distress;
And if thy loved ones live with Him,
Why should thine eyes with tears grow
dim?

For they are blest, and thou ere long
Shalt join with them the heavenly song.

Wellingboro'.

THEODORA.

VERSES

Composed by the sorrowing husband of "Sophia," the beloved wife of the Rev. J. J. Dalton, Dunchurch, who departed this life on April 14, 1867, aged 47 years.

"Into Thine hands I commit my spirit, Thou hast redeemed me, O Lord God of truth."—Ps. xxxi. 5.

In early life I felt a love for things of time
and sense,
The love of mirth, the joys of earth, to me
were no offence;
My heart was bent, my thoughts intent, to
gratify the flesh,
Glittering toys so charmed my eyes, the
world was ever fresh.

As days increased and years rolled on, my
love of sin abated,
What once was mirth now but gave birth
to what I so much hated;
All earthly joy I now passed by, for Jesus
sought and found me,
His grace bestowed, my heartfelt load his
mercy cast behind me.

Now I could sing, my Saviour, dear, let
nothing my love sever;
My heart was new, my soul unto my God
I gave for ever;
The Saviour's love was now above all things
on earth beside,
And his embrace, by sovereign grace, has
made me here abide.

His providence a path marked out in which
my feet should move,
To his decree I bent the knee to reach the
rest above;

To Dunchurch sent, my will intent his pro-
cepts to obey,
Here, to fulfil his sovereign will, and end
my mortal day.

The boundary line my Father fixed, o'er
which I could not move;
In the morn at three, the voice said to me,
"Enter thy rest, my love;"
Thro' Jordan's flood, to be with God, my
soul the King did keep;
On Jesu's breast I lean'd for rest, and
sweetly fell asleep.

Come, then, beloved ones still on earth, the
grace of God enjoy,
Oh, follow me, from sin set free, secure the
rest on high:
Trials I endured, and pain secur'd, as a
child of sorrow and sin;
Now I am free, Christ's blood redeemed
me, to be with Him for ever shut in.

CHRIST'S SECOND COMING.

CHRIST'S coming here need not afright,
Nor yet disturb faith's rest;
For when He comes, what'er He does
We know it will be best.

But things *there are* for us to do.
May *these* be so enjoyed,
That when Christ comes his eyes may see
Our faith with *these* employed.

Then let Him come; this hour, or next;
Yonder to reign, or here;
It matters not; in Him I'm blest;
Faith sees Him ever near.

W. POOLE BALFERN.

Earthly riches are called thorns, and
well they may be; for as thorns, they
pierce both head and heart: the head with
cares in getting them, and the heart with
grief in parting with them.

The only way to avoid cannon shot is
to fall down. No such way to be freed
from temptations as to keep low.

THE THREE WHATS.—Never forget the
three Whats. First, What from? Se-
condly, What by? and, Thirdly, What to?
—What from? Believers are redeemed
from hell and destruction. What by? By
the precious blood of Christ? What to?
To an inheritance, incorruptible, undefiled,
and that fadeth not away.—*Old Author.*

Our Denominational Meetings.

We have much pleasure in giving the following account of our denominational meetings. That of the Foreign Mission was an evening one, and was very largely attended. The other meetings were well attended, and in every respect our societies seem flourishing:—

BAPTIST BUILDING FUND.

The annual meeting was held on Wednesday evening, May 8, at Regent's Park Chapel. Rev. Dr. Angus in the chair. The report was read by Mr. A. Bowser, the hon. secretary; the cash account by the treasurer, Mr. J. Benham. The receipts for the year amounted to £1140. Nineteen loans had been made during the year, and three grants, amounting to £3470. The meeting was addressed by Revs. W. Brock, J. Keed, J. T. Wigner, C. Woolacott, F. Trestrail, Dr. Underhill, and J. Stiff, Esq.

BIBLE TRANSLATION SOCIETY.

The twenty-seventh annual meeting of the subscribers and friends of this society was held on Monday evening, May 13, at Kingsgate Street Chapel. The chair was taken by the Rev. Dr. Steane. The proceedings having been commenced with singing and prayer, after an interesting speech from the chairman, the Rev. F. Trestrail read the report of the committee. It stated that the income of the society during the past year has amounted to £1,552 8s. 11d. There has been a diminution in the items of legacies and donations, but the general income has been nearly equal to that of former years. The total income from the commencement of the society has been £52,357 6s. The sum of £900 has been paid to the Baptist Missionary Society in aid of the translations in Bengal and Upper India, £50 to the General Baptist Brethren in aid of the New Testament in Orya, and £50 to the Rev. J. G. Oncken to assist him and his brethren in distributing the Danish version

of the New Testament on the continent. The balance carried forward to the next year is £44 15s. 9d., whilst the sum of £700 is continued on loan, at interest, waiting a favourable opportunity for securing a satisfactory translation of the Scriptures into the Chinese language. The report gives various communications from missionaries who are in different places engaged in the work of translation. Addresses were delivered by the Revs. J. Gelson Gregson, B. Lewis, and T. Martin, missionaries from India.

BRITISH AND IRISH BAPTIST HOME MISSION.

The annual meeting of this society was held on Tuesday, May 14, in Bloomsbury Chapel. Mr. G. B. Woolley, treasurer, in the chair. After singing and prayer, the chairman referred in terms of sympathy to the work of the society, and called upon the secretary to read the report. The report begins by observing that, except under extraordinary conditions, there can be very little in the history of a Mission from year to year that presents any special features of interest. The field occupied, the doctrines taught, and methods of instruction pursued, are very much the same; so that nothing very novel can be expected in its periodical records. But notwithstanding this want of variety in the general aspects of missionary labour, there must always be much in the efforts of any society that is attempting the greatest work that God has committed to his people to interest all who are anxious for the coming of Christ's kingdom. Although the agents have not engaged in special efforts to promote a revival excitement, they have not been the less diligent in sowing the good seed of the kingdom. And if there have not been great awakenings, and unusually numerous additions to the churches, the average increase will bear comparison with most of our self-supporting churches. Since the last an-

nal meeting, five new stations have been adopted in England and Wales, i.e., Brackley, Holyhead, Pembroke, Shuirley, and Ventnor. During the year, the secretary has held conferences with several associations, including the Glamorganshire (English and Welsh), the Monmouthshire, and the Northern, with a view of extending missionary effort in the districts which they represent; and it is hoped that the results will be such as to justify the expectations which were raised by the interest that was expressed in the object, and the promise of hearty co-operation which was given. The report then gives an interesting selection from the numerous reports which have been forwarded from different parts of the United Kingdom. The receipts for the year which has just closed, including the balance just alluded to, and a deposit of £360 belonging to Belfast Chapel, are £4511 11s. 4d., being an increase of £423 on the previous year. The total expenditure—£3709, leaving a balance in the treasurer's hands of £741 13s. 8d. The meeting was addressed by Rev. C. Stovel, Rev. J. C. Middleditch, Rev. B. Sawday, and T. Berry, from Athlone.

BAPTIST TRACT SOCIETY.

The twenty-sixth annual meeting of this society was held, May 15, at Exeter Hall. The Rev. H. Dowson, of Bradford, presided. The report, which was read by the secretary, stated that during the past year 47 new tracts, four handbills, and two children's books had been published, raising the total number of tracts published since the establishment of the society 822, of handbills to 80, and of children's books to 34. The number of tracts and handbills issued during the past year had been nearly double that of the year preceding it, and had amounted to 700,925, making the total number 3,995,860. The total amount of grants had been £176 6s. 7d.; the income for the year was £769 7s. 10d.; and the expenditure £639 16s. 9d., leaving a balance in hand of £129 11s. 1d. Various resolutions were passed during the meeting, and addresses delivered in behalf of the society, by Rev. T. Baugh, of Islington, S. Couling, W. Alderson, C. Stovel, C. Kirtland, G. Wyard, Mr. Jenkins, and Mr. Whitehead.

BAPTIST MISSIONARY SOCIETY.

The annual meeting of this society was held in Exeter Hall, May 16, when the proceedings attracted a very numerous audience. Mr. J. Caudlish, M.P., presided. It appeared from the report that the society began the year with a deficiency of £2408 8s. 7d. The deficiency of the present year amounted to £2688 4s. 10d., making a debt of £5096 13s. 5d. The entire income of the society for the year was £80,105 8s. 1d. The report stated that no friend of the society would object to the cost incurred in defending the Rev. E. Palmer, of Kingston, from the unfounded charge of sedition brought against him; nor to the expenses of brethren in Jamaica in seeking to rebut before the Royal Commission the calumnious allegations in the despatches of Ex-Governor Eyre. Great principles affecting the rights and liberties of all classes of her Majesty's subjects were involved—principles which had been so nobly vindicated by the Lord Chief Justice of England. The report further stated that Sir Morton Peto, who for twenty-five years had discharged the duties of treasurer, had resigned his office. The committee had received his resignation with unfeigned sorrow, and placed on record their grateful sense of the eminent services he had rendered. Joseph Tritton, Esq., accepted the office of treasurer. Addresses were delivered by Revs. H. Dowson, H. Stowell Brown, D. J. East, from Jamaica, E. E. Jenkins, Wesleyan Missionary from India, and J. Holden, Esq., M.P.

THE BAPTIST UNION.

The annual session of the Baptist Union was held on Thursday morning at John Street Chapel, and on Friday morning at Walworth Road Chapel, May 16 and 17, under the presidency of the Hon. and Rev. Baptist Noel. Rev. J. H. Millard, B.A., presented the report, which took a brief survey of the present condition of the entire denomination. That condition is pronounced to be one of steadily-increasing prosperity. The additions reported in their tables did not, indeed, appear to be quite equal to those of last year; but so many new churches had been formed beyond the average number, whose membership was not yet reported, that the total increase might be reasonably inferred to be larger than before.

The clear increase of membership reported was 8994, of which 2842 belonged to the English churches, 1184 to the Welsh, and 20 to the Irish; while in the Scotch churches there had been an apparent decrease of 52. The entire ascertained membership in Great Britain and Ireland was now 213,767. The report next referred in appropriate terms to the loss of 19 brethren who, during the year, had "entered into rest." The total loss in the ministry by death had been less, however, than the average, and numerically had been more than replaced by the accession of no fewer than 103 brethren, of whom 73 had been trained in their own colleges; four had come from the Independent and Methodist bodies. In the five English colleges there were 183 students preparing for the ministry, and 78 in the three Welsh colleges; seven students were also in the Scotch colleges, making a total of nine colleges and 268 students. With these facts in view, it would be acknowledged that the proportion of educated pastors was rapidly increasing, and that the prospects for the future were unprecedentedly hopeful. Nor did there seem much room for the apprehension that the ranks of the ministry will soon be overcrowded, when it is remembered that 400 churches making returns were represented as destitute of pastors, while 35 new churches had sprung into existence during the past twelve months. Upon the question of denominational finance, the report stated that the work of chapel building had gone forward in a ratio fully proportioned to former effort. Thirty-nine new chapels had been opened, at a cost of £58,265, supplying

accommodation for 24,230 worshippers; while 29 chapels had been enlarged or improved by the addition of school-rooms, at an expense of £17,068, making a total outlay under this head of at least £75,338. In addition to this the income of the College had been £14,646; their Missionary Societies, home and foreign, about £40,000; their Building Funds, £6151; their Ministers' Provident and Benevolent Societies, £2000; their Tract Society and Educational Board, at least another £1000; making a free contribution to the cause of Christ of about £140,000 on the part of the Baptist denomination during the year, exclusive of the support of its ministry. In conclusion, the committee rejoiced to observe that there were clear signs of a tendency among Baptists to a closer and more cordial union with each other, and the London and provincial associations of ministers were cited as instances thereof. The Revs. C. Bailbache, C. H. Spurgeon, J. A. Spurgeon, Dr. Steane, C. Middleditch, C. Vince, and J. P. Chown took part in the meetings.

YOUNG MEN'S MISSIONARY ASSOCIATION.

The annual meeting was held on Friday evening, May 17, at the Metropolitan Tabernacle, Newington. James Benham, Esq., presided, and addresses were delivered by Revs. C. H. Spurgeon; D. J. East, of Jamaica; G. Kerry, of India; Charles Vince; J. Hassell, Esq.; Rev. J. Smith, from Africa; and Rev. J. P. Chown.

Denominational Intelligence.

MINISTERIAL CHANGES.

Rev. W. H. Payne, of Presteign, Radnorshire, has accepted an invitation to the Baptist church, Worstead, Norfolk.

Rev. R. J. Becliff, of the Metropolitan Tabernacle College, has accepted an invitation to the pastorate of the church, Lancaster.

Rev. T. Griffiths, of Knighton, Rad-

norshire, has accepted an invitation to Welshpool.

Rev. S. M. Honan, of the Metropolitan Tabernacle College, has accepted an invitation from the church, Sudbury, Suffolk, to become their pastor.

Rev. J. B. Warren, of the Metropolitan Tabernacle College, has accepted an invitation to the pastorate of the church, Wiltonhall.

Rev. G. T. Edgley, of the Metropolitan Tabernacle College, has accepted an invitation to become the pastor of the church worshipping at Peniel Tabernacle, Chalk-farm-road.

Rev. William Orton, of Louth, has accepted an invitation to the church at Bourne, and is to enter on his new duties on the first Sunday in July.

Rev. W. Durban, B.A., late of the Metropolitan Tabernacle College, has accepted an invitation to the pastorate of the church, Newport, Isle of Wight.

Rev. W. Jackson, of Bilston, has accepted an invitation to the pastorate of the church meeting at Cambray Chapel, Cheltenham.

Rev. S. H. Akhurst, having resigned the pastorate of the Baptist church at Oundle, has received and accepted a cordial and unanimous invitation from the Baptist church at Aylsham, Norfolk.

Rev. J. E. Cracknell, of Cambray Chapel, Cheltenham, has accepted an invitation to the pastorate of the church at Newbury, Berks.

In our May number we stated that Mr. C. Starling has accepted the pastorate of the English church, Mount Stuart Square, Cardiff. It should have been,—Mr. Starling has resigned the pastorate.

RECOGNITION SERVICES.

WESTBURY, LEIGH.—On Friday, April 26, afternoon and evening services were held in connection with the ordination of the Rev. Edward Blewett (late of the Metropolitan Tabernacle College) to the work of the ministry in connection with the church and congregation. At the afternoon service the Scriptures were read and prayer offered by the Rev. W. Burton. The usual questions were asked by the Rev. F. Anderson. Answers were given by the senior deacon and the pastor. The Rev. Joseph Preece offered the ordination prayer. The charge to the minister was given by the Rev. George Rogers, of the Metropolitan Tabernacle College. The Rev. Thomas Gilbert closed the service with prayer. After tea, the evening service commenced; the pastor of the church presided. The service was introduced by the reading of the Scriptures and prayer, by the Rev. W. H. J. Page, when addresses to the church were delivered by the Revs.

T. G. Rooke, B.A., on "The Nature and Constitution of a Christian Church," and William Barnes, on "Obligations and Duties of Church Members." Fraternal addresses followed by the Revs. George Rogers, William Burton, Thomas Gilbert, F. Anderson, J. Murphy, F. Perkins, and P. F. Pearce, and Mr. Joseph W. Toome. These interesting and very successful services were closed on Lord's-day, April 28, by two sermons by the Rev. George Rogers.

DERBY.—On Tuesday, April 30, the Rev. Timothy Harley was publicly recognized as pastor of the Baptist church, Agard-street. In the afternoon, a prayer-meeting was held in the vestry, at which an address was given by the Rev. William Taylor. Afterwards over a hundred friends sat down to tea. At seven a public meeting commenced. Mr. Councillor Haslam, one of the deacons, presided; and addresses of welcome were delivered by the Revs. Harris Crassweller, B.A.; William Jones, of Derby; Benjamin May, of Chesterfield; John Haslam, of Gildersome; John Dowby, M.A.; and Joseph Wild.

BROMLEY.—A tea and public meeting was held on Tuesday, May 7, to welcome the Rev. A. Tessier to the pastorate. The Rev. G. Rogers, of the Metropolitan Tabernacle, who presided, stated that Mr. Tessier had left the church at Coleraine, Ireland, at the unanimous call of the church at Bromley. Encouraging addresses were delivered by the Revs. F. White, J. W. Genders, W. J. Orsman, A. Brown, late pastor, and Mr. Plumbridge, deacon. The Revs. J. Gregory (Wesleyan), and J. Verrell (Independent minister), expressed their hearty sympathy and goodwill.

ROMSEY, HANTS.—On Wednesday, April 17, public recognition services were held in Salem Chapel, in connection with the settlement of the Rev. J. Cattell. A sermon was preached in the afternoon by the Rev. J. Bloomfield, of Bradford. At five o'clock there was a public tea. A public meeting was held in the evening, at which the Rev. H. T. Grigg presided. A suitable portion of Scripture was read by the Rev. Mr. Williams, and prayer offered by the Rev. Mr. Willis. After some words of welcome from the chairman, Mr. W. Bohagg stated the circumstances under which Mr. Cattell had settled amongst them; and the minister then ex-

plained his religious views. The Rev. J. Bloomfield subsequently addressed words of counsel to the pastor, and the Rev. D. Ashby followed in a suitable address to "The Church," and was succeeded by the Rev. E. Whiting, who gave some excellent counsel to the "congregation." The Rev. T. Baker, of Romsey, congratulated the people of Salem Chapel on their choice of a pastor, and had great pleasure in welcoming Mr. Cattell, with whom it had been his happiness to work, for some months past, as a brother minister.

WOLSFINGHAM.—On Monday, April 15, the Rev. P. Gibb was ordained pastor of the church. In the afternoon, the Rev. E. F. Scott commenced the service by reading the Scriptures and offering prayer. After one of the deacons, on behalf of the church, had publicly expressed their desire that Mr. Gibb should settle over them, the Rev. W. L. Green asked the pastor-elect the usual questions, and presented the ordination prayer. The Rev. W. Walters then delivered a discourse on "The Characteristics of Successful Preaching." The Rev. J. Brooks closed with prayer. In the evening the friends re-assembled, under the presidency of the new pastor, when addresses were delivered by the Revs. J. Brooks, D. Lewis, W. T. Adey, and others. The services were well attended, and awakened much interest.

CHESTERFIELD.—The Rev. Benjamin May has resigned the pastorate of the Baptist church, Buxton, Norfolk, and has accepted the invitation to the pastorate of the church at Chesterfield. A recognition meeting was held in connection with his settlement on April 24. After tea the meeting was addressed by the following gentlemen:—Mr. Geo. Bunting, the Revs. C. Larom, C. Short, M.A., from Sheffield; T. Harley, of Derby; J. Clarke and J. N. Faulk, Chesterfield; and Benjamin May, the pastor of the church.

KENT-STREET CHAPEL, PORTSEA.—A public tea-meeting was held at the Beneficial Society's Hall, on May 1, to welcome the Rev. J. Gelson Gregson, the recently-appointed pastor of Kent-street Chapel. A numerous party partook of tea, after which the chair was taken by Mr. George Tilly, the senior deacon, who was supported by the Revs. J. G. Gregson, J. Hunt Cooke, H. Kitching, W. Rose, E. G. Gange, T. Tollerfield, W. Jones, G. Arnot, C. Harcourt, J. Neobard

—Bentley, and S. Spurgeon, Messrs. J. A. Byerley, John Warn, Dr. Hardin, etc. Mr. J. A. Byerley, the secretary of the church, then read a short outline of the history of the church, which was founded in 1704. Mr. Gregson thanked the meeting for their welcome, and explained the circumstances under which he returned from India. Having struggled against severe illness for three years, unable to do his Master's work there, he desired to do it faithfully at home, and he trusted that the vacant places in their chapel would be filled, not by persons from other chapels, but those who were seldom or never found in the house of prayer.

PRESENTATIONS.

On Good Friday evening, the members of the Baptist church, St. Helen's, Lancashire, were invited to tea at their meeting-house by Mr. Speakman, deacon and superintendent of the Sunday-school, to celebrate together his wedding, which took place on April 8. The members and teachers took advantage of the occasion to make a slight acknowledgment of the services he had rendered the cause since its commencement in the town in 1862, by presenting him with an elegant and substantial fifteen-days' timepiece, encased in black marble. It bore the following inscription:—"Presented to Mr. A. Speakman, by the baptized Church of Jesus Christ, St. Helen's, as a token of sincere regard and esteem. April 8, 1867." The pastor, Mr. Greening, in a congratulatory address, presented the timepiece, which was suitably and gratefully acknowledged by Mr. Speakman.

BOSTON.—On Thursday, May 9, at a tea-meeting held in Salem Chapel school-room, the members of the Bible-class presented their esteemed president, the Rev. J. K. Chapelle, with an elegantly-furnished dressing-case, acknowledging that they could not repay him for the instruction they had received. The rev. gentleman replied in suitable terms. At the same time a few friends presented to Mr. John Hill, one of the deacons, a handsome hymn-book, as a small recognition of his services.

Lately a meeting was held in Dublin-street Baptist Church, Edinburgh, to celebrate the fiftieth year of the ministry of the Rev. Jonathan Watson. The reverend

gentleman was presented with a congratulatory address from the members of the church, together with a purse containing £375.

NEW CHURCH.

A new church has been formed at Vernon Mission-room, 13, Caledonian-road, to be called King's-cross Baptist Chapel, of which Mr. M. Cockerton (of Mr. Spurgeon's College) is the pastor. Seventeen members have joined, and several friends are waiting for baptism.

NEW CHAPELS.

Recently the foundation-stone of a new chapel, for the use of the Baptist church under the care of the Rev. J. H. Gordon, was laid at Darlington by Lord Teynham. Rev. W. Walters, of Newcastle, addressed the meeting on the history, the opinions, and practices, the number, and the prospects of the Baptists. In the evening Lord Teynham preached to a large congregation in the central hall.

The memorial-stone of a new Baptist chapel, at Victoria Place, Lady-lane Paisley, N.B., was laid by Provost Macfarlane, on Thursday, April 25, in the presence of a large concourse of people. The Rev. John Crouch, pastor of the church, presided. Rers. J. B. Chamberlain, and T. W. Medhurst, from Glasgow; A. Henderson, G. Clary, and Hewson, of Paisley; Messrs. Allan Coats, W. Coats, A. Gibb, A. Spiers, and — Ballantyne, took part in the interesting proceedings. The new chapel will cost about £2000, towards which nearly £1000 have been subscribed. Rev. C. H. Spurgeon, of London, has nobly contributed £100. The chapel, without galleries, is intended to seat 500 persons, and is in the Gothic style of architecture. The church, for the use of which the building is being erected, was formed April 4, 1866, and is composed of 111 members.

MISCELLANEOUS.

BRENTFORD—JUBILEE OF PARK CHAPEL SCHOOLS.—These schools, having been in operation fifty years, a meeting to commemorate the event, and also to inaugurate a movement for building school-rooms, was held at Park Chapel, on the afternoon of Good Friday. The proceedings commenced by a tea-meeting, which was largely attended. At seven o'clock the

public meeting was held, the choir being taken by General Goodwyn, supported by the pastor, the Rev. W. A. Blake; J. H. Blake, of Bow; J. Blake, of Daleton; R. Beazley, of Crooking-hill; T. W. Cave, of Turrahm Green; E. Taylor, late of Acton; T. Henson, of Harlington; E. Hunt, of Hayes; J. F. Glass; J. Vine, of Brentford; J. Wobb; Messrs. Towers, Collier, Brown, and others. A hymn was given out by the Rev. E. Taylor, and prayer offered by the Rev. T. W. Cave. The chairman then called upon the superintendent of the school, Mr. Brown, who read an interesting statement of the origin and progress of the schools, from which we gather the following particulars:—The books of the church now meeting at Park Chapel, Brentford, but who then met at the chapel in Market-place, record that in the early part of the year 1817 considerable anxiety was manifested to form a Sunday-school, and that on March 30 in that year it was resolved, "That measures be taken to form a Sunday-school." Fears, however, were entertained that the necessary pecuniary aid would not be forthcoming, and that the accommodation for the children would be insufficient. Contributions were promised by Messrs. Burness, Robinson, Wood, Smith, Watkins, and an anonymous lady friend. Other obstacles being overcome, on April 27 the schools were fairly launched, by a resolution declaring their establishment. Success attended these efforts, for in September of the same year a resolution was passed unanimously resolving to build a gallery for the better accommodation of the numerous scholars. This gallery was erected, and in October, 1818, the cost of its erection was liquidated by collections after sermons by Mr. Uppadine. The schools had now obtained a firm footing in the affections of the church, who, recognizing their usefulness, sustained them by their efforts and contributions. For many years, faithful and earnest men and women laboured unceasingly in the blessed work of the Lord among the young; and we doubt not many bright spirits are now before the throne of God in heaven, who first learned to praise Him through the efforts of the teachers. With varying success the school continued its career of usefulness, until the year 1853, when brethren Kent and Haynes were requested

to look over its affairs. In June of that year, special collections were made in its behalf, and in November of the following year, Mr. Fuller was reported superintendent, with a staff of teachers. In the year 1852 a school excursion to Petersham was carried out by the teachers, and the evening of the day was spent by them and the scholars at the house of Mr. Watkins (a gentleman whose name will ever be had in grateful remembrance). At the close of that day, an inquiry was made as to a new place of worship; a ready response was made to that inquiry, a small collection was made, and thus, at a social meeting of the school, the first step was taken which resulted in obtaining for the church and congregation the present handsome and commodious chapel. In 1856, Mr. Vine was superintendent, with 11 teachers and 76 scholars. In 1860, the present superintendent, Mr. Brown, took office, with 5 teachers and 80 scholars; and, at the present time, the teachers number 18, scholars, 150; while a library, a singing-class, a Bible-class, a teachers' prayer-meeting, and other means of usefulness are in active operation. The Rev. W. A. Blake, the pastor, expressed the pleasure with which he had listened to the statement of the superintendent of the school. At the commencement of his ministry at Brentford, he had been much cheered by the cordial welcome he had received from the Sunday-school teachers, and it had been a source of the greatest gratification to him to receive a number of the elder scholars into church fellowship. God's blessing was evidently resting upon their labours. With respect to the proposed school-rooms, much inconvenience resulted from teaching the children in the chapel and vestries. With school-rooms, these inconveniences would cease, and he doubted not the number of the scholars would be considerably augmented. They had plenty of ground in the rear of the chapel whereon to build, and for a sum of rather more than £250 large and commodious school-rooms could be erected. He was ready to hold himself responsible for £25 towards that amount, and he trusted that the result of that meeting would be an earnest and united effort to commemorate the jubilee, by the erection of the school-rooms, and that their next meeting might be held therein. The meeting was also addressed at much length by the chairman, the Rev.

J. H. Blake, Joseph Blake, R. Beazley, T. Henson, E. Hunt, J. Vine, and J. F. Glass, all of whom enlarged upon the blessings of Sunday-school teaching, and expressed their fervent hopes that success would attend the efforts now being made to erect convenient school-rooms in connection with Park Chapel. Mr. Blake moved, and Mr. Collier seconded, a vote of thanks to General Goodwyn for his kindness in presiding. General Goodwyn, in reply, expressed his sympathy with the work, and trusted that the benediction of God would still be their portion. The meeting was closed with the benediction. Several contributions have been received towards the proposed school-rooms.

PORTSMOUTH.—On Tuesday, April 16, a large tea-meeting in aid of the debt fund was held at Lake-road Chapel. After tea, to which 700 persons sat down, the pastor, the Rev. E. G. Gange, delivered a lecture on "The Life of John Wesley," which was listened to with profound attention, and constantly applauded. The number of persons present at the lecture was upwards of 1200. It is expected that between £50 and £60 will be cleared by the evening's entertainment.

LOUTH.—The third anniversary of the Baptist chapel, Eastgate, was celebrated on Sunday, April 23, when two sermons were preached by Rev. J. T. Brown, of Northampton. On the following day a public tea was provided in the school-room, after which a public meeting was held, when addresses were delivered by the chairman (W. Newman, Esq.), Rev. J. T. Brown, W. Orton, J. Russell, W. Herbert, A. Hands, J. Wood, and C. Payne. The proceeds of the services amounted to about £60.

REGENT'S PARK CHAPEL.—The twelfth anniversary of the church and congregation was held on May 1. A *soirée* in the school-rooms was followed by a public meeting in the chapel, with Mr. Justice Lush (an "elder" in the church) as chairman. The pastor, the Rev. William Landels, Dr. Brook, F. Tucker, and James Spurgeon addressed the meeting in effective and interesting speeches, referring to the past history and the present prosperous condition of this large and influential church. Mr. Landels, in his retrospect of the twelve years of his ministry, mentioned among other things that more than twelve

hundred members had been received into Church-fellowship since the formation of the church, and that nearly £40,000 had been contributed by this Christian society to the various institutions and societies connected with the chapel.

On Wednesday, April 24, two sermons were preached in the Baptist chapel, Woodford, Northamptonshire, by the Rev. B. Davies, of Greenwich, on the occasion of the anniversary of the pastorate of the Rev. T. J. Bristow. Interesting speeches were delivered after tea by the pastor of the church; E. Morley, student from the Metropolitan Tabernacle College; W. H. King, of Thrapston; and B. Davies.

KIRTON LINDSAY.—On Good Friday, April 19, very interesting services were held here in connection with the church and congregation. A large number sat down to tea, and in the evening a public meeting was held, when interesting addresses were delivered by the pastor and other friends.

CAMBERWELL.—A tea and public meeting was held recently in Cottage-green Chapel, in connection with the anniversary of commencing a fund to raise £800 or upwards, for improving the chapel, and extending, as far as possible, the accommodation required, in consequence of the increase of the congregation and Sunday-school. The Rev. J. Sears, the pastor, presided, and after singing and prayer, the secretary and treasurer, Messrs. Aldridge and Lewis, reported the progress of the first year's efforts, which was very gratifying. The total sum raised had been £385 10s. 3d. The meeting was addressed by Rev. W. Howieson, of Walworth-road, Rev. J. W. Genders, of Wandsworth; J. E. Treasider, Esq., and Mr. Harding, one of the deacons. The treasurer reported at the close of the meeting that the amount raised had been that evening increased to £409 8s. 6d.

PECKHAM.—On Tuesday, May 7, a large number of the members of the Park-road Chapel met at a conversation in the vestries. After tea and coffee had been served, the pastor, Rev. T. J. Cole, called the friends together to listen to a report, of which the following is an abstract:—In 1862 this chapel was erected, and with the vestries, school-rooms, and freehold site, cost the sum of £3100; of this amount

friends, have raised £1950, leaving a debt of £1150 to be provided for. The Rev. T. J. Wignor, T. C. Carter, H. Potter, the pastor, and others having spoken, it was unanimously agreed that an effort should at once be made to raise the required amount, and the friends assembled promised to do their utmost to help in accomplishing so desirable an object.

EYNSFORD, KENT.—Services in connection with the reopening of the chapel were held on Sunday, April 21. Sermons were preached by the pastor, J. M. Camp; and on the following Tuesday, Rev. E. G. Gange, of Portsmouth, preached. The collections amounted to £27 10s. The chapel has been re-peved, and the pulpit superseded by a handsome platform, the gift of S. Cook, Esq.

REDDITCH.—Wednesday, April 24, the new Baptist chapel, erected in Ipsley-street, was opened for public worship. The foundation-stone was laid in October last by James Smith, Esq., Astwood. The building since then has made rapid progress, and the arrangements having been completed, was formally opened on Wednesday last. On the Tuesday evening previous, a devotional meeting was held, conducted by Rev. E. Dyson. On Wednesday morning the following arrangements were carried out:—At eleven o'clock Rev. H. E. Sturmer preached; Revs. T. James, R. Eland, Wesleyan, A. Macdonald, and H. D. Gray, took part in the service. At the close of sermon a paper was read by Mr. E. A. Hodges, secretary, giving some particulars of the progress of the cause, which was inaugurated by a meeting attended by seven persons, held Feb. 16, 1862, the object of such meeting being to "consider the desirability of forming a Baptist cause in the town." The cause since that time has steadily made progress and increased in strength, and that day (Wednesday) showed the results of the combined effort made in the opening this building for public worship. In the afternoon at three o'clock the Rev. C. Vince preached. G. Lord (Redditch); M. Philpin (Alcester); W. Radbourne (Henley), conducted the devotional part of the service. In the evening the Rev. J. Lord preached. The chapel was full to overflowing. Revs. J. Phillips (Astwood); R. Lapworth (Wythall Heath), assisted in the service.

MIDDLETON, LANCASHIRE.—On Monday, April 22, a meeting was held in con-

nection with the Baptist cause. The Rev. Alexander Pitt occupied the chair. From a statement which was made, it appears that a church consisting of twenty-two members was formed in this town, Nov. 16, 1862, by the Rev. James Dunckley, of Heywood. The only place of meeting at that time was a room, kindly lent for the purpose; since then, two rooms have been purchased, at a cost of between £100 and £200; the one on the ground-floor is used for public worship, and the other for a Sunday-school. During the last six months the friends connected with the place have been trying to clear off the debt; and, aided by the earnest efforts of Revs. A. Pitt, James Dunckley, and W. Stokes, they have accomplished the object which was so much desired. The announcement of this by the chairman was received by the meeting with great pleasure, after which addresses were delivered by W. Allison, Esq., of Manchester, and Revs. P. P. Rowe, M.A., of Oldham; James Dunckley, of Heywood; J. L. Whitely, of Salford; D. Chegvidden, of Rochdale; W. Stokes, of Manchester, and other friends.

BAPTISMS.

- Blaenconin*, Pembroke.—April 28, Ten, by O. Griffith.
- Bexley Heath*.—May 12, Eight, by W. Frith.
- Brensford*, Park Chapel.—May 26, Two, by W. A. Blake.
- Burtonell*, Cambridgeshire.—May 16, Thirteen, by D. Morgan.
- Corsham*, Wilts.—May 5, Seven, by Mr. Hurlstone.
- Croxton*, Staffordshire.—May 5, One, by J. Shelley.
- Earls-Barton*, Northants.—April 3, Four; May 1, Five; by C. Noble.
- Fakenham*, Norfolk.—April 28, Two, by Mr. Deavin.
- Fortrose*, N.B.—April 21, One; April 28, Three; by Ferdinand Dunn.
- Freshwater*, Isle of Wight.—May 12, Five, by W. W. Martin.
- Gally*, Pembroke.—May 5, Eight, by O. Griffith.
- Glanrhyd*, Pembroke.—May 5, Three, by J. Edwards.
- Glasgow*, North Frederick Street.—April 28, Two, by T. W. Modhurst.
- Gold Hill*, Bucks.—April 28, Eleven, by Mr. Curtis.
- Greenwich*, Lecture Hall, at Drummond Road Chapel (kindly lent).—May 3, Twenty, by B. Davies.
- Harrow*, Middlesex.—April 28, Four, by H. Hill.
- Kilmarnock*, N. B.—May 5, Two, by E. J. Stobo.
- Lancaster*.—May 5, Two, by B. J. Beecliff.
- Lincoln*, Mint Lane.—April 28, Eight, by W. K. Armstrong.
- Lochee*, N.B.—April 14, Five; May 1, Four; by J. O. Wills.
- London*, Alfred Place, Kent Road.—March 31, Seven, by Mr. Buck.
- , Kingsgate Street, Holborn.—Jan. 30, Eight; Feb. 27, Seven; April 28, Eight; by W. H. Burton.
- , Metropolitan Tabernacle.—May 2, Sixteen; May 16, Sixteen; by C. H. Spurgeon.
- , Peniel Tabernacle, Chalk Farm Road.—April 28, Four; May 4, Four; by G. T. Edgley.
- , Vernon Chapel, King's Cross Road.—May 2, Sixteen, by C. B. Sawday.
- , Walworth Road Chapel.—April 1, Nine, by C. H. Spurgeon.
- Looseley Row*, Bucks.—May 3, Four, by G. Monk.
- Milns Bridge*, Yorks.—May 5, Three, by J. Chadwick.
- Nailsworth*, Gloucestershire.—April 19, Four, by W. Jackson.
- Newport*, Isle of Wight (for the newly-formed church at Cowes).—April 22, Seven, by G. Sparks.
- Red Hill*.—April 28, Nine, by J. Smith.
- Shaldon*, Devon.—May 9, Three, by W. B. Hobling.
- Southampton*, Carlton Chapel.—May 12, Six, by J. Collins.
- Steep Lane*, Halifax.—April 27, Four, by W. Haigh.
- Wallon*, Isle of Wight.—May 5, Seven, by J. Bettesworth.
- Walton*, Suffolk.—May 5, Four, by Geo. Ward.
- Wannarwydd*, Zion Chapel.—May 15, by W. Davis.
- Weston-by-Weedon*.—May 5, Three, by Jas. Lea.
- Winchester*, City Road Chapel.—March 3, Two; April 28, One; May 12, Two; by H. H. Bourn.
- Windsor Tabernacle*, Bucks.—May 1, Four by A. Walker.

RECENT DEATHS.

ALFRED-PLACE CHAPEL, OLD KENT-ROAD.—It is with sincere regret we have to announce the death of the Rev. William Young, who for forty-five years was pastor of the above place. In consequence of failing health, he withdrew from the active duties of the pastorate some months since, when the Rev. H. Buck was chosen co-pastor, but he had only been seriously ill about six weeks. Of a somewhat retiring disposition, he did not mix freely among his ministerial brethren, but by all who knew him he was greatly esteemed. He died on Sunday last, aged seventy-eight, and his death was improved in a sermon by Rev. H. Buck, at Alfred-place chapel, on Sunday evening, May 19.

At Jarrow-on-Tyne, on Lord's-day, March 17, while the Sunday-school in the Baptist chapel was being closed, a message was brought that one of its most devoted teachers, and a member of the church, Mr. John Rigg, had passed away, having just entered his twenty-sixth year. For more than six years he had been expecting death from an attack of lung disease, from which

he never recovered. Previous to that time he had had no concern for his soul, but being earnestly entreated by a dying brother to prepare for eternity, he was led to seek deliverance from the guilt and power of sin. He was one of the first to unite in the formation of the Baptist church in Jarrow, and, when able, was most anxious to promote the cause of Christ. During his last illness he manifested a cheerful and contented spirit. His testimony to, and confidence in, the love of Christ, was earnest, simple, and most decided in looking forward to heaven. His one thought and expectation was the presence of the Lord Jesus.

April 14, at Cradley Heath, Mrs. Norton, in her thirtieth year. Our departed sister was converted to God, and baptized in 1861. During her long illness she showed much patience and resignation; and, when dying, was calm, peaceful, and happy in the prospect of being so soon with her Lord. On Lord's-day evening, May 5, her death was improved from the words, "All is well," by F. W. C. Bruce, pastor of the church, of which she was a much-respected member.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from April 19th to May 19th, 1867.

£ s. d.		£ s. d.		£ s. d.	
Messrs. Passmore and Alabaster	20 0 0	Mr. W. Olney, Janr.	2 0 0	Mr. P. S. Ross, Canada	0 4 0
A. V. L.	5 18 0	Mr. Parton	2 0 0	A Countryman, Hitchin	2 0 0
Mr. Westrop	2 0 0	E. S., Hadley Green.	0 5 0	A Friend at Warboys	2 0 0
Mr. Gwillim	0 5 0	Maria Bolton	0 3 0	Mr. J. Bues	0 19 6
Cross	0 11 0	May	0 10 0	Mr. E. Leach	1 1 0
Mr. W. P. Balfour	2 2 0	Mr. H. B. Frearson.	5 0 0	Mr. Summerfield	1 0 0
Mr. F. Petford	1 1 0	Mr. Russell	1 0 0	A Friend, Eythorne.	0 10 0
Mrs. Edwards	1 0 0	A Thankoffering	0 5 0	Mr. M. Tritton	3 10 0
Miss Parker	1 0 0	Mr. Dransfield	2 2 0	J. B.	0 15 0
J. A.	0 10 0	Mrs. Ward	0 10 0	Weekly Offerings at Agricultural Hall and Tabernacle, April 21	84 8 11
Mr. Pope	2 2 0	Mr. Harvey	0 2 0	Weekly Offerings at Tabernacle, April 23	25 4 7
Mr. Stringer	1 1 0	Mr. J. Passmore	0 9 0	" " May 5	34 10 0
Alfred B.	0 5 0	Mr. Culverhouse.....	0 1 6	" " " 12	18 8 7
Mr. W. McArthur... ..	5 5 0	O. H.	0 5 0	" " " 19	23 6 6
T. H. N.	5 0 0	Mr. Whittaker	5 5 0		
A Friend	0 2 6	Mrs. Whittaker	1 1 0		
Labour in hope	0 5 0	Mr. E. Ryder	1 0 0		
Mr. R. Law	0 3 0	A Young Man	1 0 0		
A Member of Baptist Church, Belfast	0 3 0	S. S.	30 0 0		
Mr. W. Olney	10 0 0	Mr. W. Justice	0 1 6		
		Mr. E. Murrell	1 1 0		
		A Friend, Scotland... ..	20 0 0		
					£330 10 0

Errata in last Month's List:—6th line, Mr. Verroll should be Mr. C. Neville; 13th line, Mr. Hallier should be Mr. B. Miller.

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

THE TRUE AIM OF PREACHING.*

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

"Do it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins."—Acts xiii. 38.

PAUL'S mode of preaching, as illustrated by this chapter, was first of all to appeal to the understanding with a clear exposition of doctrinal truth, and then to impress that truth upon the emotions of his hearers with earnest and forcible exhortations. This is an excellent model for revivalists. They must not give exhortation without doctrine, for if so, they will be like men who are content with burning powder in their guns, but have omitted the shot. It is the doctrine we preach, the truth we deliver, which God will make a power to bless men. However earnest and zealous we may be in speaking, if we have not something weighty and solid to say, we shall appear to be earnest about nothing, and shall not be at all likely to create a lasting impression. Paul, if you notice, through this chapter, first of all gives the history of redemption, tells the story of the cross, insists upon the resurrection of the Saviour, and then he comes to close and personal dealings with the souls of men, and bids them not neglect this great salvation.

At the same time it was not all doctrine and no exhortation, but, or ever Paul wound up his discourse and left the synagogue, he made a strenuous, pointed, personal appeal to those who had listened to him. Let such of our brethren as are passionately fond of mere doctrine, but having little of the marrow of divine mercy or the milk of human kindness in their souls, do not care to have the Word pressed upon the consciences of men, stand rebuked by the example of the Apostle Paul. He knew well that even truth itself must be powerless unless applied. Like the wheat in the basket, it can produce no harvest till it be sown broadcast in the furrows. We cannot expect that men will come and make an application of the truth to themselves. We must, having our hearts glowing, and our souls on fire with love to them, seek to bring the truth to bear upon them, to impress it upon their hearts and consciences, as in the sight of God and in the stead of Christ.

The subject to which Paul drew attention, the target at which he was shooting all his arrows, was *forgiveness of sins through the man Christ Jesus*. That is my subject to-night, and when I have spoken upon it briefly, I shall then have a few words to say about *his audience*, and *what became of them*.

I. PAUL'S SUBJECT was superlative—the subject of subjects—the great master-doctrine of the Christian ministry—"Be it known unto you, therefore, men and brethren, that through this man is preached unto you forgiveness of sins." The "forgiveness of sins" is a topic which will be more or less interesting to every hearer here, in proportion as he feels that he has committed sins, the guilt of which appals his conscience. To those good people among you who fold your arms and say, "I have done no wrong either to God or man," I have nothing to say. You need no physician, for you are not sick. You, evidently, would not be thankful for the heavenly eye-salve, for you are not blind. The wealth that Christ can bring you, will not induce you to bow the knee to Him, for already you think yourselves to be rich and increased in goods. But I shall be quite sure of the ear of the man whose sins have been a burden to him. If there be one here who wants to be reconciled to God, who says with the prodigal, "I will arise and go unto my Father," I shall not need to study how to fit my words;

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No. 104, NEW SERIES.

let them come out as they may, the theme itself will be sure to enlist the attention of such an one, who says—

“How can I get my sins forgiven?
How can I find my way to heaven?”

While we attempt to tell him that, we shall ensure his attention.

This is our aim; and this will we do if God permit. The Christian minister tells men the ground of pardon; the exclusive method (for there is a monopoly in this matter), the exclusive method by which God will pardon sin. “*Through this man,*” says the text; that is to say, God will pardon, but He will only pardon in one way—through his Son Jesus Christ. The Lord Jesus has a monopoly of mercy. If you will depend upon the uncovenanted mercy of God, the mercy of God apart from Christ, you shall find that you have depended upon a reed, and built your house upon the sand. Into the one silver pipe of the atoning sacrifice God has made to flow the full current of pardoning grace. If you will not go to that, you may be tempted by the *mirage*, you may think that you can drink to the full, but you shall die disappointed. You must die, unless you come for salvation to Christ. What does He say Himself? “I am the door, by Me if any man enter in, he shall go in and out and find pasture.” “He that believeth on the Son of God is not condemned, but he that believeth not”—may he go right too? No, he “is condemned already, because he believeth not.” “He that believeth and is baptized, shall be saved.” These are Christ’s own words, not mine. He that believeth shall be saved, “but he that believeth not shall be”—what? Pardoned for his unbelief? No; “*shall be damned!*” There is no other alternative. The expression might seem harsh if I were the inventor of it, but as it came from the lips of the man Christ, who was the gentlest, meekest, and most tender of men, God forbid that I should affect a charity of which the Lord himself made no profession. “He that believeth not shall be damned.” God presents mercy to the sons of men, but He has chosen to present it in one channel—through that Man who died for sinners, the just for the unjust, that He might bring them to God.

Wherefore is it that forgiveness comes to us alone through Jesus Christ? The whole economy of redemption supplies us with an answer. The man Christ Jesus is a divine Person. He is the Son of God. You will never doubt that reconciliation is an effect of infinite wisdom, if you once clearly understand the condition that made it requisite. Though his people were objects of God’s everlasting love, their sins had kindled his fierce anger, as it were an unquenchable fire. Inasmuch as God is just, He must from the necessity of his nature punish sin. Yet He willed to have mercy upon the fallen sons of men. Therefore it was that Christ came into this world. Being God, He was made man for our sakes. He suffered from the wrath of God that which we, the offending sinners, ought to have suffered. God exacted from the man Christ Jesus that which He must otherwise have exacted from us. Upon his dear devoted head was laid the curse; upon his bare back fell the scourge that must have tortured our souls throughout eternity. Those hands of his, when nailed to the tree, smarted with our smart. That heart bled with our bleeding. “The chastisement of our peace was upon Him, and with his stripes we are healed; surely He hath borne our griefs and carried our sorrows.” Substitution, then, is the cause of it all. God will forgive sin, because the sin which He forgives has been already atoned for by the sufferings of his dear Son. You know, many of you, the story in old Roman history, of the young man who had violated discipline, and was condemned to die. But his elder brother, a grand old soldier, who had often been to the front in the battles of the Republic, came and exposed his breast and showed his many scars, and

exhibited his body covered with the orders and insignias, and honours of his country, and he said, "I cannot ask life for my brother on account of anything that he has ever done for the Republic; he deserves to die, I know, but I set my scars and my wounds before you as the price of his life, and I ask you whether you will not spare him for his brother's sake;" and with acclamation it was carried that for his brother's sake he should live. Sinner, this is what Christ does for you. He points to his scars, He pleads before the throne of God. "I have suffered the vengeance due to sin; I have honoured thy righteous law; for my sake have mercy upon that unworthy brother of mine!" In this way, in no other way, is forgiveness of sins preached to you through this man Christ Jesus.

It is our business also to preach to you the instrument through which you may obtain this pardon. We read the question in your anxious eyes—"Now I can understand that Christ, having stood a substitute, has received from God power to pardon human souls, but how can I obtain the benefit; how can I draw near to Him?" Didst thou ever read that Moses described the righteousness of faith, and Paul endorsed his description. Say not in thine heart, who shall ascend into heaven, or who shall descend into the deep. Thou hast no call to climb so high or dive so low. "The word is nigh thee, in thy mouth and in thy heart. That is the word of faith which we preach." Thou hast no need to go home to get at Christ. Thou hast no need even to come here to find Him. He is accessible at all hours, and in all places—the ever-present Son of God. "But wherewithal shall I come to Him?" says one. Oh! thou needest not torture thy body; thou needest not afflict thy soul; thou needest not bring thy gold and silver; thou needest not bring even thy tears. All that thou hast to do is to come to Him as thou art, and trust in Him. Oh! if thou wilt believe that He is the Son of God, and is able to save to the uttermost, and if thou wilt cast thyself upon Him with thy whole weight—falling upon Him, leaning upon Him, resting upon Him with that whole recumbency which needs and lacks no other support, thou shalt be saved. Now cling to the cross, thou shipwrecked sinner, and thou shalt never go down while clinging to that. Here is the life-belt, and if thou art enabled by the Holy Ghost to put thy sole and simple reliance upon Christ, earth's pillars may totter, and the lamps of heaven be extinguished, but thou shalt never perish, neither shall any pluck thee out of Christ's hand. Trust Jesus; that is the way of salvation. "What!" says one, "if I trust Christ to-night, shall I have my sins forgiven?" Ay, forgiven to-night. "What! if I just rest in Christ, and look to Him?" Even so. "Thy faith hath saved thee; go in peace."

"There is life for a look at the crucified One,
There is life at this moment for thee;
Then look; sinner, look unto Him and be saved,
To Him who was nailed to the tree!"

You will be saved, not by repentings and tears; not by wailings and workings; not by doings and prayings; but coming, believing, simply depending upon what Jesus Christ has done. When thy soul saith by faith what Christ said in fact—"It is finished," thou art saved, and thou mayest go thy way rejoicing.

We have thus preached God's way of pardon, and man's way of getting at God's pardon; but we are also enjoined to preach about the character of this forgiveness of sin. Never had messengers such happy tidings to deliver. When God pardons a man's sins, He pardons them all. He makes a clean sweep of the whole. God never pardons half a man's sins, and leaves the rest in his book. He has pardon for all sin at once. I believe that virtually, before God, all the sins of the believer were so laid to the account of Christ, that no sins ever can be

laid to the believer's door. The apostle does not say "Who *does* lay anything to the charge of God's elect?" but "Who *shall*?" as though nobody ever could. I am inclined to think that Kent's words are literally true—

"Here's pardon for transgressions past;
It matters not how black their caste;
And oh! my soul, with wonder view,
For sins to come there's pardon too!"

It is a full pardon. God takes his pen, and writes a receipt. Though the debt may be a hundred talents, He can write it off; or be it ten thousand, the same hand can receipt it. Luther tells us of the devil appearing to him in a dream, and bringing before him the long rolls of his sins, and when he brought them, Luther said—"Now write at the bottom, 'the blood of Jesus Christ, God's Son, cleanseth us from all sin'"—oh! that blessed word "all"—"from all sin"—great sins and little sins; sins of our youth, and sins of our grey hairs; sins by night, and sins by day; sins of action, and sins of thought—all gone! Blessed Saviour! Precious blood! Omnipotent Redeemer! Mighty Red Sea that thus drowns every Egyptian! It is a full pardon and it is a *free* pardon likewise. God never pardons any sinner from any other motive than his own pure grace. It is all gratis. It cost the Saviour much; but it costs us nothing. It is a pardon freely given by a God of grace, because He delighteth in mercy. There is too this further blessing about it, that while it is full and free, it is also *irreversible*. Whom God pardons, He never condemns. Let Him once say, "*Absolve te*"—"I absolve thee," and none can lay anything to our charge. We have heard of men who have been pardoned for one offence, but who have committed another, and have therefore had to die; but when the Lord pardons us, He prevents our going away to our old, old corruption. He puts his Spirit in us, and makes new men of us, so that we find we cannot do what we used to do. That mighty grace of God is without repentance. God never repents of having bestowed his grace. Do not believe those who tell you that He loves you to-day, and hates you to-morrow. Oh, beloved! once in Christ, the devil cannot get you out of Him. Get into the sacred clefts, sinner, of that Rock of Ages which was cleft for you, and out of it the fiends of hell can never drag you. You are safe when once you get into that harbour. Get Christ, and you have got heaven. All things are yours when Christ is yours. Full pardon, free pardon, and everlasting pardon, and let me tell you, *present* pardon. It is a notion still current that you cannot know you are forgiven till you come to die. Oh, beloved! when people talk thus, it shows what they know, or rather, what they do not know about it. There be some here who can bear witness; nay, there be millions of God's people who, if they could speak from heaven, would tell you that they knew their pardon long years before they entered into rest. If you had ever been shut up in prison, as some of us were—five long years it was with me a bitter agony of soul, when nothing but hell stared me in the face, when neither night nor day had I peace—oh, what joy when I heard that precious truth, "Look unto Me and be ye saved all ye ends of the earth!" I felt the pardon really fall on me! I was as conscious of pardon as this hand is conscious of being clean after I have washed it, and as conscious of being accepted in Christ at that moment as I am now sure that I am able to stand here and say as much with my mouth. A man may have this infallible witness of the Holy Ghost. I know that to some stolid minds it will always seem fanaticism, but what do I care whether it seems fanaticism to them or not, as long as it is real to my heart. We count ourselves as honest as others, and have as much right to be believed; whether they credit our sanity and our sincerity or not does not affect us a straw, so long as we know that we have received the grace. If you reckoned a clear profit of ten thousand pounds upon

some speculation, and somebody said to you, "It is all foolery!" the proof would be unanswerable if you had received the amount and had the bank notes in your house; then you would say, "Ah! you may think as you like about it, but I have got the cash." So the Christian can say. Being justified by faith we have peace with God—"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." When some tell him that he is not forgiven, he says, "Oh! you may say what you like about it; but I have got the witness within that I am born of God. I am not what you are used to be; if I were to meet myself in the street I should hardly know myself; I mean my spiritual self—my inner self, for I am so changed, so renewed, so turned upside down, that I am not what I was; I am a new man in Christ Jesus." The man who can say this can bear to be laughed at. He knows what he is about, and at the coolest and most sober moment of his life, even when lying on his bed sick and ready to die, he can look right into eternity, soberly judge of Christ, and find Him to be worthy of his confidence, and, thinking of the blood-washing, find it to be a real fact. There are a thousand things in this world that look well enough till you come to look upon them in the prospect of the grave; but this is a thing that looks better the nearer we get to eternity, and the more solemnly and deliberately we take our account of it in the sight of God. Oh, yes! there is a present pardon; but what I want to say most emphatically is, that there is a present pardon for you. "Who is that?" say you. Oh! I am not going to pick and choose from the midst of you. Whosoever among you will come and trust Christ, there is present pardon for you. What! that grey-headed man there, seventy years old in sin? Yes, blessed be the name of the Lord! If he this night should rest in Christ, there is instantaneous pardon for him! And is there a harlot here? Is there a drunkard here? Is there one here who has cursed God? Is there one here who has been dishonest? Is there one here over whom all these sins have rolled? Why, if thou believest, thy sins, which are many, are all forgiven thee. And though there should be brought before us one so guilty that we might well start away from approaching, yet if he can but trust Christ, Christ will not start away from him, but will receive him. Oh! was not that a wonderful moment when the Saviour wrote on the ground, as the woman taken in adultery stood before Him, when all her accusers, being convicted by their own consciences, went out, leaving the sinner and the Saviour alone together, and when Jesus Christ, who hated all kinds of sin, but who loved all kinds of sinners, lifted Himself up and said, "Neither do I condemn thee; go and sin no more!" Ah! poor sinner, Jesus Christ does not condemn you. If you condemn yourselves, He never will condemn you. He will only condemn your sin, for that is what He hates; but He does not hate you. If you and your sins part, Christ and you shall never part. If you will but trust Him now, you shall find Him able to save you even to the very uttermost from all these sins of yours, which have become your plague and your burden. God help you, then, at once to trust Him, and to find this present pardon—this pardon which will last you for ever, and which you may have now.

Now, as I said before, all this will be good news only to those who want pardon, and not for those who do not require it. I have nothing to say to those who do not want it. Why should I? "The whole have no need of a physician, but those that are sick." God will have something to say to you, one of these days. I recollect, and I hope you have not forgotten, the story of the rich man. It is more than allegory, it is fact. You know all, while he was in this world he had fared sumptuously every day. He was covered with purple and fine linen, or at least he thought so. As for God's child, Lazarus, he thought he was a poor miserable beggar, only fit to be with the dogs, and he despised him. He looked at him, and said, "Oh! I am a gentleman; I am dressed in purple and fine

linen; I am none of your beggarly saints lying on the dunghill, though they call themselves saints, and all that; I am rich." Now, it so happened that he did not see himself; he had got scales over his eyes. But he found it out one day. You remember Christ's words, "In hell he lifted up his eyes!" Ah! and he saw then what he had never seen before. All that he had ever seen before that had been a glamour over his eyes; he had been dazed and benighted. He had been the beggar all the while, if he had but known it, while Lazarus, who had worn the beggar's garb, is waited on like a prince, and carried by angels into Abraham's bosom. So, the poor beggar, covered with wounds and sores, who thinks he is only fit for the dunghill, he is the man Christ will have; he is the man Christ will take up to heaven at last. As for your self-righteous men, who think themselves so good and excellent, they will be like the tinsel and the gilt, and will all be burned up in the fire; the varnish and paint will all come off; God will knock the masks off their faces, and let the leprosy that was on their brow be seen by all men. But, sinner, you who are such, and who know it—unto you is preached this night forgiveness of sins, through the man Christ Jesus.

II. We shall now proceed to remind you of THE CONGREGATION TO WHICH PAUL ADDRESSED HIMSELF, AND WHAT BECAME OF THEM.

The text says, "Unto you is preached forgiveness of sin." Never mind the Jews and Gentiles Paul preached to; the verse is quite as applicable here as it was there. "Unto you is preached the forgiveness of sins." My dear friend, it is no small privilege to be where the message of the forgiveness of sins can yet be heard. Unto you is preached the forgiveness of sins, but not to the tens of thousands who have gone the way of all flesh, unpardoned and unsaved. How is it that you are spared? Your brother is dead; your children have, some of them, died; but you are spared. You have been at sea. You have been in peril. You have had the fever. You have been near death; and yet here you are kept alive, with death so near. Now, for this question—Is not this a privilege, that unto you is preached the forgiveness of sins? What would they give to hear it once more? What would they give to have another opportunity? But it has been said of them—

"Too late, too late! ye cannot enter now."

"Unto you is preached the forgiveness of sins." I said that this was a privilege; but it is a privilege which some of you have despised. Those who heard Paul, had never heard it before. Many of you have heard it from your youth up. Alas! I cannot help saying of some of you—that I am ready to despair of your conversion. You do not improve. All the exhortations in the world are to you as if they were spoken to an iron column or to a brazen wall! Why will ye die? What shall be done unto you? What shall be said to you? Unto you is preached the forgiveness of sins. When you die, careless, Christless, unsaved—when we throw that handful of dirt upon your coffin-lid, we shall have to think, "Ah! that man is lost, and yet unto him was preached the forgiveness of sins!"

Well, but it is still preached unto you. Notwithstanding that you have neglected the privilege, it is still preached unto you. Feign would I point with my finger to some of you, and say, "Well, now, we really do mean you personally. You people under the gallery whom I cannot see, and you up-stairs here—every one of you—unto you is preached the forgiveness of sins. God has not sent us to-night to preach to your neighbours, but to you—you, Mary, Thomas, George, John, Sarah—you, you personally—unto you is preached the forgiveness of sins, and it is with you now, to-night, to consider what reception shall be given to the message of mercy. Shall a hard heart be the only answer? Oh, may the Spirit of God come upon you, and give instead thereof a quickened

conscience and a tender heart, that you may be led to say, "God be merciful to me, a sinner!"

And WHAT BECAME OF THEM?—do you ask, "to whom the Word was preached with such thrilling earnestness."

Some of them raved at a very great rate. If you read through the chapter you will find that they were filled with envy, and they spoke against those things that were declared to them by Paul, contradicting and blaspheming, and so on, until Paul shook off the dust of his feet against them, and went his way.

But there was another class. The 48th verse says, that "When the Gentiles heard, they were glad, and they glorified the word of the Lord, and as many as were ordained unto eternal life believed." Ah, that is the comfort! Yes, there be some, whenever the gospel is preached, who do not like it. A person was once very angry with me, because, in preaching on the natural depravity of man, I had charged man with being depraved, and I had said that man was proud. This man would not confess it, and there he was proving the truth of the assertion as regarded himself all the while that he was proud, because he could not bear to hear the truth told him about it. If he had said he was proud, I should have thought I had made a mistake; but when he bridled up, and got into an angry temper, I knew that God had sent me to tell him the truth. Outspoken truth makes half the world angry. The light distracts their eyes. When the Jews kicked against Paul's preaching, did Paul feel disappointed? Oh, no! or if he did feel depressed for a moment, there was a strong cordial at hand—that very cordial by reason of which Jesus rejoiced in spirit as He saw the good-will of the Father, in revealing unto babes those things that are hid from the wise and prudent. Here was his comfort—there were some upon whom there had been a blessed work; there were some whose names were written in the book of God; some concerning whom there had been covenant transactions; some whom God had chosen from before the foundation of the world; some whom Christ had bought with blood, and whom the Spirit, therefore, came to claim as God's own property, because Christ had bought them upon the bloody tree, and those "some" believed. Naturally they were like others, but grace made the distinction, and faith was the sign and evidence of that distinction. Now, you need not ask to-night whether you are God's elect. I ask another question—Do you believe in the Lord Jesus Christ? If you do, you are his elect: if you do not, the question is not to be decided yet by us. If you are God's chosen ones, you will know it by your trusting in Jesus. Simple as that trust is, it is the infallible proof of election. God never sets the brand of faith upon a soul whom Christ has not bought with his blood, and if thou believest, all eternity is thine; thy name is in God's book; thou art a favoured one of heaven; the divine decrees all point to thee; go thy way and rejoice.

But if thou believest not, thou art in the gall of bitterness and the bonds of iniquity. May eternal mercy bring thee out of that state, yea, bring thee out of it to-night. Oh that I had time and power to plead with some here who know that Christ died, who know that He can save, who know the gospel, but who still do not trust in that gospel for their salvation! Oh, may you be led to do it, and to do it now, before this day is over! We want a blessing among you at the commencement of our prayers for the conversion of many more beside you. If we had these souls given to us, what a token would it be, and what a comfort! May the Lord bring you in, and bring you in to-night! Oh, trust Him, soul—trust Him! May God help you to trust Him, and his shall be the praise, world without end!

Essays and Papers on Religious Subjects.

THE CLAIMS OF THE WORLD UPON THE CHURCH OF CHRIST.

BY THE REV. J. TEALL.

[The following paper was read by Mr. Teall to the people of his charge at Woolwich, having been written at their request, and in accordance with a desire expressed at the meeting, it appears in the BAPTIST MESSENGER.]

SOCIALITY, by which I mean inclination for company and converse, seems to be not only an essential part of the mental constitution of man, but, more than that, it has so interwoven itself into our very feelings and principles, that every one of us seeks, more or less, the fellowship and society of his fellow-man. From the hour in which the Supreme Author of all our mercies pronounced the emphatic words, "It is not good that the man should be alone; I will make an help meet for him;" from that hour to the present time, a system of mutual dependence and fraternal co-operation has come down with the several generations of men; while the highest possible authority assures us, that "The profit of the earth is for us all, and the king himself is served by the labour of the field."

Very blessed indeed have been the results which the recognition and culture of this principle of friendly co-operation has brought about. That which no one man could have accomplished single-handed and alone, has been easily conducted to a successful issue by the union of spirits of kindred sympathies, and the cultivation of powers of a similar order. Truly mighty and wonderful is the change that has passed over all matters since poor James Watt, in the midst of surrounding poverty, sat, in thoughtful mood, watching the steam as it issued from the spout of his tea-kettle, and conceived the noble idea, that in the fugitive and ascending vapour was contained a secret power that might be turned to the most

practical and beneficial purposes. It was not, however, the happiness of Watt to witness the grand results of his right noble conception. Rather George Stephenson, a poor pit-engine boy, at work at twopence a day, caught the grand idea, while his distinguished son Robert, honoured alike by the Queen and her people, reaped ample laurels in the same field of science. It was he who gave to us our system of railway communication, by means of which distance is all but annihilated, and Her Majesty's mails can be conveyed from London to Ireland twice every day, and are delivered in Dublin, morning and evening, with marvellous precision. Look at young Newton, as he saunters through the orchard hard by his dwelling, watching the apple as it falls from the tree, and from which circumstance, trivial and unmeaning, as one might imagine, his fertile brain makes the grand discovery of the laws of gravitation.

Step by step, through the co-operation of mind with mind, has this sublime idea been followed up, until now, such attainments in astronomical knowledge have been reached, and such triumphs therein achieved, as almost to lead one to believe that the sun himself must not suffer eclipse till he receives orders from our neighbours at Greenwich to hide his head, and again may he peep forth at the bidding of the astronomer royal, and he only.

Grand, indeed, was the idea of telegraphy, and noble the conception of making the electric spark do our bidding; but this idea conceived, it was co-operation of mind with mind that turned the idea into practical utility. Yes! The honourable member for this borough, Sir Charles Bright, together with Glass, Canning, Anderson, with others, and, though last, by no means least, in this scientific conclave, our own honoured and generous friend and neighbour, Captain Henry Augustus

Moriarty, C.B., had to combine their energy and their talent before ourselves and our transatlantic cousins could be brought within speaking distance of each other, and burly "John Bull" and "Brother Jonathan" could indulge in friendly chit-chat, and pleasant and useful converse. And thus we might proceed, noticing what has been done by this principle of sociality. Of mind blended with mind, and of co-operation for the development of great theories, and the carrying out of gigantic purposes. This principle has given us—hospitals for our diseased and suffering; asylums for our mentally afflicted and imbecile, and other united combinations, by many of which misery has been mitigated and woes relieved. In the face of facts like these we ask, what may not be accomplished while the banner of peace floats over our palaces, and a laudable emulation of spirit excites each to use his talent and influence for the benefit and advantage of the whole?

Ladies and Gentlemen, believe me when I say, Christianity, our holy religion, aims not at the extinction of this principle, but rather it insists upon its cultivation. The reception of the Saviour into the heart is not to lead the pious and lovely maiden to the seclusion of the nunnery; nor the youth of aspiring mind, of large heart, and of powerful intellect, to the monastic cell. No. But let the Jesus who has redeemed us take his rightful position in our bosoms. Let Him resume there the seat from which by sin He has been expelled, and then his very first requirement is, "Occupy till I come." The world has claims upon the Church; claims which that Church can never safely forego, and claims that must be honoured if the Master's commendation be coveted, or we would like to hear Him say, "Well done, thou good and faithful servant." Let it never be forgotten that "The earth hath He given to the children of men." Not only the soil of which that earth is composed, but, more—all that appertains to its physical, mental, and spiritual culture,

is given to the children of men. Now, true as this is, yet each succeeding race has but a life-interest therein. It must be again surrendered to a new class of rightful owners. Each generation of men, whilst under obligation to those who are gone, becomes a debtor to the one which succeeds it, having been put in trust for its advantage. What rate of accumulative interest this property should bear is a question not easily answered, but all honest men will feel that, at least, the entailment should be transmitted fair and unencumbered to its new possessors. The soil unimpaired, and all the various means and mechanism of life undeteriorated. The rights and liberties which we inherit, or which we have won, belong not to us only, but to our successors, and may not be, nay, *must* not be, by us bartered or forestalled. Brethren, all this implies "The claims of the World upon the Church," and must tend to elucidate the fact, that no Christian man can "live to himself."

"The claims of the World upon the Church." What is the Church? "*The Church of Christ, what is it?*" This is a query that has been long and frequently laid before us. A query to which various answers have been given, but, we regret to add, a query which, even now, is but very imperfectly understood. With grief, too, we say, there are parties to be met with who imagine that instruction upon this matter should form no part of our pulpit exercises, but that Christ's ambassadors ought to be ever silent upon a controverted question such as this. We rejoice, however, to add, that, in the rooms of Queen-street chapel, the writer of this paper has no need whatever to enter his most decided and very earnest protest against all opinions of this description, or to say that, while fully believing that such brethren are right in their hearts, they are terribly wrong in their heads. We deem it to be of essential importance that all church-members should understand, and that well too, what the Church of Christ is and especially in these times of inquiry

and excitement upon this very matter, should all persons *joining* in our fellowship be well instructed upon a subject that meets them at the very vestibule, the porch of God's house.

"The Church of Christ, what is it?"

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 in debate. You, dear brethren, surely need not 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-house, 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 we have arrived at the true solution of this difficulty, the only proper settlement of this question. Yes, brethren, that precious old volume, so precious to us all; that book from which we draw not only our consolation but 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 wise above what 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, or how magnificent soever its furniture. It is indeed 'a temple,' not composed of material elements, but of 'lively stones, builded together for a 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, whether virtuous as our beloved Victoria, or vicious as Henry VIII., 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 warrant in the New Testament."*

Probably we may be told, This is 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, and that from the pen of a brother whom we all "esteem very highly in love for his works' sake," and to mention whose name in this room is only to extol the grace of God in him. The Hon. and

* Edwards.

Rev. Baptist W. 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 writes Mr. Noel. And now, brethren, I speak on my own behalf as well as on yours, and I say we all of us right gladly accept this 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."

This, then, is the Church of Christ, and upon this Church the world has claims. The world and the Church make up the entire family of man. What says Jesus? "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Yes, two roads enclose every traveller. Each either treads "the broad way that leadeth to destruction," or "the strait

and narrow path," which conducts to our "Father's house of many mansions." Let none mistake us here. We do not affirm that all the

"Pilgrims to Zion's city bound"

are visibly, and openly, and avowedly identified with our churches. No, God forbid that we should make any such assertion. We have blessed proofs around us to the contrary, and may our God increase them a hundredfold. We know well that many who enter in at the "wicket-gate" drop their burden at the cross, and see the things that are profitable in the "house of the interpreter," yet pass by the "house beautiful," and remain among the "hidden ones." We could wish it were otherwise, and, like Bunyan, we should be glad if they would "call," for certainly we imagine that if these brethren beloved would listen to our voice, we could teach them even "a more excellent way." With such parties, however, this paper is not supposed to have aught to do. The world does not recognize its "claims" upon them, because the world, as Christians, knows them not. We now speak to all those who have "witnessed a good confession before many witnesses." To those who "have eaten and drank" in our fellowship, and who would be offended beyond measure were they told to-morrow that they were *not* members of Christian churches, to such we say, Brethren, the world has claims upon you, and, we beseech you, ponder seriously what these claims are.

And, FIRST OF ALL, let me say to all church-members present, Brethren, *the world has a claim upon your EXAMPLE*—your constant, uniform, universal example. Your example, not so far as your honesty, sobriety, and general deportment are concerned, but more than that—your example as to the every day embodiment of what your membership with the Church involves. Yes, they expect to see in you the living out of those principles by which you profess to be influenced—that what you say to them in so many words you exhibit in

a constant train of action, such as the words imply and suppose. Now, we think that this fact includes a great deal more than we are always ready to remember and manifest. This example will take in *our attendance upon all the means of grace* quite as fully as it will our study to avoid open sin. As God's people, professing to love Him, of course the men of the world suppose that we love his house, that we honour his day, and that we gladly avail ourselves of communion, first with our covenant-Jehovah Himself, and then with those who are professedly and avowedly his people. Now we fear that this expectation on the part of "our observers" is not so fully honoured on the part of the Church as it should be. We have sad evidence that to many of those who say they are with us the Sabbath is not so much "a delight," nor "the holy of the Lord so honourable" as it should be. We are aware that, in many instances, there are family claims, infirm health, old age, and other hindrances to a constant and uniform attendance upon our solemn assemblies. But, beloved, after all the allowances that even the utmost Christian charity can make in this matter, we ask, are the claims of the world upon the Church recognized as they should be? Are there not many names in our church-books which, if the owners thereof should ask the worldly neighbour, living hard by, to attend upon the sanctuary of our God, might not receive as an answer the retort, "Physician, heal thyself." It is not within the province of this paper to speak of the *blessed advantages*, both personal and relative, which the recognition of this claim would and must confer upon those who honour such expectation. Were it so, we could speak upon the wondrous effect that such an attendance would have upon the ministry of the Word, upon the hearts of those who really "love the habitation of God's house;" and especially upon the fact that "those that be *planted* in the house of the Lord shall flourish in the courts of our God."

Still, while we have only to say, the world claims this at our hands, let me add, no one could possibly attend such a prayer-meeting as that which was held in this room last evening without feeling that those absent therefrom were terrible losers by such non-attendance. To all church-members present we say, Brethren, let us honour this claim of the world in the words of invitation which the Holy Ghost teacheth—"Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Let all church-members do this, and then one claim made upon us—the claim of our example, alike in precept and practice—will be honoured.

To church-members we say, secondly, *The world claims YOUR TALENT AND ABILITY.* Sometimes our neighbours read the Bible; at any rate, *some* of them do. There they meet with passages like these—"Ye are the salt of the earth. . . . Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "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." In the face of declarations like these, then, they expect to see you "salt," thus preserving; "light," thus illuminating; and influence, thus blessing. And oh, what a diversity of talent our God has entrusted to his Church! The eloquent orator, to attract and charm his hundreds or thousands, and the humble stammerer, who can only tell his neighbour that "God is love;" "the wise master-builder," to beautify and ornament the edifice, and the humble mortar-boy, or the hewer of

wood and the drawer of water—all equally necessary, and all equally worthy of honour.

Oh, beloved, suffer a pastoral question here! Is this claim on the part of the world honoured by us as it should be? *Is it? IS IT?* How many a thousand pound's worth of talent, better than all the gold and silver in the world, is lying dormant and idle in the Church of Christ. We know it is. Yes. And we know something else. We are sure that the men of the world expect and claim this ability. We know they do. Listen. I read once this fact:—In a narrow passage, in one of our great cities, two men once lived as next door neighbours; the one was an avowed infidel, and the other a professing Christian. One day the former addressed the latter in these words:—"You, sir, are the veriest hypocrite I ever met with in all my life." The professor looked aghast. "What!" said he. "I repeat it," was the reply. "You, sir, are the veriest hypocrite I have ever met with." "What do you mean?" said he. "I mean this," answered the sceptic; "you say you are a Christian man, and you are going to heaven. I have been reading the Bible just to see what sort of a place heaven is, and if I could only believe that that book was true, not only would I give all diligence to attain to a place so glorious myself, but beside that, I would run about and ask every body I saw to go with me. Now, sir, I have lived seven years next door to you, and you have never mentioned it. You do not believe it; and now, sir, I am going to leave this house, but I could not go till I had told you of your hypocrisy." So far I gather from reading; now let me mention a name in this room to-night which will moisten with a tear many an eye. Our *always* beloved, and once pleasant, and happy, and pious, but now afflicted and imbecile brother, James Pearce. Fancy that excellent, and till lately laborious man, as one day sitting in a committee in the vestry of the Scotch church, he addressed the writer of this paper in these words:—"My dear sir, believe

me, every time you preach the gospel in your pulpit there are living, almost within sound of your voice, *seven thousand* people who never cross the threshold of the house of God." Ah! as a devoted, alas! alas! *too* devoted a City Missionary, our brother knew what he said, but truly awful was the fact asserted.

Brethren, the world claims our talent and ability. The Master asks it, too. "Son, go work to-day in my vineyard." Pious emotion ought to excite it. The very first question of the heart-stricken Saul was, "Lord, what wilt Thou have me to do?" We never can transfer to societies that which belongs to ourselves. I told you a week ago, over an open baptistery I told you, that the Master will not say at last, "Well done, good and faithful society." No, this will be it. "Well done, good and faithful servant." Yes, and from his throne in the heavens He now addresses to each of us his solemn behest, "Be thou faithful unto death, and I will give thee a crown of life."

To all church-members present let me say, once more and lastly, *the world claims YOUR SYMPATHY AND BENEVOLENCE.* You say, "Ah, yes. This means giving money, and we have none." I answer, "Not so. Ours is not a hard master; He does not 'reap where He has not sowed.'" True, He asks for money from those to whom money has been given, and we will be to such as withhold from Him this claim. The possession of money is as much a talent as is any ability entrusted to our charge. And, by the way, we think the Church has yet much to learn upon what is required at her hands touching this question. Let us look at one fact only. All the money that is raised by all the churches of Christ in the United Kingdom, in any one year, for missionary purposes, scarcely exceeds *one million pounds sterling*; while in the same time, and over the same area, *ninety millions sterling* are spent in intoxicating drinks! Let us look that fact in the face, brethren, and then ask ourselves, does the

treasury of our God receive its full and proper share of our substance, while the apostle says, "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." I hope we shall all think of this the next time the walls of the adjoining sanctuary resound to these lines :—

"With my substance I will honour
My Redeemer and my Lord ;
Were ten thousand worlds my manor,
All were nothing to his word."

But, beloved, altogether apart from monetary considerations, the world claims our sympathy and benevolence. And these are to be manifested in constant little acts of kindness and esteem. Yes. The life of our Great Master was made up of little acts. Did a blind man come in his way, He gave him sight. The impotent was strengthened. The deaf and the dead received hearing and reanimation. All these were, to Him, little acts which told upon the feelings of those interested. True, herein we cannot follow Him; still there are little ways, and many of them, too, in which our sympathy and benevolence may appear.

Ah! much of this may be seen in connection with our public worship. What harm would it do us if, in our sanctuaries, suitable accommodation were provided for those who, at present, feel that they are scarcely *wanted*, much less *welcome* to our solemn assemblies? What harm would it do us, if, while "the man with the gold ring" has his comfortable pew, and pays for it, a seat could be found for some poor street *waij*, who may stroll in, in search of "the bread of life?" Many of God's people demur against our theatre services, and efforts of a similar character. Yes; and they tell us that we ministers lower ourselves by preaching in such places. Let me say, in vindication of these movements, the want, in our places of worship, of accommodation for such classes, *and that want only*, gave rise to these efforts, and our God

has conferred upon them his blessing. What harm would it do us if, when a stranger, with some degree of hesitancy, perhaps, looks into the door of the house of God, some genial-spirited Christian brother should be standing in the lobby, to smile in his countenance, to grasp his hand, and to lead him away to some seat where, under the divine blessing, he might learn, practically, and to his salvation, that "Faith cometh by hearing; and hearing by the word of God." What harm would it do us if parties occasionally dropping in could receive a word of sympathy and kind inquiry from the members sitting hard by, passing down the same staircase, or out of the same door-way? Three of the friends who joined us on Sunday last, at any rate, were so picked up. Glory be to our God for this! What harm would it do us if a few spare hymn-books were at hand, by means of which a stranger could join in the worship, and lift his voice in the song of the multitude? What harm would it do us if, as far as possible, every member of the church was in his seat before the time for the commencement of worship, so that pews then vacant might be known to be at the command of strangers, and could be occupied by such without giving annoyance to any one? All this, beloved, is sympathy and benevolence, not necessarily expensive, but, certainly, most attractive.

And this leads me to remark—That our places of worship, as such, should be, in themselves, as comfortable and inviting as possible. They should keep pace with the times, and should share in all the more recent advantages which science, and art, and increasing knowledge have placed at our disposal. Thus, while, as Protestant Dissectors, we repudiate grand and expensive architectural display; while we believe that the spiritual temple is more internal feeling than external show; that the robe of Christ's righteousness is a better adornment than any "stole" or other vestment that priestly domination may assume; at the same time equally careful should we be to avoid

the prudish notions and false modesty of Plymouth Brethrenism, which would teach that no form and no organization is desirable. Our God is the God of order. Yes! And He tells us that things are so to be managed, and, his help accompanying us, so managed they shall be. We must not "dwell in our ceiled houses, while the house of God lies waste." Brethren, may the Holy Ghost help us so to be "living epistles." To act as did Peter and John, seeing whom observers marvelled, "and they took knowledge of them, that they had been with Jesus." John Wesley used to say—"At it! *All* at it!! ALWAYS at it!!!" Be it so with us, and then however weak and seemingly useless individual effort may be, a glorious and united combination shall issue in glorious and wondrous success, while to crown all, the Master will say of each of his servants—"He hath done what he could."

"What if the little rain should say,
So small a drop as I
Can ne'er refresh the thirsty earth,
I'll tarry in the sky;
What if the shining beam at noon,
Should in its fountain stay,
Because one ray of light alone
Cannot create a day?
Does not each rain-drop help to form
The cool, refreshing shower?
And ev'ry ray of light to warm
And beautify the flower?"
Woolwich.

NOTES ON THE DOCTRINES OF THE PLYMOUTH BRETHREN.

—No. I.

BY REV. JOHN DOUGLAS.

BAPTISM.

THE Plymouth Brethren seldom try to break up new ground in the Popish districts of our empire. They prefer to insinuate their peculiar views amongst the members of different Christian denominations, and pull down, if possible, all ecclesiastical organizations. I shall briefly notice their views respecting the ordinance of BAPTISM.

They baptize in the name of Jesus only. This is contrary to the commission recorded by Matthew (xxviii. 19, 20). They also affirm that a new gospel, and a new mode of administering baptism, different to those enjoined in the apostolic commission, were instituted on and after the Day of Pentecost; for the administration of baptism, as recorded in the Acts, never mentions the names of the Father and Holy Spirit. But this is no proof of a new commission. It was enough to state, in a brief historic notice, that the disciples had been baptized in the name of the despised and rejected Saviour. On the principle adopted by the Brethren, the Church of Rome is justified in withholding the cup from the laity; for, in Acts xx. 7, it is stated that "the disciples came together to break bread." Does this warrant the dispensing with the cup in the Lord's Supper? I know that both elements were used, though only one is mentioned, by reference to the institution of the Supper as recorded by the evangelists. The validity of the principle that harmonizes the historic notice with the account of the institution of the Supper, as given by the evangelists, is proved by 1 Cor. xi. 23. In like manner I know that baptism was administered on all occasions "into the name of the Father, Son, and Holy Ghost," though in the historic notice only the name of Jesus is mentioned, because the commission recorded by the same evangelists commands that it should be so observed till the end of the world. This commission regulates the practice of the apostles and the Church in all succeeding ages. The ambassadors cannot supersede the authoritative mandate of their Sovereign.

But suppose the apostles did baptize on and after Pentecost under a new commission, when, we would ask, did they preach and baptize under the apostolic one? They were charged to tarry at Jerusalem till they would receive the promise of the Father, and be endued with power from on high. The first chapter of the Acts shows

that they kept this charge. Of what use was it for Jesus to command them to go into all the world to disciple the nations through the preaching of this gospel, and to baptize the recipients of it into the name of the Trinity, if on and after Pentecost they preached and baptized under another commission? Our blessed Lord gave no command to these heralds of the cross but what He designed to be obeyed. To stimulate to obedience, He guaranteed his presence to the end of the world, and that He had been invested with all power in heaven and on earth. It is self-evident that the Pentecostal baptism was the Father's promised power and qualifications conferred upon the illiterate fishermen of Galilee, to enable them to carry out the injunctions of the apostolic commission. Jesus commands the gospel of this commission to be preached to every creature till the end of this dispensation; and those

who believe it are to be baptized with its baptism "into the name of the Father, and of the Son, and of the Holy Ghost." This demonstrates the perpetual obligation of administering baptism according to this commission.

Paul's question to the disciples at Ephesus (Acts xix. 5), "Unto what, then, were ye baptized?" implied that the name of the Holy Spirit was associated, in New Testament times, with the name of Jesus in the administration of Christian baptism. Each person of the Godhead is to be the object of the faith and worship of the believer. It is through the Son we have access by one Spirit unto the Father (Eph. ii. 18). Let not the Lord's children surrender the least of the commandments of Jesus, no matter how pious and liberal the men may appear to be who would dissuade them to disobedience.

Portadown, Ireland.

Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

MARY KELMARSH.

A YEAR or two ago the following might have been seen at a railway station: A train standing ready to depart, the usual complement of passengers staring out at the windows, the usual number of railway officials, the usual number of friends watching those whom the iron horse would bear away. Suddenly there was a movement of curiosity and interest toward the door opening on to the platform, and there came a sort of procession. A woman, borne in the arms of two men, followed by half a dozen females, was brought in. So thoroughly helpless had disease made her, that she could not stand, and she looked so utterly ill that many people, shaking their heads, said, "What a pity to take her out of her bed! She

will most likely die on the journey." She was placed in one of those comfortable and convenient things—an invalid's carriage—and several friends entered with her. That carriage was evidently the centre of some strong interest, for, before the train moved off, there might have been a hundred persons, more or less, who came to look in with anxious yet hopeful faces, and to bid the sufferer lying so still and wan a hearty "God speed."

"Who can it be?" said the uninitiated bystanders among themselves.

"It might be a member of the royal family, for the fuss that is made," said another.

And indeed they were right, though

not in the sense in which they meant it. She was a member of the royal family of heaven, and, I think, had the people's eyes been opened they might have seen that there were other and celestial watchers around that carriage window. As for the crowd who had gathered to say Farewell, consisting of a motley assemblage of young and old, rich and poor, they watched, with tearful eyes, so long as a bit of smoke from the receding train was visible (for it moved off at its time, quite unconscious of the treasure it was bearing), and then they quietly left the station, following each other through many of the London streets until they came to a small chapel. Here they all met again. What for? To hold a prayer-meeting. They were so old-fashioned as to believe in prayer with all their might. It was a very special prayer-meeting, and the people did not think it incumbent on them to pray for everything under the sun that morning. They all, with united voice, prayed as if they would be satisfied with one thing—the safe journey and speedy cure of the “sister,” for so they all called her, who had just left them. She, Mary Kelmarsh, had never been rich, so far as regards this world's goods. Obligated to work for a living, she did not say, as so many in the same circumstances do, that she had neither time nor usefulness for other things. She was one who was compelled, because of the love within her, to give plenty of kindness and love to all around her. She lived in one of the most wretched and neglected parts of “the great city.” There was, of course, a parish church within walking distance, but the people paid no sort of attention to that. Sunday came and Sunday went, but these people never heard the good news, or thought for a moment of the “Friend of publicans and sinners.” Mary Kelmarsh could, of course, have removed to a more respectable and orderly neighbourhood; but her heart yearned over these poor outcasts with a great tenderness, and she resolved to stay among them, and pray for them,

and love them, if by any means she might do them good.

She had no money, but she was one who would be sure to have influence wherever she went. And she began her work on the women; she helped them to mend and be tidy, she gave them a few hints and much assistance in the matter of bringing up their children, and by degrees she got them to come and sit in her room, and listen while she read the Bible to them and prayed for them. We, who have been used to this all our lives, cannot understand what it was, heard for the first time by these poor women. It was like wells of water in a dry place. By degrees some of the younger men came in, and afterwards the others, until Mary's little room was full to overflowing. And still she spoke as God helped her, and many a constant labourer in the Master's vineyard would be glad to see as much good result from his teachings as Mary did from hers. At length a desire sprang up in her heart to get a little chapel built for these people, where they might always have the bread of life broken for them.

It is unnecessary to go into all the details of this. You will be sure that Mary found it hard work, but it was at last accomplished, through the ready help of those who had the means as well as the will.

But Mary was always first in all the work that had to be done. It was she who held mothers' meetings, and Bible-classes. It was she who taught the children, and had an evening school for those who were occupied during the day. It was she who comforted the sick and instructed the strong, and had a word for her Master always ready.

But Mary fell sick. And there was great consternation among all who knew her. She got worse and worse, though they took her to the hospital, and got her all the strengthening things they could. The doctors disagreed as to the complaint. One said it was consumption, another that it was not; but they all said that the thing

which would be most likely to do her good would be sea air.

They held a church-meeting about it.

"Friends," said one, "we must send her to the seaside."

The seaside! When it was questionable whether they could have mustered five shillings between them!

But they prayed and worked, and saved and begged, until they had a goodly purse; enough to send Mary in the most comfortable manner to a pleasant seaside residence in the south-west of our island.

You will not wonder now that they gathered in numbers to see her start.

These people had great faith, and great love. They loved Mary so much that they thought nothing of the sacrifices they made for her; and they had such strong faith that they quite believed she was certain to recover.

So while they held their prayer-meetings, which they had agreed to hold at least once every day, until the answer came, Mary was taken to her destination. Everybody shook their heads, and well they might. She was carried up-stairs and laid on a bed. She could not move for weakness and pain. Not for her were the invigorating dip in the sea, and the pleasant promenade on the sands, and the enjoyable row in the little boat. She could not even see the sea, but she could hear the mighty music of the waves, as they came thundering upon the rocks, and she could smell the fresh breezes that came off the ocean. When Mary had been there about a week a change became gradually visible in her. Evidently she was gaining strength. Her appetite returned, and with it a desire to leave her couch. Soon she was carried to the window, where she could not only hear but see the wondrous mighty waters, and their restless motion seemed to put new life in her. She began to long for activity. She prayed—she who had before been resigned to die, joined the prayers of her friends,

that she might be restored to health and usefulness.

Soon after that she could be wheeled along the beach in a chair; then she could take short walks leaning on the arm of a friend; afterwards she got thoroughly well, and perhaps stronger than she had ever been before.

In the meantime there had come letters of most singular and varied style from her London friends, and they all contained something more solid than words; a shilling in some, five shillings from another, half a sovereign from another. The day on which Mary went back restored, was a jubilee indeed to them all. They had a thanksgiving meeting, into which they entered with all their hearts, and their congratulations and embraces almost overcame Mary.

Need it be said how she lived and laboured among them through all her life; how devoted to their interest she was, never wearied in well-doing, never growing faint when difficulties came, always gladly serving them and the Master.

There is a verse which says, "With the measure ye mete it shall be measured to you again;" and it is very true. How many a grumbler in Mary's affliction complains that she is not looked after and cared for. But then, did she ever do as Mary did? If we live selfish lives, we deserve to be left to ourselves; if we are careful for one another, we never shall be left alone.

THE THOUGHTLESS CHILD AND THE CARELESS SINNER.

A CHILD was one day walking on the sands of the sea-shore, while the tide was out. Wandering on carelessly, picking up shells and sea-weed, it took no heed of time, and did not notice that the tide had turned, and was fast approaching the spot on which it stood. One wave after another washed up the pebbly beach, each one coming nearer than its predecessor. Presently a huge breaker came up close to the child's

feet. It looked up, but seeing the wave fall back, it thought there was no danger, and again commenced picking up the stones and sholls. At last, a wave more furious than any that had preceded it dashed up the beach, and almost took the child off its legs. Now it was aware of the danger it was in, and eagerly turned to run for safety; but behind it was a steep, precipitous cliff, which the child had not noticed before. In vain it tried to scale it; it was more than it could accomplish, for as fast as it succeeded in climbing up a little way, it fell, and only hurt itself, but could not escape the danger. The child then ran to either side to try if it could find some way of escape; but the tide had risen too high, and all communication was cut off. Now, what was he to do? Behind him was a high rock, up which he could not climb, and before him rolled the sea, each moment coming nearer and threatening to overwhelm him. He saw that it was impossible for him to save himself, and therefore shouted loudly for help. His father having missed his son, was out searching for him, and hearing his cry, hastened to the place from which it proceeded, and there, looking down, he saw him surrounded by the surging sea. He called to him to remain where he was while he ran for help, and quickly returning with a rope, let it down to the child, telling him to fasten it round himself, and he would draw him up; but the boy was afraid the rope was not strong enough, and therefore would not trust it. At that moment a wave came dashing up the shore to where he stood, and again his father called to him to be quick, or he would be drowned; but still the child will not trust the proffered help. Another wave comes up still higher than the last. Now, surely, he will clutch the rope; but no, he still doubts his father, and will not trust him. At last a tremendous wave comes leaping towards the boy, and washing over him, recedes. Now, when he sees that unless he grasps the rope he must be drowned, he trusts himself to it, swings off the

ledge on which he stood, and is safely drawn up to the rock above, where the tide will never reach him.

Sinner, this is just your case. You are walking by the sea of time, picking up the gold and silver of this world. You think of nothing else. The thought of eternity never crosses your mind, or if it does, you try to be rid of the thought as soon as possible. The tide is now out, but remember it will return; and though you may walk very carelessly now, yet eternity will come upon you like a flood, when you least expect it. Every tick of the clock is a wave nearer of God's wrath. You know not how soon it may burst upon you. Oh, then, do not trifle in the face of such realities. God's anger is rising every moment, and yet you continue in the sin over which the tide must flow. You are like the boy, you do not see your danger. You are too much taken up with the pleasures of this world to think about preparing for the one to come. May God show you the awful condition you are in, and then you will turn to fly! You will see there is no escape for you behind. For there, Mount Sinai, the law of God, shuts you out from salvation. In vain you try to scale its slippery face.

"The more you try to keep God's law,
You only break it more and more."

There is no safety there for you, you will only cut your hands with your endeavours to keep it; and if you trust in that to save you, you will most assuredly fall into the sea beneath, and be lost. You will then, perhaps, try to escape the sea of God's wrath and his law by self-righteousness and other means; but these you will find of no avail. You are hemmed in on every side, you see that it is impossible for you to save yourself: therefore, now cry to God, "Lord, save, or I perish;" and your heavenly Father, who is always looking for the lost, comes to you, and offers you salvation through the blood of Christ. Will you not accept it? God so loved the world, that he gave his only-begotten Son,

that whosoever believeth in Him should not perish, but have everlasting life (John iii. 16). To believe is to trust, to rely upon. The child trusted the rope, and you must trust Christ in the same way; and if you do, He will land you on the Rock of Ages, never to perish. Trust Him now, do not put it off till to-morrow.

"Defer not till to-morrow to be wise,
To-morrow's sun on you may never rise."

Do not delay, for if you do, the floods will wash you away. If the boy had not trusted the rope he would have been drowned, and if you will not trust Christ you must be lost, for the Bible says, "He that believeth not shall be damned" (Mark xvi. 16). Reader, are you trusting on Christ? If so, you have life everlasting; but if you are obliged to answer, "No," I beseech you think what your fate will be, and fly from it.

"Oh, sinner, seek his grace
Whose wrath thou canst not bear;
Fly to the shelter of his cross,
And find salvation there."

W. L.

ADAM IN AUSTRALIA, AND HIS EXCUSES.

AN aboriginal was baptized some time since in this district by a Romish

priest; the name he received was Adam. The Australian black, it is evident from what followed, was more witty than devout. Fasting was of course enjoined on the sable convert, and it was reported that he was not duly observant of this ordinance. On a certain Friday the priest made an unexpected raid upon his neophyte, and found on his breakfast-table a goodly piece of beef. The reproof being ended, Adam essayed to have his say, and spoke thus:—"That no beef, Massa; that fish! You wash me, you Christ me, you cross me, and give me noder name; you call me Adam. Mo wash him, and Christ him, and cross him, and call him fish. Him no beef, him fish." We deem that it was quite as possible for the one ceremony to make the beef fish, as for the other rite to make the heathen an heir of salvation. But Romo says that it is so, and her Puseyite illegitimates sound a loud and pompous amen to the blasphemous assumption, whilst the voice of inspiration, with far different tones, informs us that the baptism which "doth also now save us" is "not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ" (1 Peter iii. 21).—Vanderkiste's "Lost, but not for Ever."

Reviews.

A Suggestive Commentary on St. Luke.
By Rev. W. H. VAN-DOREN. Vol. II.
London: R. D. Dickinson, Farringdon-street.

OUR satisfaction with this excellent commentary has greatly increased since we noticed the first volume. In ordinary cases we do not consult expositors, more than about two cases in ten, with real advantage, but we have in no single instance been disappointed when called to see what Mr. Van-Doren has provided. It is thoroughly true to its title, for it is both critical and homiletical,

and supplies an abundance of rich and precious material for the devout student of the gospel record. To our lay-preachers, home-missionaries, Scripture-readers, and Sunday-school teachers it is an invaluable treasure. We hope the laborious editor will be spared to give us a complete commentary on the whole New Testament, on the same suggestive and effective plan.

The Lord the Spirit. 2nd edition. London: Kent and Co. Ealing; Acworth, Broadway.

A SPIRITED publication upon the Mille-

narian question, taking the opposite view to the personal reign of Christ upon earth. It is written in masterly style, and is full of information.

PAMPHLETS, ETC.

National Temperance League Report for 1866. Twocdie, Strand.—Deeply interesting to all labouring in this department of moral reform.

Eighteen Months' Evangelistic Work in the East of London. By Rev. WM. BOOTH, and Helpers. Morgan, and Chase.—A cheering account of systematized labour and its results.

A Child's Memorial; or, Affectionate Recollections of Elizabeth Whitteredge, aged Eleven Years. By her Father, Mr. J. WHITTEREDGE. J. Paul.—A deeply interesting narrative.

A Protestant Prayer-Book Wanted. Dr. Blackwood's Reply to Dean Goode on "Ritualism and Revision." W. J. Johnson, 121, Fleet-street.—The very essence of Papal dogmas was left in the Prayer-Book at the Reformation, and so remains to this day. Its removal or radical revision is indispensable to the thorough Protestantism of the English State Church.

An Introductory Lecture on Ecclesiastical History. By B. EVANS, D.D. Eliot Stock.—No Baptist author is better fitted for this service than Dr. EVANS, and it is enough to say that this lecture is worthy of him. We see it was delivered to the students at Chamber Hall, Bury.

Baptist Tract Society, 62, Paternoster-row, have issued Protestant one-page leave tracts;—No. 34, The Union of Church and State; 35, The Evils of a State Church; 36, Origin and Errors of a State Church; 37, The Support of the State Church of England and Ireland; 38, The Popery of the State Church; 39, The Persecutions of the State Church. 40, The Failure of the State Church; 41, Doom of the State Church. Also the following:—121, The Prayer-Book or the Bible; 303, Mind and Remember it; 304, The Destruction of the Palace of the Inquisition; 305, Call out for Help, and Call in Time; 306,

The Drag, or Up-hill; 307, The Two Bells; 308, The Pope and the Jesuits; 289, Christ's Church—What is it? By T. W. Medhurst; 290, The Profit of Punctuality; 291, Sanctified Affliction; 292, A Disappointing Dream; 293, Poisonous Fountains.

Facts or Fictions. Seven Letters concerning the Irish Church. By W. M. BRADY, D.D.—Worthy of careful perusal by all interested in the Irish Church question.

Concerning the Collection. A Letter to Christian Churches. By JOHN CREPS. Elliot Stock.—A handsome pamphlet, and worthy the general and careful reading of pastors, deacons, and people.

Building from the Top; or, Sanctification without Justification. By Rev. W. HASLAM, Rector of Buckenham, Norwich. London: S. W. Partridge.—Is a capital pennyworth of good divinity.

SERIALS AND MAGAZINES.

The Mothers' Friend, overflowing with really good, precious things; as good a pennyworth as the religious press can give. *The Sword and Trowel*, as vigorous as ever, both for conflict and earnest toil in the Master's service. *Merry and Wise*, thoroughly interesting and telling, and worthy of success. *Old Truths*, a very good number. *Ragged School Union Magazine*, a mirror of the work done in this most important department of Christian mercy. *Our Own Fireside*, certainly the best of this class of magazines, giving stores of intellectual and religious truths, with constant papers of an amusing and interesting character. *The Christian Sentinel, or Soldiers' Magazine*, and *The British Flag*, thoroughly vigorous, and well adapted for their special work. *The Watchman of Ephraim* and *The Scattered Nation*, both satisfactory numbers. *The Baptist Magazine* has some good articles, but it wants briskness, and would do well to take some interest in the social questions of the day. *The Appeal* is good and cheap.

He who would do some great things in this short life, must apply himself to the work with such a concentration of his energies, as to idle spectators, who live only to amuse themselves—who merely vegetate—looks like insanity.

Poetry.

WHAT SHALL I RENDER ?

"What shall I render?" O little child,
In thy morning's dewy gladness,
Render thy heart in its early strength,
Ere cometh the day of sadness.
Come with thy bright and beaming eyes,
Come ere the storm shall gather,
And offer thyself in thy sunny dawn,
To the love of the tender Father.

"What shall I render?" O happy youth,
With the path of life before thee,
Still keep thine eyes on the shining light,
And the God whose love is o'er thee.
Bring to Him, as an offering meet,
Thy young heart's strong emotion,
And learn to serve Him with heart and
hand,
Through a life of calm devotion.

"What shall I render?" O man grown
strong,
Come with courageous spirit;
Give Him the best that thou hast to bring
Of the pleasures thou dost inherit.
Passing along over life's steep hill,
Busy on each to-morrow,
Never forget Him whose mighty love
Lifts up a lamp over sorrow.

"What shall I render?" O aged saint,
Marching with weak endeavour,
Cling to the strong and the loving One,
Who will comfort thee for ever.

"What shall I render?" Thyself alone,
Better than golden treasure;
Give Him thy heart in its tenderness,
And thy joy shall be without measure.

MARIANNE FAENINGHAM.

THE CHRISTIAN'S TEARS.

"Put thou my tears in thy bottle."—Ps. lvi. 8.

WEEP, sorrowing Christian, weep; those
gushing tears
Will yield thee some relief.
A precious shower they are, which gently
clears
Thy spirit's atmosphere of gloom and fears,
An outlet for thy grief.
Weep, freely weep; for when the storm-
cloud swept
O'er Bethany's loved home, thy Saviour
wept.

He sees thy tears, He treasures them on
high
As his peculiar care.
Are they not in his book? Yes, each faint
sigh,
Each glistening drop, is wafted to the sky,
And has its record there.
Oh, what sweet tenderness in Christ ap-
pears,
That He should count as sacred things, thy
tears.

Then lean thy weary self this troublous
day,
Confidingly on Him.
Tell Him thy sorrows, make his arm thy
stay,
Along life's desolate and weary way;
And though thine eyes are dim,
Too dim with tears his promises to see,
Cling to Himself, and He will comfort thee.

MYRA.

Only the pure in heart shall see God; all others are but blind bats. True religion is heart work. There must be a well of grace in the core of the heart, or our religion is a delusion.—*C. H. Spurgeon.*

Prayer, when it is of the Holy Ghost's teaching, is never selfish. The believer does not sue for monopolies for himself; but would have all in like case to partake of divine mercy with him.

God's vine bears the better for bleeding. The Christian will not have his fruit unto holiness, unless he be pruned with afflictions. If it be painful to bleed, it is worse to wither. Let me be pruned, that I may grow, rather than be cut up to burn.—*Bishop Hall.*

Nemo dare ask God so much as He is willing to give and ready to give.—*Luther.*

Denominational Intelligence.

MINISTERIAL CHANGES.

STAFFORD.—Mr. Grant, of the Metropolitan Tabernacle, has accepted an invitation to supply the pulpit for twelve months.

Grove-road Chapel, Victoria-park, has been taken by the London Baptist Association. The Rev. G. D. Evans, of Upton Chapel, Lambeth, has consented, at the invitation of the committee of the Association, to become the minister, and commenced his labours there on Sunday, June 30.

Mr. J. S. Anderson, of New Cross, has accepted an invitation to the pastorate of Trinity Chapel, Bradford.

Mr. T. E. Williams, of Pontypool College, has accepted an invitation to the pastorate of the Bethel English Baptist Church, Mountstuart-square, Cardiff.

The Rev. George Whitehead, late of West Gorton, Manchester, has accepted an invitation of the Baptist church at Rotherham to become their pastor.

Mr. C. Noble, of the Metropolitan Tabernacle College, has received and accepted the invitation of the Baptist church, Earl's Barton, to become their pastor.

The Rev. George Williams, of Bideford, has accepted the invitation of the church, King-street, Oldham. He leaves Bideford with the prayers and respect of his people, and with the good wishes of Christians of all denominations in the town.

Mr. G. Monk, of the Metropolitan Tabernacle College, has accepted an invitation to the pastorate of the Baptist church, Langley, Essex.

Mr. W. Marsh, of Chilwell College, near Nottingham, has accepted an invitation to become the pastor of the Baptist church, Stoke-upon-Trent, Staffordshire.

Mr. J. Marmaduke Bergin, of Regent's Park College, has accepted an invitation to the pastorate of the second church at Chippenham, Wilts.

Mr. W. Bishop, of Chilwell College, near Nottingham, has received and accepted an invitation to the pastorate of the church, Longton, Staffordshire.

The church, Dewsbury, Yorks, has invited Mr. A. H. Shaw, of the College,

Chilwell, near Nottingham, to become their minister. Mr. Shaw has acceded to their wish.

Rev. J. Taylor, late of Alford, commenced his stated ministry at Sutterton, near Spalding, Lincolnshire, on April 28 last.

The Rev. W. P. Williams, of Bedwas, has accepted a very cordial invitation to the Baptist church, Tabor, Bryn Mawr.

RECOGNITION SERVICES.

Services in connection with the ordination of Mr. Hugh Hughes, of Haverfordwest College, were held in the Baptist chapel, Wem, on Sunday and Monday, May 19 and 20. On Sunday the Rev. Thomas Davies, D.D., president of Haverfordwest College, preached, morning and evening. On Monday the ordination services were held, when addresses were delivered by the Revs. E. Morgan, Crews, Thomas Davies, D.D., and Joseph Smith. In the evening T. Evans and G. Wyard preached.

On Thursday, June 6, services were held, recognizing the Rev. William Bentley, late of Sudbury, Suffolk, as pastor of the church, Victoria Rooms, Isle of Wight. There was a good attendance of ministers from the neighbouring churches.

AYLSHAM, NORFOLK.—On Wednesday, June 5, a tea and public meeting was held, in connection with the settlement of the Rev. S. H. Akhurst (late of Oundle) as pastor. The chapel was most tastefully decorated. About 150 friends sat down to tea. At the public meeting, presided over by the pastor, addresses were delivered by Revs. Stemberge, Goff, Hobbs, and Jackson.

UFFCULME AND PRESCOTT.—The public recognition services connected with the settlement of the Rev. J. Cruikshank, as pastor of these united churches, were held on Wednesday, April 24. The attendance was large. The introductory service was conducted by Rev. J. Rothery, of Bampton. The Rev. J. Cruikshank stated certain facts connected with his conversion, his studying for the Christian ministry, and his settlement as a pastor in Devon. The Rev. U.

Foot, of Collumpton, earnestly commended the newly-settled pastor by prayer to the special favour of God. The Rev. G. Rogers, of the Metropolitan Tabernacle College, gave the charge from 1 Sam. ii. 30, and in a practical address laid before Mr. Cruikshank the true principle by which his ministry and his life should be regulated. The friends present then took tea together in the chapel. In the evening a public meeting was held, presided over by W. D. Horsey, Esq., of Wellington. Addresses were delivered by Revs. E. Webb, of Tiverton; J. Field, of Exeter; G. W. Humphreys, of Wellington; G. S. Reaney, of Taunton; J. S. Spilsbury, Uffculme; and J. Tucker, late of Henyock.

PRESENTATIONS.

On Lord's-day afternoon, June 2, at the monthly prayer-meeting of the Sabbath-school teachers of North Frederick-street Baptist church, Glasgow, a very handsomely-bound Family Bible, with Henry and Scott's Commentaries, was presented to Miss Margaret Lawrie, on the occasion of her marriage with the Rev. John Downie, of Eyemouth, and as a mark of esteem from the teachers, with whom she had laboured in the school for eleven years. The presentation was made in the name of the Sabbath-school teachers, by the pastor of the church, the Rev. T. W. Medhurst.

NEW CHAPELS.

CHAYFORD.—A new chapel was opened on Wednesday, May 29. The Rev. C. H. Spurgeon preached. The total cost of the building is £1300, of which £700 has been collected. The chapel is estimated to comfortably seat 350 persons. At the close of his evening sermon, Mr. Spurgeon said the friends must have worked very hard in order to raise the amount they were in possession of, and he was pleased to be able to hand to Mr. Gibson, the pastor, the sum of £10, and if they raised £100 by the collection, he would give another £5, and the like sum on each £100 raised.

MISCELLANEOUS.

BRENTFORD, PARK CHAPEL.—The anniversary of this chapel was held on Monday, June 10. In the afternoon a service was held, the pastor, W. A. Blake, Revs. J. Towell, and W. Walter taking

part, and the sermon being preached by the Rev. J. O. Fellows, of Shouddham-street. A tea-meeting was then held, at which there was a large attendance. In the evening the Rev. Dr. Burns delivered his popular and interesting lecture, "Rome in Passion Week." The attendance was good at all the services. Additions are being made to the church, school-rooms are about being erected, and the cause is prospering.

ALDION HALL, DALSTON.—The anniversary of the cause was held on the 4th of June. A tea-meeting was held, at which was a large attendance. In the evening the public meeting was presided over by the pastor, Rev. Joseph Blake, who gave an interesting account of the Lord's work among them during the year. Addresses were delivered by W. A. Blake of Brentford, T. Baugh of Islington, E. J. Silverton of Trinity Chapel, Borough, W. Flack of Islington, W. Alderson of Walworth, and G. Wyard of St. Luke's. During the evening a purse of money was presented to Mr. Blake as a mark of appreciation of his services.

The Rev. Joshua Russell has resigned the senior pastorate of Lewislam-road Chapel, Greenwich, having sustained that pastoral office for twenty-three years, and that the church unanimously passed a resolution expressive of their gratitude for his long services, and of their earnest hope that in his retirement he would still be in and out among them, and occasionally take part in their services.

Recently the quarterly tea and public meeting of the Bible-class, connected with Kingsland Tabernacle, was held in the chapel. About 100 sat down to tea. There were over 300 at the public meeting. Rev. D. Paterson, pastor, presided. The secretary's report stated that the attendance at the Sunday afternoon Bible-class had averaged from 130 to 210. About 20,000 tracts had been distributed; and the Bible-class had been blessed in the conversion of several of its members. Addresses followed, by the chairman, the Rev. J. H. Barnard, of Highgate, Mr. Edward Leach, and Mr. Bartlett, of the Metropolitan Tabernacle, the latter speaker urging immediate decision for Christ.

GLASGOW.—The annual soirée of "Our Mutual Improvement Society," and of the "Bible-class," was held at North Frederick-street Baptist chapel, on Thursday evening, May 23. The president, T. W.

Medhurst, gave an address, and was followed by Messrs. Aroh. Itao, W. Bond, W. Maitland, J. B. Wills, B. Braah, W. G. Bowser, and — Maltman. About two hundred friends partook of tea together, and the whole proceedings of the evening were felt to be of a deeply interesting character. The past session of the "Society" and "Bible-class" has been both profitable and successful.

GRAVEL, RADNORSHIRE.—The Old Welsh Association held its annual gathering in the above place, June 5 and 6. The first day at eleven and two the ministers and messengers of the churches met in conference, presided over by the pastor, the Rev. J. George. Several resolutions were then passed, and among them we may mention the following: The churches were requested to augment their endeavours on behalf of the Widows' Fund, and to make a special collection this year in aid of the Baptist Missionary Fund. The *Freeman* was strongly recommended to the notice of the intelligent classes of our churches; the Revs. D. Davies and J. Edwards were nominated to attend the annual meeting of the Baptist Union for Wales; and the Rev. W. H. Payne, having accepted the pastorate of the Baptist church at Worsted, is most cordially recommended to the Norfolk Association as a faithful minister of Jesus Christ. Sermons were preached by G. H. Llewellyn, Erwood; E. Robert, Newtown; H. C. Williams, Staylittle; R. Jones, Newchapel; M. Morgan, New Wells; W. H. Payne; D. Davies, Dolau; G. Phillips, Evenjobb; J. Jones, Rock; J. Nicholas, Caersws; D. Davies, Nantgwyn; T. Havard and J. Nicholas, Nowbridge. The devotional parts were conducted by T. Williams, Longtown, D. Owen, J. Harrison, B. Owen and D. Davies. The services were numerously attended, and the preaching of the word was of much effect, "as the small rain upon the tender herb, and as the showers upon the grass."

BRAUNSTON.—The re-opening services in connection with the chapel took place on Thursday, May 16. In the afternoon, the Right Hon. Lord Teynham delivered an appropriate and impressive discourse to a large congregation. After the service, about 250 of the friends partook of tea in a large marquee, erected in a field belonging to Mr. David Aston. In the evening a crowded public meeting was held in the chapel; Lord Teynham pre-

sided, and Mr. Thomas Bennett, one of the deacons, presented the treasurer's account, by which it appeared that the total cost of alterations had been £235, more than £100 of which have already been subscribed. The meeting was afterwards addressed by E. Ashworth Brigga, Esq., Rev. T. Adams, Mr. E. Bothill, Rev. R. Lowe, Rev. T. Coop, Rev. T. Rose, and by the pastor of the church, Rev. J. W. Cole. On the following Sunday sermons were preached by the pastor, and by Lord Teynham, in aid of the improvement fund. All the meetings were very successful.

BRAMKHAM.—On Sunday, the 12th inst., services were held in connection with the first anniversary of the opening of the General Baptist chapel, Longmore-street. The morning sermon was preached by the Rev. L. H. Parsons, pastor, and the evening by the Rev. J. Owen. The congregations were very satisfactory, and yielded the encouraging sum of £20 7s. 9d. On the following Monday evening 280 persons took tea together in the chapel. After tea, the chair was occupied by T. J. Moore, Esq., of the Congregational chapel, Balsall Heath-road. A financial statement, expounding the position of the church and congregation in relation to the debt which at present rests upon the chapel, was then read by the treasurer, Mr. G. Cheate; after which, addresses were delivered by the chairman, the Revs. J. Owen; J. Turner, Wednesbury; H. Cross, Coventry; L. H. Parsons; Messrs. Haydon, Checkland and Rogers. By the earnest efforts of the ladies connected with the church and congregation, many of the trays were provided gratuitously; so that, with donations rendered in the course of the evening, the proceeds of the meeting considerably augmented the contributions of the Sabbath.

WALSALL.—On Monday evening, May 13, a tea-meeting in commemoration of the seventh anniversary of the settlement of the Rev. W. Lees, as pastor of the Baptist church, Stafford-street, was held in the Temperance Hall, Freer-street, when upwards of two hundred friends sat down to tea. A public meeting was afterwards held, over which the pastor of the church presided, and in his opening address gave a very interesting account of the progress made in the church during his pastorate, from which it appears that,

seven years ago, the number of members on the church-book was thirty-three, since which time upwards of 300 persons have joined the church; and after making deductions for deaths, removals, etc., the number of members at the present time is 240. Between 200 and 300 scholars are in attendance at the Sabbath-school. The pastor's Bible-class, the Missionary Society, and the Tract Distribution Society, are in active and successful operation. The Dorcas Society in connection with the church is also in a flourishing state. The financial state of the church is satisfactory, upwards of £400 having been contributed during the past year for the various objects in connection with the cause. Addresses were afterwards delivered by the Revs. J. D. Allford, F. G. Marchant, and J. Harrison, of Birmingham; J. P. Carey, of Wolverhampton; W. Jackson, of Bilston; and J. Bloomfield, of Walsall.

St. JOHN'S WOOD.—The third anniversary of Abbey-road Chapel was held on Monday, May 27. On Sunday, a sermon was preached by the Rev. Dr. Angus, in the morning, and in the afternoon and evening, two sermons were delivered by the Rev. Henry Varley, of Notting-hill. On Monday a tea and public meeting was held, and was very numerously attended. James Harvey, Esq., presided, and after prayer by the Rev. D. Paterson, of Kingsland, he expressed his sympathy with the effort so successfully made in the neighbourhood by Mr. Stott, the pastor of the church. Mr. T. Bowser read a report, which stated that 113 persons had been added to the church during the past year, and a genuine revival had taken place in the Sunday-school. The treasurer's account showed that the sum of £2846 11s. 10d. had been obtained by collections and subscriptions on behalf of the numerous objects in connection with the chapel. Nearly £800 had been devoted to the payment of the debt upon the building. A spacious end gallery had been erected, and the platform altered. The Rev. J. Clifford gave an address on Christian gratitude, and was followed by the Rev. W. Brock, jun., who spoke on Christian growth and the spread of the gospel. The pastor, W. Stott, having made a statement relative to the progress of the cause, the Rev. W. J. Lewis, of Bayswater, made a speech on the present condition and future prospects of the Baptist denomination in London. Mr.

Edward Leach spoke on the necessity for individual effort on the part of each member of a Christian church. The Rev. Mr. Hall, of Kilburn, and Mr. Stott closed with prayer. The collection during the evening amounted to £80, which included £20 from the chairman. The total proceeds of both day's meetings amounted to £113, all of which is to be devoted to the extinction of the debt upon this handsome and commodious chapel.

QUEEN-STREET CHAPEL, WOOLWICH.

—On Tuesday, June 14, about 200 of the friends connected with this place of worship drank tea together in one of the spacious school-rooms. After tea, the meeting adjourned to another room, to listen to a paper which had been prepared by the pastor, the Rev. J. Teall, and was read by him, entitled "The Claims of the World upon the Church of Jesus Christ." This paper was well received, and all present felt it to be truly a profitable occasion.

SOUTHSEA.—The annual meetings of the Southern Baptist Association were held at Lake-road Chapel, Landport, on June 3, 4, 5; the Rev. E. G. Gange, the pastor, being chosen moderator. On Monday evening a special prayer-meeting was held, and on Tuesday morning the business of the Association was transacted. From the reports of the churches a considerable increase was shown in the number of members, and in the amount collected in aid of the funds of the Home Mission. The circular letter written by the Rev. W. C. Jones was read, and ordered to be printed. In the evening a public meeting was held, Mr. T. C. Haydon in the chair, when the claims of the Home Mission were ably advocated by the Revs. S. B. Brown, B.A., H. H. Bourne, W. Bentley, and C. S. Heaton. On Wednesday morning, at seven o'clock, there was a prayer-meeting, at which an excellent address was given by the Rev. F. Wills, B.A. In the evening a sermon was preached by the Rev. J. Collins, after which the ordinance of the Lord's Supper was celebrated, addresses being delivered by the Revs. S. C. Collier and E. C. Jones, thus concluding a series of pleasant and profitable meetings.

Norland Chapel, Notting-hill, having been closed for three weeks, for painting, cleansing, etc., special services were held on May 26, the anniversary of the

laying of the memorial-stone. The pastor, the Rev. J. Stent, preached in the morning; the Rev. T. Jones, of Bedford Chapel, in the evening. On the 29th a public tea-meeting was held, and a lecture delivered by the Rev. J. Stent. Collections were made after each service, and considerable contributions made in liquidation of the debt on the chapel.

EAST DEKHAM.—On Thursday evening, May 30, an interesting tea and public meeting was held in the chapel, to take affectionate leave of the Rev. S. Hawkes, who is about to remove to another part of the country. As a proof of the affection with which the friends of Mr. Hawkes cherished him, the chairman, in their name, presented him with the following handsome testimonial—viz., twenty-one volumes of Clark's "Foreign Theological Library," and a purse of money containing the sum of £107s. A beautiful English lover watch was also presented to Mrs. Hawkes.

BAPTISMS.

Aldwinckle, Northamptonshire.—May 4, One; June 2, Eleven; by C. Pates.
Bingley.—March 2, Three; May 9, One; by J. C. Forth.
Bow.—May 23, Nine, by J. H. Blake.
Crews, Oak Street.—June 2, One, by W. J. Reade.
Eastington, Gloucestershire.—May 1, Five, by W. C. Taylor.
Glasgow, North Frederick Street.—April 28, Four (not Two, as reported in last month's "Messenger,"); and June 2, Six; by T. W. Medhurst.
Hastingsden, Pleasant Street.—May 31, One; June 2, Ten; by P. Prout.
Jarrow-on-Tyne.—April 24, Two; 27, One; May 1, One; by C. Morgan.
Kislingbury, Northamptonshire.—April 7, Two; May 5, Four; by J. T. Felce.
Langley, Essex.—June 2, Two, by G. Monk.
Little Kingshill, Bucks.—May 28, Two, by W. Norris.
London, Drummond Road, Bermondsey.—Feb. 27, Two; April 28, Four; May 26, Eight; by J. A. Brown.
 —, Kingsgate Street Chapel.—Ten, from King Street Hall, by George Hatton.

London, Metropolitan Tabernacle.—May 23, Sixteen; 30, Fourteen; by C. H. Spurgeon.

—, Peniel Tabernacle, Chalk Farm Road.—May 26, Fourteen, by G. T. Edgley.

—, Upton Chapel.—May 26, Four, by G. D. Evans.

—, Vauxhall Chapel.—May 26, Six, by G. Hearson.

—, Vernon Chapel, Pentonville.—June 13, Twelve, by C. B. Sawday.

Lydbrook.—May 5, Ten, by T. H. Jones.

Manchester, Granby Row Welsh Chapel.—June 24, 1866, One; Oct. 28, Five; Nov. 26, Five; Dec. 14, Two; Feb. 11, 1867, One; Feb. 28, Two; March 10, One; by B. Jenkins.

Maulden, Beds.—June 2, Nine, by T. Cardwell.

Offord, Hunts.—May 26, in the River Ouse, Two, by J. Clark.

Paisley, N.B., Oakshaw Street.—May 2, Six, by J. Crouch.

Peterhead, N.B.—June 9, Two, by J. A. Wilson.

Reading, King's Road (for the West Street Hall Church).—May 28, Two; 31, Three; by J. H. Hinton.

Rotherham.—May 19, Four, by Mr. Whitehead.

Thurleigh, Beds.—May 20, Two, by G. Chandler.

Torquay, Upton Vale Chapel.—June 2, Fifteen, by J. Kings.

Torrington, Devon.—June 2, Eleven, by J. W. Spear.

Toucester.—June 2, Five, by Mr. Hardin.
Wellow, Isle of Wight.—May 5, Seven, by J. Bettesworth.

Windsor, Victoria Street.—May 15, Five; June 11, Ten; by Stewart Grey.

Woolwich, Queen Street.—May 27, Five, by J. Teall.

Wootton, Beds.—March 3, Three; May 5, Two; by W. J. Inglis.

RECENT DEATHS.

April 24, at Mitcham, Surrey, the Rev. James Upton, formerly of Cotton-street, Poplar. To many who knew this useful and respected minister of Christ, in the days of his active service in the Baptist denomination, a brief sketch of his life may prove interesting. His history is distinguished by its mysterious sadness. A

deep religious melancholy which gradually crept over him, put an end, in 1843, to a useful and happy work in which he had been engaged (since the year 1820) as pastor of the church meeting in Cotton-street, Poplar. During his residence in the eastern part of London, he became very intimate with the late Mr. Green, the eminent shipowner, and was one of the first to originate special efforts on behalf of the sailors. The Sailors' Home appears to have arisen from a suggestion made by him to Mr. Green. Seasons of religious depression interfered with his pastoral work at times; but the church refused to receive his resignation while any hopes of recovery could be entertained. He left Poplar universally beloved and regretted. His friends in that locality have never failed in testifying, by practical sympathy, their deep sense of his true worth. Through the whole period of twenty-four years which have elapsed since he relinquished his work, he has never known a break in the dark cloud of gloom which, to his own thoughts, shut out from him "the light of God's countenance." He could engage in no acts of worship of any kind.

His natural amiability of temper, united with his mysterious malady, in making him tenderly loved by those who knew him intimately. He was permitted to reach the advanced age of seventy-nine years. As his end approached, hopes were entertained that his last testimony might be a cheering one, after so many years of gloom. It was so, though not in words. When the power of speech had left him, his lips were observed to be moving, and, though no sound was heard, the settled look of almost hopeless sadness which had been stereotyped on his countenance disappeared, being succeeded by a look of peace which his face had not worn for years. So he passed, we doubt not, out of darkness into the "inheritance of the saints in light." He was the eldest son and last surviving member of the family of the Rev. James Upton, formerly of Church-street, London.

May 22, at Yeovil, Mr. Chas. Pittard, many years a member and deacon of the Baptist church. His end was peace. His death was improved at the Baptist chapel, Yeovil, on Sunday evening, June 2, by the Rev. R. James, from Eph. ii. 13.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from May 20th to June 19th, 1867.

	£	s.	d.		£	s.	d.		£	s.	d.
Mr. Jeanneret	1	1	0	Mr. R. Harris	5	0	0	An Old Friend, Scot-			
Mr. E. Ellis	1	0	0	Rev. G. W. Lewis ...	2	2	0	land	1	10	0
Mrs. Grange	0	10	0	Mr. J. Strachan, South				Miss Anderson		1	4
Mrs. Baird	0	5	0	Sciolds	1	1	0	Mr. J. Nichol, Edin-			
Mr. Hobson	3	0	0	Mr. W. Fowler	50	0	0	burgh	7	7	0
The Baptist Church,				Mr. P. H. Gutheridge	5	0	0	On Offering to the			
Forres, per Mr. R.				Mr. T. Harvey	5	0	0	Lord, from late			
Stewart	1	0	0	O. H.	0	5	0	Master Ayley's			
Collection at Aber-				Mr. and Mrs. Grange	1	10	0	Money-box	0	0	8
deen, per Mr. Cham-				Mr. S. Morley	100	0	0	Per Editor "Christi-			
bers	5	12	0	Mr. Lawrence	1	0	0	an World"	0	5	0
The Elders' Bible-				Master Lawrence				Mr. C. Tucker, Chis-			
classes at the Taber-				Pledge	0	2	6	wick	0	5	0
nacle	10	10	0	Mr. Clampton	1	1	0	Old Swan	5	0	0
A Friend, per Mr. W.				Mr. Carrington	0	10	0	The Misses Dransfield	2	2	0
Galt, Irvine	1	0	0	A Widow, J. B.	0	10	0	A Friend, Nova Scotia	0	15	0
Miss J. Brockie	2	0	0	Mr. B. A. Duncan ..	0	10	0	Maria Bolton	0	2	0
Miss Cay	0	1	0	Collected by Miss				A Friend, Nordhausen	10	0	0
Mr. W. Knight	0	10	0	Jephth	1	5	0	Weekly Offerings at			
Mr. Balls	3	0	0	A Birthday Offering,				Tabernacle, May 26	31	8	5
M. A., Jersey	0	10	0	Mrs. Sabourin	5	0	0	" " June 2	32	0	8
Crux	0	10	0	Mr. W. P. Hampton	5	0	0	" " " 9	33	18	0
Messrs. Bourne and				Collected by Miss				" " " 16	27	0	11
Taylor	10	0	0	Gamage	0	5	0				
Mr. Hatbbone Taylor	10	0	0	Mr. Baylow, Bovey							
Miss Taylor	0	10	0	Tracey	0	10	0				
											£300 5 2

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

CHRIST MADE SIN.*

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

"For He hath made Him to be sin for us who know no sin, that we might be made the righteousness of God in Him."—2 Cor. v. 21.

I DARE say I have preached from this text several times in your hearing. If my life be spared, I hope to preach from it twice as many more. The doctrine it teaches, like salt upon the table, must never be left out; or like bread, which is the staff of life, it is proper at every meal.

See ye here the foundation-truth of Christianity, the rock on which our hopes are built. It is the only hope of a sinner, and the only true joy of the Christian—the great transaction, the great substitution, the great lifting of sin from the sinner to the sinner's Surety; the punishment of the Surety instead of the sinner; the pouring out of the vials of wrath which were due to the transgressor upon the head of his Substitute; the grandest transaction which ever took place on earth; the most wonderful sight that even hell ever beheld, and the most stupendous marvel that heaven itself ever executed—Jesus Christ made sin for us, that we might be made the righteousness of God in Him!

You scarcely need that I should explain the words when the sense is so plain. A spotless Saviour stands in the room of a guilty sinner. God lays upon the spotless Saviour the sin of the guilty, so that He becomes, in the expressive language of the text, *sin*. Then He takes off from the innocent Saviour his righteousness, and puts that to the account of the once-guilty sinner, so that the sinner becomes *righteousness*—righteousness of the highest and divinest source—the *righteousness of God in Christ Jesus*.

Of this transaction I would have you think to-night. Think of it *adoringly*; think of it *lovingly*; think of it *joyfully*.

I. When you look at the great doctrine of substitution, you especially who are concerned in it, and can see your sins laid upon Christ, I want you to LOOK AT IT WITH DEVOUT ADORATION.

Lowly and reverently *adore the justice of God*. God set his heart upon saving your souls, but He would not be unjust, even to indulge his favourite attribute of mercy. He had purposed that you should be his; He had set his love upon you, unworthy as you are, before the foundation of the world. Yet, to save you He would not tarnish his justice. He had said, "The soul that sinneth it shall die;" and He would not recall the word, because it was not too severe, but simply a just and righteous threatening. Sooner than He would tarnish his justice, He bound his only-begotten Son to the pillar, and scourged and bruised Him. Sooner than sin should go unpunished, He put that sin upon Christ, and punished it—oh, how tremendously, and with what terrific strokes! Christ can tell you, but probably if He did tell you, you could not understand all that God thinks about sin, for God hates it, and loathes it, and must and will punish it; and upon his Son He laid a weight tremendous, incomprehensible, till the griefs of the dying Redeemer utterly surpassed imagination or comprehension. Adore, then, the justice of God, and think how you might have had to adore it, not at the foot of the cross, but in the depths of hell! Oh, my soul, if thou hadst had thy deserts, thou wouldest have been driven from the presence of God. Instead of looking into those languid eyes which wopt for thee, thou wouldest

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No. 105, NEW SERIES.

have had to look into his face whose eyes are as a flame of fire. Instead of hearing Him say, "I have blotted out thy sins," I might have heard Him say, "Depart, thou cursed one, into everlasting fire!" Will you not pay as much reverence to the justice of God exhibited on the cross as exhibited in hell? Let your reverence be deeper. It will not be that of a slave, or even of a servant, but let it be quite as humble. Bow low, bless the justice of God, marvel at its severity, adore its unlimited holiness, join with seraphs, who surely at the foot of the cross may sing, as well as before the throne—"Holy, holy, Lord God of hosts!"

While you admire the justice, admire also *the wisdom of God*. We ought to adore God's wisdom in everything we see in creation. The physician with his scalpel should adore the wisdom of God in the anatomical skill by which the human body is formed and fashioned. The traveller, as he passes through the wonders of nature, should adore the wisdom of God in the creation of the world, with its towering mountains and with its depths unknown. Every student of the works of God should account the universe as a temple in which the gorgeous outline does not excel the beauty and the holiness of all its fittings, for in the temple everything speaks of Jehovah's glory. But, oh! at the foot of the cross wisdom is concentrated; all its rays are concentrated there as with a burning glass. We see there God reconciling contrary attributes as they appear to us. We see there God "glorious in holiness, fearful in praises, doing wonders," and yet "passing by iniquity, transgression, and sin." He smites as though He were cruel; He forgives as though He were not just; He is as generous in passing by sin as if He were not the Judge of all the earth; He is as severe to punish sin as if He were not the tender Father who can press the prodigal to his bosom. Here you see love and justice embrace each other in such a wondrous way, that I ask you to imitate the seraphs who, now that they see what they once desired to look into, veil their faces with their wings, adoring the only wise God our Saviour Jesus Christ.

Further, beloved, when you have thus thought of his justice and of his wisdom, bow your head again in reverence as you contemplate *the grace of God*. For what reason did God give his only-begotten Son to bleed instead of us? We were worms for insignificance; we were vipers for iniquity. If He saved us, were we worth the saving? We were such infamous traitors, that if He doomed us to the eternal fire we might have been terrible examples of his wrath, but heaven's darling bleeds that earth's traitors may not bleed. Tell it; tell it in heaven, and publish it in all the golden streets every hour of every glorious day, that such is the grace of God that He "gave his only-begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." And here, while I ask you to adore, I feel inclined to close the sermon and to bow myself in silence before the grace of God in Christ Jesus. "Behold what manner of love the Father hath bestowed upon us!" Behold it in the sweat of blood which stained Gethsemane! Behold it in the scourging which has made the name of Gabbatha a terror! Behold it in "the pains, and groans, and dying strife" of Calvary! Bow, did I say? Prostrate your spirits now! Lift up your sweetest music, but let your soul feel the deepest abasement as you see this superabounding grace of God in the person of the only begotten of the Father, making Him to be sin for us who knew no sin!

When you have thus thought of his justice, his wisdom, and his grace, like a silver thread running through the whole, I want you once more to adore *his sovereignty*. What sovereignty is this, that angels who fell should have no Redeemer, but that man, insignificant man, being fallen, should find a Saviour in heaven's only-begotten! See this sovereignty, too, that this precious blood should come to some of us and not to others! Millions in this world have

never heard of it. Tens of thousands who have heard it have rejected it. Ay, and in this little section of the world's population encompassed now within these walls, how many there are who have had that precious blood preached in their hearing, and presented to them with loving invitations only to reject it and to despise it! And if you and I have felt the power of it, and can see the blood cleansing us from sin, shall we not admire that discriminating, distinguishing grace which has made us to differ? But the part of sovereignty which astonishes me most, is that God should have been pleased to make "*Him* to be sin for us who knew no sin," that God should be pleased to ordain salvation by a substitute. A great many persons rail at this plan of salvation, but if God has determined it, you and I ought to accept it with delight. "Behold," saith God, "I lay in Zion a stone, a tried stone, elect, precious." The sovereignty of God has determined that no man should be saved except by the atoning sacrifice of Christ. If any man would be clean, Jehovah declares that he must wash in the fountain which Jesus filled from his veins. If God should put away sin and accept the sinner, he declares that it should only be through that sinner putting his trust in the sacrifice offered once for all by the Lord Jesus Christ upon the tree. Admire this sovereignty, and adore it by yielding to it. Cavil not at it. Down, rebellious will! Hush, thou naughty reason, that would fain say "Why? and Wherefore? Is there no other method?"! Yield, my heart! "Kiss the Son, lest He be angry, and ye perish from the way when his wrath is kindled but a little!" Oh, magnificent love! A way as splendid as the end! A plan as glorious as its design! The design to save is not more resplendent than the method by which men are saved. Justice is magnified; wisdom extolled, grace resplendent, and every attribute of God glorified. Oh! let us, at the very mention of a dying Saviour, bow down and adore!

II. Not to change the topic, but to vary the line of thought, let us endeavour to look at Jesus Christ made sin for his people LOVINGLY.

Every Word here may help our love. That word, "*Him*," may remind us of *his person*. "He hath made *Him* to be sin for us." *Him!*—the Son of God; co-equal and co-eternal with his Father; *Him!* the son of Mary, born at Bethlehem, the spotless child of man. "He hath made *Him* to be sin." I am not going to enlarge. I only want you to bring his blessed person clearly before your mind. He who trod the billows, He who healed the sick, He who had compassion upon the multitudes and fed them, He who this day ever liveth to make intercession for us—He made *Him* to be sin. Oh! love Him, sinner, and let your heart join in the hymn—

"His person fixes all my love."

I do delight to have you get a hold of Him as being verily a person. Do not think of Him as a fiction now; ay, and never do so. Do not regard Him as a mere historical personage, who walked the stage of history, and now is gone. He is very near to you now. He is living still. We oftentimes sing—

"Crown Him Lord of all."

Well, it is that self-same glorious One. He made *Him* to be sin for us. Think of Him, and let your love flow out towards Him.

Would you further excite your love, *think of his character*. He knew no sin—none within Him, for He had none of our sinful desires and evil propensities. Tempted in all points like as we are, yet without sin; think of that, and then read—"He made *Him* to be sin for us." Do not fritter that away by putting in the word "offering," and saying "sin-offering." The word stands

in opposition—what if I say opposition?—to the word “righteousness,” in the other part of the text. He made Him to be as much sin as He makes us to be righteousness—that is to say, He makes Him to be sin by imputation, as He makes us to be righteousness by imputation. On Him who never was a sinner, who never could be a sinner, our sin was laid. Consider how his holy soul must have shrunk from anything like being made sin, and yet, I pray you, do not fitter away the words of the prophet Isaiah—“The Lord hath laid upon Him the iniquity of us all; He bore our transgressions, and carried our sins in his own body on a tree.” There was before the bar of justice an absolute transfer made of guilt from his elect to Himself. There He was made sin for us, though He knew no sin personally, that we might be made the righteousness of God in Him. As you think of his pure, immaculate nature, and perfect life, love Him as you see Him bearing the burden of sins not his own, for which He came to atone.

Will not your love be excited when you think of the difficulty of this imputation, “He hath made Him to be sin.” None could have put sin upon Christ but God. It is well said that there is no lifting of sin from one person to another. There is no such thing, as far as we are concerned; but things which are impossible with man are possible with God. Do you know what it means for Christ to be made sin? You do not; but you can form some guess of what it involves, for when He was made sin God treated Him as if He had been a sinner, which He never was, and never could be. God left Him as He would have left a sinner, till He cried out, “My God, my God, why hast Thou forsaken me?” God smote Him as He would have smitten a sinner, till his soul was “exceeding sorrowful, even unto death.” That which was due from his people for sin, or an equivalent to that, was literally exacted at the hands of Jesus Christ, the Son of God. He was made a debtor for our debts, and He paid them. You may guess what it was to be a debtor by the smart which it cost to discharge the liabilities. “He that is a surety shall smart for it,” and Jesus found that proverb true. When justice came to smite the sinner, it found Him in the sinner’s place, and smote Him without relenting, laying to the full the whole weight upon Him, which had otherwise crushed a world for ever into the lowermost hell. Let us love Jesus to think He endured all this.

Beloved in the Lord, there is one more string of your harp I would like to touch, and it is the thought of what you now are, which the text speaks of. You are made the righteousness of God in Christ. God sees no sin in you, believer. He has put your sin, or that which was yours, to the account of Christ, and you are innocent before Him. Moreover, He sees you to be righteous. You are not righteous perfectly; the work of his Spirit in you is incomplete as yet; but He looks upon you, not as you are in yourselves, but as you are in Christ Jesus, and you are accepted in the Beloved; you are in his sight without spot, or wrinkle, or any such thing. What Jesus did is set to your account. He sees his Son in you, and then He loves you as He loves his Son. He has put you into union with his Son, and you are now hid with Christ in God. Oh! I trust you will endeavour to realize this position of yourselves as made the righteousness of God in Christ, and when you do, surely you will love the Saviour who has done all this for you, undeserving, helpless, dying, guilty mortals. Oh! that the Lord Jesus would now send fire into all your souls, and make you love Him, for surely if you have but the sense of what He has done, and how He did it, and what it cost Him to do it, and who He is that has done it, and who you were for whom He has done it, you will surely say, “Oh! for a thousand hearts that I may love Thee as I would, and a thousand tongues that I may praise Thee as I should!”

III. And now, let us VIEW THE GLORIOUS FACT OF SUBSTITUTION JOYFULLY. And here I will commence with the observation, that till *your sin as a*

believer is gone, and till, as a believer, Christ's righteousness is at present your glorious dress, your salvation is in no sense realized by yourselves. It is not dependent upon your frames and feelings. Your sins are not put away through your repentance. That repentance becomes to you the token of the pardon of sin; but the true cleansing is found, not in the eyes of the penitent, but in the wounds of Jesus. Your sins were virtually discharged upon the bloody tree. You stand this day accepted, not for anything you are, or can be, or shall be, but entirely and wholly through the blood and righteousness of Jesus Christ. We cannot state this truth, it seems to me, too boldly. This is the very doctrine of the Reformation—justification by faith, or rather the basis doctrine upon which it rests; and I am persuaded that the more plainly it is preached the better, for it is the gospel of salvation to a lost and ruined world. Beloved, your case is something similar to this. You are in debt, and, according to the old laws, you must be cast into prison. You are brought up before the court; you cannot plead that you are not in debt; you are compelled to stand there and say, "Each one of these charges I must admit; these liabilities I have incurred, and I have not a single penny with which to meet them." A friend in court, wealthy and generous, pays the debt. Now, the only reason why you go out of court clear lies in the payment made by your friend. You do not leave the court because you never incurred the debt; nay, you did incur the debt, and you must admit that you did not leave the court because you pleaded not guilty, or because you promised never to get into debt again. Not so; all that would not have answered your purpose. Your creditor would still have cast you into prison. You did not leave the court because your character is excellent, or you hope to make it so. The only ground of your liberation from your liabilities is found in the fact that another person has discharged them for you, and that will not be affected by any act you may have committed or shall commit. You may have felt ill to-day; you might have laboured under twenty diseases, but those diseases will not imprison you, neither will they help to set you free. Your freedom hinges upon the fact that the debt was paid for you by another. Now, Christian, here your hope and comfort hang. This is the diamond rivet which rivets your salvation firmly. Jesus died for you, and those for whom Jesus died, in the sense in which we now use the language, are and must be saved. Unless eternal justice can punish two for one offence; unless eternal justice can demand payment twice for the same debt—first from the bleeding Surety, and then from those for whom the Surety stood—they must be clear for whom Jesus died. This is the gospel which we preach. Oh! happy they who have received it, for it is their joy to know it, sinners though they have been, guilty and ruined, and sinners though they be still; yet since they have believed Christ is theirs, Christ took their sins, and paid their debts; and God Himself can bring no charge against the man who is justified by Christ. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again from the dead, who sitteth at the right hand of God, who ever liveth to make intercession for us."

Now, Christian, I want you to come to-night, and enjoy this. Why, man, it ought to make your soul dance for joy within you to think that sin is pardoned, and righteousness is imputed to you. This is an unchanging fact, that Christ has saved you. If it was ever a fact, it is always a fact. If it was ever true, it is always true, and always alike true, as true now that you are depressed as yesterday when you were rejoicing. Jesu's blood does not change like your poor heart. It does not go up and down in value, like the markets, and fluctuate like your faith. If you are saved, you are saved. If you are resting in the blood, you are as safe to-day as you were safe yesterday, and you are as safe for ever. Remember that this is true of all the saints alike. It is true to great saints, but equally

so to little. They all stand under this crimson canopy, and are alike protected by its blessed shadow from the beams of divine justice. It is true to you *now*. Oh! beloved, try to live up to it. Say, "Away, my doubts; away, my fears; I trust a Saviour slain, and I am saved! Away my questionings; away my carnal reasonings! I hate my sins, but I cannot doubt my Saviour. It is true I have not lived as a Christian should live, but I will still cast myself into his arms." It is not faith to trust God as a saint, when you feel you are a saint. Faith is to trust Christ as a sinner, while you are conscious that you are a sinner. To come to Jesus, and to think yourselves pure, is a sorry coming to Him; but to come with all your impurity, this is true coming.

I say to you, sinner; I say to you, saint; I say to you all this one thing, and I have done. When your souls are at the blackest, seek for nothing but the blood. When your souls are at the darkest, seek no light anywhere but in the cross. Do not cling to preparations, to humblings, to repentings. All these things are good in their way, but they cannot be a balsam to a wounded conscience. Christ and Christ crucified is what you want. Do not look within; look without. I say when thou repentest it is a base repentance that will not let thee trust Christ, for while repentance should have one eye on sin, it should have the other upon the cross. While repentance should make thee lay low, yet it is not repentance, but unbelief, that makes thee doubt the power of Christ to save thee. Christ never came to save the righteous; He came to save sinners. I would have thee magnify the grace of God by believing that when thy sin stares thee most in the face, when thou art thyself most conscious of it, and it seems to be worse than ever. Christ is the same to thee and for thee, thy glorious Surety and thy blessed satisfaction. Still believe, and still trust, and do not let go thy confidence that Christ is able to save sinners, even the chief, and will save thee without help from thy doings or thy feelings. His own right arm will get to Himself the victory, and, having trodden the wine-press of divine wrath alone, He will save thee solely by the merit of his life and of his death. Oh! for grace to rest in the Saviour, and to know the truth of this text, "He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him."

Essays and Papers on Religious Subjects.

"STRONG CONSOLATION."

"I know that my Redeemer liveth."—
JOB XIX. 25.

BY REV. T. J. BRISTOW.

THIS was a strong source of consolation to Job in the midst of his grief. He was conscious of the fickleness of all earthly things, but he knew that there was one who could never alter, whose forehead could never become wrinkled with age, whose limbs could never be palsied with weakness—one who is the same yesterday, to-day, and for ever.

It is also a consoling thought to the Christian *now*, that Jesus lives, as an advocate, to plead continually before the eternal throne, as an exalted Lord, with the thought of his loyal subjects ever upon his mind, as the great Head of his mystical body, the Church, surrounded by a halo of glory, and as a sympathizing friend fully understanding our condition, whatever it may be. That Jesus lives is often a source of consolation and joy to the bewildered believer. When earthly cisterns are cracked and dry, this is a fountain of overflowing

joy; and as friend after friend goes down into the dark, silent grave, and dust covers all that was once so dear, the thought of an ever-living Christ refreshes the soul.

In these words we have a personal declaration. "I know," says Job, "that my Redeemer liveth." Faith in Christ is a personal thing; we are saved one by one; the great host of the saved will be made up of separate individuals, who have clung to Christ by a living faith. The ocean is composed of separate drops, and the great mountain of separate grains of matter. The blood-washed throng above will consist of separately-saved sinners. A personal confidence in Christ is necessary in order to experience any true spiritual joy. Another's confidence may give me pain if I cannot confide myself. If all the world were saved, and I, solitary and alone, left to perish, what would it avail me? "I know," is the personal declaration, resolving doubts, and bringing the truest joy into the soul. We have also in these words the *best kind of knowledge* indicated. To know that the Redeemer lives is a superior knowledge, which can only be obtained in the school of Christ, the teacher being the Spirit of the living God. While we undervalue no kind of knowledge which is worth attaining and keeping, yet we must say that to know Him is superlative wisdom. The apostle, who had sat at the feet of the learned Gamaliel, and whose attainments were of a high order, counted all things but loss, that he might know Him who had captivated his soul with his love, and had become the motive power of his life. Our knowledge of Him at present is most imperfect, but what we know not now we shall know hereafter.

"Our knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And we shall be with Him."

We have here also an *appropriating faith*. "*My Redeemer*." When Thomas was convinced by the pierced hands and side of our blessed Lord that

He had indeed risen from the dead, he exclaimed in the language of appropriating faith, "My Lord and my God." We have not the evidence of sight and touch, but we have the strong evidence of the experience of his love, and "*my Redeemer*" is the expression of that experience. This language implies the strongest love. We own those whom we love; we love Jesus, and therefore we own Him. "*My Redeemer*" is an expression of strong, deep, hearty love. When the soul can say, "Christ is mine," and by faith hear the sweet whisper of its Lord as He says, "I am thine," its bliss begins. Our love to Christ, though imperfect, is not to be despised, for it is a sure evidence that He loves us; for "we love Him because He first loved us." Let us seek to cherish that love as we should some rare exotic plant or flower; for is not love to Christ a heavenly thing, like a rare flower, surrounded by the mists and exposed to the cold of a northern climate? The disciples prayed, "Lord, increase our faith." Let this be our prayer also, but with it let there be blended the petition for more love. We have also in these words a *sweet title*, that of Redeemer. Our Lord has many sweet and instructive titles. He is called the Wonderful, the Counsellor, the mighty God, the everlasting Father, and the Prince of Peace. He is called a Shepherd, a Husband, a Friend, a Prophet, a Priest, a King, a Brother, a Witness, a Leader, a Commander, and a Redeemer. As a Redeemer He ever lives. Redemption's source is in his wounded side. Without his bloodshedding there can be no remission. By his cross and by his passion, by agonies unutterable and griefs unparalleled, He brought about an everlasting righteousness, a full and complete redemption. The price of the soul's redemption is blood, the blood of the everlasting Son of God. The believer can well sing—

"Thou, O my Jesus, thou didst me
Upon the cross embrace;
For me didst bear the nails and spear,
And manifold disgrace,"

and feel the sweetness of that title, Redeemer, as he stands beneath the droppings of Calvary's tree.

We have in these words also the *encouraging truth that Jesus lives*. Job says, "I know that my Redeemer liveth." Jesus ever lives. We do not preach a dead Christ, but one who was dead and ever liveth. Jesus remained in the grave a little time to perfume it for all believers, and then ascended on high, leading captivity captive. And now He ever lives, and his voice is still heard as He says, "Because I live, ye shall live also." If with supernatural vision we could look into the city of our God, Jerusalem above, we should see that Jesus lived as the light of heaven, as the centre of attraction there, as monarch supreme in the hearts of the glorified. We must wait awhile for a sight of that land which is yet afar off, but we may *now* know that Jesus lives by the power He daily exercises over human hearts, by the gradual but certain advance of his kingdom, by the work of his grace unmistakably apparent. Jesus lives to bless his Church, to heal broken hearts, to break hard hearts, to wipe away with a sweet assurance of forgiveness the tears of penitence, to comfort his mourning disciples, to smite the enemies of his cross and crown, and to lead the army of the living God on to victory; finally, to receive the justified and accepted to his nutterable glory.

Take refuge in the thought of a living Christ, thou troubled one of his kingdom! Tremble, thou scorner, at the thought of a living Christ! Rejoice, seeker, in the thought of a living Christ! The Spirit of the living God teach thee to say, "I know that my Redeemer liveth."

Woodford.

IMPORTANT QUESTIONS.—No. II.

BY T. W. MEDHURST,

Author of "Christ's Church, What is It?" "Take Care whom you Marry," etc., etc.

WHAT IS THE JUDGMENT-DAY?

THE Judgment-Day is the day that

God has appointed for the manifestation of all mankind, who will then have to give an account of the deeds done in the body, whether they have been good or evil. All men will then stand before the judgment-seat of Christ.

There shall then be no distinction between young and old, rich and poor, learned and ignorant, rude and polite; but all alike will have to give account of themselves before the great white throne. Then none will be pronounced "blessed" but those who are clothed upon with the righteousness of our Lord and Saviour Jesus Christ. All besides (no matter how moral, upright, and pure, in the sight of man they may have appeared), because they have not fled to Jesus for refuge, will be pronounced "cursed."

All generations of mankind; all who have ever lived, men and women from all lands; all who have professed to be religious; and all who have professedly lived without God in the world, will be there. All sins will then be brought to light. Those which conscience has recorded, those which conscience has been too seared to feel, those which memory has filed, and those which memory has forgotten; those which were committed in public, and those which were wrought in private—all will then be known and proclaimed before the assembled universe.

For each mercy abused, for each offer of pardon slighted, for each gospel invitation neglected, for each warning despised, for each striving of the Holy Spirit resisted, for each evil passion indulged, for each act of revenge committed, for each moment of time wasted, for each opportunity unimproved, for each blessing forgotten, for each commandment of Christ disobeyed, for each act of wickedness performed, for each desire of greed encouraged, for each feeling of unkindness indulged, for all dishonest gains appropriated, for each idle word spoken, and for each unholly thought fostered, man will then have to render an account.

On the day of judgment, all the

good deeds which believers in the Lord Jesus Christ have, by the grace of the Holy Spirit, performed, will be manifested and openly rewarded. Each work of faith, each act of obedience, each act of self-denial, each gift of kindness, however small, each loving word of sympathy, each honest endeavour to do right, each battle with temptation, each confessing of Christ before men, each deed done in the name and for the sake of Jesus, each lowly grace wrought by God's Spirit in the soul, each lovely action which was hidden from the eye of the world, each expression of faith, each word of meekness, each thought of purity, each act of charity, each heroic deed of godliness, each tender deed of Christ-like love, and all the devotion of the lowly soul, and all the love of the humble heart, will then be manifested in the brightness of Christ's glory, and to the honour of his name.

At the judgment-day, the eternal joys of heaven, purchased by the blood of the Redeemer, bestowed by the love of the Father, and for which all believers have been prepared by the Holy Spirit, will be revealed in their fullest glory; and, on that day, hell, which was never prepared for man, but for which man, by his own sin and unbelief, has prepared himself, will be disclosed in all its horrors, as the eternal dwelling-place of all who have never been reconciled to God through the blood of his dear Son. Then shall mankind be meet, either for the eternal joys of heaven, or for the eternal mis-

eries of hell. To the saved in Christ Jesus that day will be glorious, but to those who are lost it will be awful beyond conception.

Great surprises will meet mankind on the judgment-day. The righteous will be wondrously surprised to know they have not given even a cup of cold water to a disciple of Christ without Christ's recognition of that small gift as done unto Himself. The wicked will be wondrously surprised to find that their most secret thoughts are then exposed to the light, and that each evil action they have ever performed is known to, and remembered by, the Judge who cannot err.

Oh! that sinners would now flee to Jesus, and hide themselves in his dear wounds. He is now willing to forgive their sins, and to meeten them for the judgment-day. He is now willing to save each coming sinner "to the uttermost." He will now pardon all manner of sins and of blasphemies, if sinners will but trust in Him. But at the judgment-day no unpardoned sinner shall escape.

Are you, my reader, prepared to meet your God? Meet Him you must at the judgment-day. Are you, by repentance and faith, prepared to meet Him now? Jesus is now willing to receive you, to pardon all your sins, and to bestow upon you all blessedness. Then go to Jesus. Go at once. Oh, tarry not, but go; go now to Jesus. He can, He will save you!

Glasgow.

Signs of the Times in relation to the World and the Church.

CO-OPERATIVE INDUSTRY.

BY REV. JOHN CLIFFORD, M.A., LL.D.
COMPLETE co-operation in industrial labour, in its rewards as well as in its processes, is amongst the more prominent features of the civilization of this latter half of the nineteenth century.

It is one of the several phases which industry has presented during its chequered history, and is, of all those through which it has passed, confessedly the most important in its character, and the most replete with promises of good to the world and the Church. The principle has been enunciated with

clearness and persistency by some of the wisest thinkers, endorsed by the most active philanthropists, and adopted with commanding vigour by working men, and by them carried on to such signal success, that it has fairly gained a lofty and impregnable position amongst the notable civilizing influences that now surround us.

Born in the quiet of the philosopher's study, nourished by the anarchy and turmoil of a gigantic revolution, it at last settled itself in its best forms in one or two homes, where it gained in stability, breadth, and power every day. Remaining for a time in the places of its nativity, it afterwards sent out numerous rootlets into the towns and villages of our land, and by their uniform growth has fostered the highest hopes for the social welfare of men. Some time since Lord Brougham said, "Co-operation is becoming a power in the State." And the good Prince Albert seems to have had glimpses of the theory when he declared, "Depend upon it, the interests of classes, too often contrasted, are identical, and it is only ignorance which prevents their uniting for each other's advantage. To dispel that ignorance, to show how man can help man, ought to be the aim of every philanthropic person." The last few years have witnessed new applications of the principle thus described. Triumphs have been won where they were least expected, and successes gained far beyond the cherished hopes of the most sanguine. Some of the largest commercial establishments have formed co-partnerships between labour and capital (*e.g.*, the Crossleys of Halifax, etc.), and others have had the courage, kindness, and justice to enact as the rule of their trade, "that half the net profit of the business shall be equitably divided among all the assistants, according to the wages received;" and such is the position of the whole movement both here and in France, that it is only necessary to understand it in order to appreciate it; and appreciating it, to thank Him who is the giver of every good and perfect gift.

It is scarcely possible that co-operative industry could have acquired such a standing without some drawbacks. Eager and fervid advocates were sure to exaggerate its importance, and proclaiming it as a new gospel, anticipate impossible advantages from its unfettered sway. Such men have been. Many would misunderstand its nature, misconceive its object, and array themselves in violent hostility to elements supposed to be inherent, but really as foreign to it as to themselves. Such men are yet. Nor could it be expected that the plan would be worked out in every case with such wisdom and sagacity, as to forbid the expectation of a total collapse, cherished by persons anxious for such a result. Such failures are on record. Moreover, the emancipation of labour from the dominion of capital could not be effected without inflicting temporary loss in some cases, and requiring self-sacrifice in others. These are the necessary and inevitable sufferings some must vicariously endure in all cases of social and moral transition.

Putting out of view the accidents of this form of industrial economy, we inquire into some of its significant features, in their relation to the Church and the world. It is certain that the fraternal association of labourers on equal terms, collectively owning the capital with which they work, is immensely promotive of the efficiency of labour. Man's destiny is work. Labour is the law of God, and obedience thereto is the condition of human growth, happiness, and well-being. Industry dignifies as well as rewards all—the prince equally with the peasant, and the hodman as much as the student. No man is justified in shirking it, but every one is bound to work with such wisdom and care of his resources, as shall cause his labour to bring the largest amount of good to himself and his fellows. Co-operative societies assist in attaining this end, because they are based on the simple principle, that the more thoroughly men consent to help one another, the better off they

all find themselves. The aggregate productiveness of labour is multiplied incalculably. Gains spring up out of barrenness, and the wilderness and the solitary place are made glad by a rich and increasing fertility. These distributors of the produce of others have their minds and hands set free to add to the general stock out of which the race is supported; and the ordinary labourer obtains a new spell in his work, which calls forth all that is in him with hundred-fold energy. Instead of being goaded he is allured, and in the place of spurs he has charms. His industrial forces work under conditions that raise their strength and efficiency to the highest pitch, and at once he ascends to a level of existence from which he is able to command more of the solid advantages of life. The dull and dark monotony of daily toil is exchanged for a light, cheerful, happy, and highly productive play. Servitude is stripped of its curse, and work is crowded with gladness and joy.

Let these effects spread through society, and indigence is dried up at its source, and indolence strangled at the birth. The sum of the world's means of enjoyment is augmented, made universal in its distribution, and there is the strongest conceivable inducement that men should praise the Lord for his goodness, and for his wonderful works towards the children of men.

II. This mode of performing the labour of life would not be barren of moral results. Prudence, economy, and self-government are virtues that all men honour. It is proved by unquestionable facts that co-operative societies stimulate prudence, develop economy, and train in the art of self-mastery. The eye acquires a readier perception of the "power of little," and the hand a more delicate sensibility for the small gains of life. Skill in management is fostered, and the educational influence of a sense of responsibility is supplied. The fierce anger of competition is assuaged, and a healthy and beneficial, because brotherly, rivalry is called forth. The baits and inducements to fraud,

deception, and chicane are, in many cases, removed, and in others considerably enfeebled. The opposition of interest between buyer and seller, master and servant, is gone, and with it the temptations to adulteration, false weights and measures, "eye-service," and the uncounted host of the tricks and sins of trade.

III. It also prophesies the removal of one of the most serious difficulties of our time, that springing out of the disturbed relations of capital and labour. Strikes abound. Trades Unions are numerous, and some of their later revelations heart-rending. Masters and labourers cannot agree. The sound of mutiny against their captains is heard proceeding from the ranks of the soldiers of industry. The individual is still the centre and circumference of all effort. Men care for others so far as that care rewards themselves. Monopoly reigns in every circle of life, and each man is bent on being a monopolist as far as he is able. The spirit of the despot is not far from any one of us. Every one is looking on his own things and not also on the things of others. But it is manifest that the long-standing feud must be healed before there can be any solid progress of society. So long as this violent conflict of classes, struggling for opposite interests, endures, the workman getting the barest pittance for his labour, and therefore seeking by any means to increase his pay, or to give as little as possible for it; and the capitalist, finding plenty of labourers, and taking the one who will work for the lowest sum, we shall certainly not have any harmonious adjustment of the claims of labour and capital.

Co-operative industry, by enjoining a friendly emulation in the pursuit of a good common to all, indicates the method by which these long-opened wounds may be healed, the covetousness and avarice of men checked, the rewards of labour fairly distributed, the selfishness, native in us, fettered in its action, and benevolence and justice nurtured and maintained. Modifying the rela-

tions between master and men, it removes the fuel which fed the fire of discord and ill-will, unites them together in work, advantage, and hope, and promotes an ardent concern in the general good of all mankind.

IV. It can never be supposed that the New Testament, which specially commands us to "look not every one on his own things, but also on the things of others," is unrelated to a movement based on its teaching, affording one of many ways of compliance with its demands. Certainly Christianity does not require men to be indifferent to their own interests. The gospel of the grace of God has the promise of the life that now is, as well as of that which is to come.

Most inadequate is that estimate of its value which limits it to saving men's souls at the end of their journey, and remaining satisfied with bright pictures of the next world, leaves him unhelped and unbefriended in the difficulties of this. Self-interest is the centre of the world's movement—the life-blood of its bounding activity—the mightiest propelling force in the whole range of our social existence. At its bidding markets are filled with goods, homes with comforts, and life with enjoyments. Led by its hand, science and philosophy track unknown regions, and yield rich produce for men. To annihilate self-interest is as impossible as the attempt would be insane. The Scriptures enjoin proper self-regard, discover the weakness and woes of self, bid us provide things honest in the sight of all men, prescribe the cure for selfishness, and teach, in a manner never taught before, the responsibility of each man for all that he is and has in the sight of God.

Nevertheless, it is plain to every student of the gospel that he is commanded to exercise a large, careful, sympathetic, and self-denying consideration of the condition of others, along with a just regard for his own. This is uniformly enforced, for the epistles of Paul, James, and Peter, and the words of Christ, abound with directions, whose meaning

finds no adequate expression, save in the acknowledgment of such a rule. This also the gospel powerfully inspires, for the love of Christ constrains men to live, not to themselves, but to Him who died for them, and rose again, and to serve their generation according to the will of God. An "enthusiasm of humanity" is kindled at the Cross, which burns to ashes the fuel of selfishness, and fires the whole man with an intense zeal for the benefit of others. The earliest triumphs of Christianity were over the love of property, for "they that had goods sold them, and distribution was made to every one as he had need." And its later spirit has revealed the ancient energy and beauty in some of the finest specimens of co-operative industry.

Nor is this all. This Christian influence must be continued. Co-operative industry is but a subordinate agency in the work of blessing the world, along whose fibres the life that is in Christ must play if society is to be healed by it of its divisions, and cured of its self-idolatry. The best sails are useless without wind; the best cannon and shot without fire; and the noblest words without the poet's genius; the vessel moves not, the barricades do not fall, the poem is not produced. It is a social machinery which the evil in men may soon bring to a dead lock, if the "powers of the world to come" are withdrawn. The chief aim and the special results are material, and all material agencies may play with finest skill, and yet the shadow on the dial of man's moral progress not move a jot. The wounds of society will never be healed without "Him who is our peace." Our motive and model in readjusting the relations of master and servants must come from our Master "who is in heaven," but who was amongst his disciples as One who served. To unduly laud the value of power, riches, and position, and noisily contend for the rights of the poor, is not the surest way of bringing rich and poor together. Men must be taught, if they are to get their highest good out of

their co-operative industry, that all men, rich and poor alike, are cared for by our heavenly Father, and that all masters and servants, capitalists and labourers, must give an account to Him at the last. "The law of the Spirit of

life that is in Christ Jesus," is the supreme law for this social movement, as for all others that are effectually to elevate and bless mankind. "Without Me ye can do nothing."

Paddington.

Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

HARVEST.

"THE fields are white unto harvest." Notwithstanding the hard, long winter and late summer, the gloomy doubts and distressing fears, the timid on-lookings and loud complainings, God has kept his promise. Seed-time and harvest, summer and winter, have not failed.

There is a deep joy in the early autumn unequalled by that felt even in the freshness of the spring. The white fields, the laden trees, the ready store-houses, are pleasing sights. And "Thrust in the sickle," "Gather in the fruits," are glad sounds that awaken echoing songs of thankfulness in the hearts of men. We cannot but feel the steady, unchanging love of the Eternal Father in the harvest-time. We should fail if the strength of the hills were ours instead of his. We should forget and grow weary, but He never does. The entire trust of the world may safely rest in Him, for He will never disappoint us.

"Give us day by day our daily bread!" The little child prays it with folded hands, and meekly closed eyes, and lisping tongue. The young say it with reverence and love springing up within them, as they begin to see the wonderful love of God. The man, bearing the heat and the burden of the day, prays it; for he knows that vainly will he labour and strive if the Great Father hear not this petition. Old

men, standing patiently on the verge of the grave, ready to depart to a world which is far better, put up the common prayer to the mighty Parent.

He cannot withstand it. He sends the answer, not meagrely, but bountifully—covering the hills with plenty, making milk and honey to abound.

We should feel very dissatisfied if the corn did not fulfil our expectations. Plenty of us would grumble if the "full corn in the ear" were not enough for our wants. But it grows, and thrives, and ripens, and does not disappoint the mighty Husbandman.

He has taken greater pains with us. He has not spared rain, and sunshine, and nurture, day by day and night by night. It is the autumn with many of us. We are growing old, and the harvest should be getting ready. The Master will soon send his labourers with the sickle. What use have we made of all his bounties? Are we fully ripe, large in goodness, useful, satisfying? Will He look on us with complacency and gladness? Do we repay his kindness?

Ah! in the harvest of the world, how many of us will be gathered with the good corn, and how many burned with the tares?

In our land there is a sad monotone ringing in the midst of the jubilant song. Many voices join it, many tears accompany it. Sometimes it is only a

little carelessly regretful; sometimes it swells into a wail. "The harvest is past, the summer is ended, and we are not saved."

Alas! that year by year this dirge should mingle with the glad hallelujahs. Alas! that the cry of the miserable should drown the anthem of the happy. But it need not be so. Evermore the still small voice cuts its blessed way through the confusion of the world. "Come unto Me. Him that cometh I will in no wise cast out." It is not yet too late. Patiently the Master stands at the door, and we may enter. Aye, though our feet have resolutely gone in the wrong way till now, let us turn back. He will receive us graciously, and love us freely.

PETTY PERSECUTION.

"The days of persecution are over for England."

WELL, we will hope so, and that never more may be lighted the accursed pile which, however, God made very often a light to the gospel; so that, instead of the one martyr whose glorified spirit went up to heaven, a hundred strong and firm ones came up into his place. But though such persecution has departed from our shores, there is another kind still raging in many a home, even at the present day.

"To be religious is to be respectable," says many a worldly-wise woman; but then the religion which she refers to is that which consists in going to church once every Sunday, and knowing a little of the Catechism.

"Mother," to one of these women said a girl of eighteen, "I have been to the chapel in Back Street, and the minister preached a sermon which I cannot forget."

"Why did you go to that paltry little place?" asked the mother, in a tone of great disgust; "as if our church, as beautiful as any you can find about, wasn't enough for you!"

"Well, mother, somehow I don't like the church."

"Not like it, Emily! I don't know where your taste can be. I am sure it makes me feel quite good to listen to the prayers being chanted as they are every Sunday."

"But the singers do not seem as much in earnest as they do at the chapel."

"No matter how they seem, Emily. I will not have you leave a respectable church to go to that common little chapel."

But the day when Emily had joined in the simple worship at Back Street made a deep impression on her mind. Though it was forbidden, she had a great desire to go again to the place where, for the first time, the good news had touched her heart; and the desire grew greatly, and at last she felt that, even though she disobeyed her mother, she must again hear the true word of the kingdom.

That peace "which passeth understanding," and makes the whole world to be clothed in gladness, came into her heart as she listened. The truth that Jesus loved her, that He had forgiven her, that He had said to her, "Go in peace," was so sweet, that she could not hide it, and when she returned to her home she told her mother what good things she had found.

Then commenced a series of petty persecutions, such as make us ashamed of human nature. Little continued cruelties are very hard to bear; we can nerve ourselves for great trials, and there seems a magnanimity in bearing them well; but little, fretting annoyances, accompanying every meal, springing up in every little corner, require very great grace to keep one patient. To be called names, to be slighted, to be treated as one insane, is enough to arouse the worst passions within us.

But Emily bore it all, not in her own strength, for she cast her troubles upon her newly-found Lord, and He bore the burden for her. Strange as it may seem, she looked back upon that time as one of the happiest in her life though her mother took her Bill away, and prevented her from attend-

any meetings. At length, when her strength well nigh failed, her mother was called away from home by circumstances, and Emily was able to have some sweet communion with the Christian friends who knew and sympathized with her case. Then she was proposed as a member of the church, accepted, and was to have the privilege of believer's baptism. Before the day fixed for the immersion, her mother came home. Hers was no coward heart, and she greatly disliked any approach to what looked like timidity. So she told her mother that on the following day she was to be baptized.

The woman's rage knew no bounds. Any person witnessing that scene would have been convinced that the unregenerate human heart is as bad as ever. The girl was assailed by words and blows, and all kinds of ill-treatment, which she bore quietly, and without a murmur, only saying once, with tears, "Even a mother's love can turn to hate, but I know that the Saviour's love will endure."

"I will stop it, if I have to come to the chapel to do so," said her mother.

But Emily did not flinch. She believed, moreover, that her mother cared too much for the world's opinion to be guilty of indecently disturbing the worship of the house of God. Yet, when she came out of the vestry and took her seat with the other candidates, her heart misgave her as she saw her mother sitting on the very first pew, with the old sullen look on her face, and her gloomy eyes fixed on herself. She tried to turn her thoughts away from the disturbing influence, and to fix them upon the Friend who was stronger than all else.

When the memorable minute arrived during which she stepped down into the water, she heard the minister's voice say distinctly, "When my father and my mother forsake me, then the Lord will take me up," and she thought she heard a sob.

The joy which follows obedience to the Lord's commands was a little damped in Emily's case by a dread of

the consequences which were to follow. But with a silent prayer for help she went forth to whatever might await her.

At the door of her home stood her mother, her eyes wet with tears, and her whole expression subdued and quieted. She took her child in her arms, and kissed and blessed her; she asked her forgiveness, and besought her prayers, and vowed that she, too, would not rest until she had found the pearl of great price.

"What wonders hath God wrought!" It was not the first time that the very impressive service of believers' baptism has been the means of striking awe and seriousness into a careless heart.

OUR FEMALE PRAYER-MEETING.

"I HAVE been thinking for some time past whether we could not get up a female prayer-meeting if we tried—don't you think it would be a very good thing?"

This remark was made to me by our deacon's wife, one Sunday morning in the early part of last year, as we were walking home together.

"A most important thing," I replied. "I think every Christian woman ought to be able to pray with others. May she not be called upon at any moment to pray by the bedside of a sick or dying friend? But how shall we set about it; our sisters will be sure to be afraid of the sound of their own voices at first?"

"Well, I have asked half-a-dozen to come to our house next Monday evening—you'll come, won't you? I know we may venture to call upon three, the others I hope will soon gain courage."

Monday evening found us assembled at our deacon's house. We commenced the service with a hymn, a chapter was then read, and one sister offered prayer; another hymn, followed by another prayer, and then another and another,

until all, except one, had prayed. Oh, those prayers, the first woman's prayers I had ever heard, how simple, how earnest, how real! We felt as we parted that we had indeed been with God.

Our church is a very, very small one. When we began our prayer-meeting our circumstances were most depressing—ever since they have been brightening. We believe God answers prayer.

After a short time we resolved to meet in the "upper room," where we worship on Sunday. This bold step brought an increased attendance; in fact every meeting has been most encouraging.

Perhaps one of my lady readers has never been at a female prayer-meeting. My dear sister, let me introduce you now to ours. May I tell you a little about some of those present this evening. You see that widow, sitting under the window there. "A widow indeed," she has lost her earthly all, but her large, loving nature has concentrated all its affection on its Saviour and his Church.

"Mrs. T., will you pray?" Let us kneel.

After a few moments' "speaking silence" Mrs. T. begins. Hers is no cold repetition of ready-made phrases; she pours out her heart "like water before the Lord:" "Oh, my God! I will ask Thee yet for this thing, oh, for Jesus' sake, make us KINDER Christians, give us, oh, such loving hearts." That is the burden of her prayer for us to-night. Now she is praying for the unconverted, for the sick, the destitute. My dear sister, don't check that tear—let it come. Perhaps you are learning a little how "to weep with them that weep"—perhaps you never realized before the grand poetry of a woman's prayer. But she has finished. You notice we sing our next hymn with far more feeling than we sang the opening one.

"Miss D., will you pray?" Miss D. is that slight girl you heard cough just now; her tremulous voice is speak-

ing, although you can scarcely hear it yet—it will be firmer soon. Listen well, for that voice will not sound in this world much longer—you can catch the words, "the great white throne, with Jesus, heaven." She prays we may all meet there, "'tis as if an angel shook his wings."

Another hymn, "Mary J., won't you try this evening?" Mary is "only a servant," she has never prayed with us before. She begins very slowly, and with great difficulty—now she is gaining confidence, she is praying for us as a church, she knows our wants well, and is telling God all about them. She said to me last Sunday, "I can't always come to the prayer-meeting, but I never forget it." She has pleaded our cause many a time in secret before, God bless her.

That is Mrs. M. who is praying so timidly for help to bring up her little ones for the Lord. Do you think that is the reason her children are so remarkably well behaved? Now two sisters follow, remembering special cases—we have had similar prayers answered before now. But I am at last asked, Oh, let me pray for those who are seeking Christ, may they soon join us, and be as happy as we are. And now—"May the grace of our Lord Jesus Christ be with us all." Amen.

As we return, let me tell you that, if you have been at all profited by this meeting, and should wish to commence one among your own friends, you only require—

- 1st. One hour a fortnight.
- 2nd. Two or three Christian women.
- 3rd. "Lord, teach us how to pray." You will find the advantages to be—
- 1st. An increase of Christian love and sympathy.
- 2nd. A decrease of scandal.
- 3rd. Greater consistency of life among those who attend, and
- 4th. Who can say what God will not do in answer to prayer. L. L.

God's extremest means lie all unlocked / to our occasions.

Reviews.

Essays and Discourses on Popular and Standard Themes. By T. W. TOZER, minister of the First Congregational Church, Dudley. London: Elliot Stock, 1867.

THESE essays and discourses Mr. Tozer describes as "Gleanings from his Portfolio," and are dedicated to the Church as an expression of his gratitude for their sympathy and cordial co-operation with him in his ministerial labours, etc. Well, neither pastor nor people need be ashamed of this volume, which exhibits talent of no mean order, and much skill and tact in the arrangement and exhibition of the various truths brought under review. These discourses are fifteen in number, and all the themes are both important and interesting. On every page is manifested careful thought, in connection with a telling and popular style, adapted at once both to secure and retain the attention of the reader. We can only say that we trust there will be many demands on Mr. Tozer's portfolio, and that all he brings out of it may be equal to the admirable specimens given in the volume before us.

Short Arguments on the Millennium. Second edition. By B. C. YOUNG, Minister of Darkhouse Chapel, Coseley. London: Elliot Stock, Paternoster Row.

THOSE of our readers who desire a complete view of this question should obtain Mr. Young's book. He has treated the subject in true masterly style.

The Non-Such Professor and the Wedding Ring. By WM. SECKER. London: K. B. Dickinson, Farringdon-street, 1867.

IN this neat portable volume we have two real gems of spiritual and practical divinity. Here is the pure gold of the sanctuary, which will enrich the reader, and return him manifold for the small sum the volume will cost. Let such works as this get into our families, and we shall be safe both from theological scepticisms, and Papal ritualisms. A book which has gone through many editions, and which has been strongly recommended by the late Matthew Wilks, Ed. Parsons, of Leeds, and J. Cookin, of Halifax, need nothing

more to introduce it to the readers of our MESSNGER.

PAMPHLETS, ETC.

"*Who Can Forgive Sins?*" London: S. W. Partridge.—This is an excellent 32mo essay, by the author of "Who is your Priest?" and equally likely to do good service to Protestant truth.

The Prince of Preachers—Charles H. Spurgeon. London: G. J. Stevenson.—This is a professed review of the life, work, writings, etc., of the celebrated pastor of the Metropolitan Tabernacle. We do not wonder that many persons are anxious to get all the information they can respecting him. We do not know that Mr. Spurgeon has corrected this pamphlet for the press, and think he is not the man who will boast of preaching the special peculiarities of directly opposite theological systems, as Calvinism and Arminianism necessarily are. Coles, Toplady, Harvey, never tried it, on the one hand, nor Fletcher, Wesley, nor Watson on the other. However, we leave this for the publisher and writer of the pamphlet to settle, by only observing that the Gospel Trumpet should give a certain, that is, a definite sound, and the declarations of Scripture are not "yea" and "nay," most assuredly.

The Baptist Tract Society (62, Paternoster-row) have issued a number of really valuable tracts, which may be circulated with much probability of usefulness. No. 309, Prisoners set at Liberty; 310, Character and Condition; 311, Sight-seeing; 312, Helpers and Hinderers; 313, Mammo, a Converted Roman Catholic Priest; 314, Dissolving Views of New Testament Scenes; 315, She Lov'd Much; 316, The Immersion of the Three Thousand on the day of Pentecost, by W. Hill, formerly missionary in Orissa; 317, Reasons for Renouncing Infant Baptism, by David Young, for twenty-four years of the United Presbyterian body; 318, Krishna-pal, the first Hindoo Convert in Bengal; 319, A Sabbath in a Ritualistic Church in England, by J. A. Wylie, LL.D.; 320, The Welsh Baptists; 321, A Word in Season, from a London Labourer; 322, Peter Waldo, by Samuel Couling.

"*A Dialogue between a Curate and a Methodist.*" *The Ritualism of Churchmen and the Duties of Dissenters.* By CHARLES VINCE. *Sacerdotalism in the Church of England,* etc. By BAPTIST W. NOEL. Elliot Stock.—The two pamphlets, by Mr. Vince and the Hon. B. Noel, were papers read before the Baptist Union, in May last, and are worthy of the man and the occasion which produced them. We hope they will be widely distributed during these times, when so much mongrel Romanism is afloat.

The Christian as a Citizen, etc. By the Rev. W. H. BONNER. Elliot Stock.—Mr. Bonner has long and efficiently laboured to promote the social and political advancement of the working-classes. This pamphlet contains a survey of the question of political rights, and exhibits in a clear light the principles which should guide the Christian citizen in this department of social and religious duty. Mr. Bonner has based his views on the unchanging truths of holy Scripture, and, we think, has established them beyond the possibility of successful contradiction.

Circular Letter on the Christian Imitation of Christ. By the Suffolk and Norfolk Association of Particular Baptist Churches, 1867. Beccles: Read, Crisp, and Co.—This letter, written by Mr.

Bland, is full of spiritual and practical truths, and well adapted to edify the churches.

MAGAZINES AND SERIALS FOR JULY.

The Sword and Trowel, substantial and excellent. *The Baptist Magazine* has a variety of admirable papers. *The Scattered Nation* does its devoted editor, Dr. Schwartz, great credit; it contains a very favourable notice of a work we noticed some months ago, "Antitypical Parallels," misprinted, however, here, "Parables." *The Ragged School Union Magazine*, greater variety, and therefore more interesting than for some months past. Mr. Shirley Hibberd's *Gardener's Magazine* has about a hundred articles, all adapted to be useful to horticulturists, naturalists, nurserymen, bee-keepers, etc. *The Eclectic* for July is a good, substantial number. *The British Quarterly* is full of first-class articles, and takes a very high position by its scholarly and talented management. *The General Baptist Magazine* is now under the editorial direction of the Rev. Dr. Underwood, President of Chilwell College. *The Christian Times* is unquestionably one of our best religious weeklies. The portraits are worth many times the cost of the numbers.

Poetry.

PRAISE TO CHRIST.

JESUS, Saviour, Lord, and King,
I will now thy glories sing;
Thou hast called me by thy grace
Clothed me in thy righteousness.

Once a stranger to thy love,
Heedless of the things above;
But thy Spirit moved on me,
All thy beauties let me see.

Lead me to thy bleeding side,
Let me, Saviour, there abide;
There I find my life and peace,
Sheltered there my joys increase.

When temptations sharp, severe,
Fill my soul with anxious fear;
Drive the tempter from me, Lord,
And thy saving help afford.

When I pass through Jordan's flood,
Sprinkled with thy precious blood,
With the ransomed hosts above
I will celebrate thy love.

Jesus, Saviour, Lord, and King,
I will then thy glories sing,
In a nobler, sweeter strain,
Freed from sin, and death, and pain.

London.

J. BATHY.

A PRESENT FRIEND.

"Lo, I am with you alway."

Not for a few short days,
Filling our hearts with praise ;
Making us glad,
But when the day is o'er,
With us for evormore,
In beauty clad.

Come many a darker scene,
Where the wild woe had been,
Leaving us faint ;
Still, lest we should have died,
Thou hast remained beside,
Hearing our plaint.

Dangerous whispers came,
Whispers against thy name,
Scarcely we heard ;
Into our hearts there fell,
Peace that we cannot tell,
E'en at thy word.

Nor can we o'er forget,
How when the cross-roads met,
Thou wert our Guide ;
How through the darkest shade,
Thou hast a pathway made,
Pleasant and wide.

We have grown weak and cold,
Thou hast had strongest hold,
Still on our love ;
And though the ray was long,
Heard we the angels' song,
Come from above.

Oh, thou all-present Friend,
Still, till the way shall end,
Linger thou near ;
Till in the brighter home,
Seeing thy kingdom come,
Earth disappear.

MARIANNE FARNINGHAM.

Denominational Intelligence.

MINISTERIAL CHANGES.

Mr. J. B. Barnard, late of Bristol College, has accepted an invitation to become the pastor of the church, Waltham Abbey, Essex.

The Rev. A. Spencer, having resigned his charge as the pastor of the church at Cullingworth, has accepted an invitation to be the pastor of the church at Little Leigh, near Norwich, Cheshire.

The following students of Haverford-west College have recently settled as pastors :—Mr. H. Hughes, at Wem, Shropshire ; Mr. Thos. Williams, at Middlemill, Pembrokeshire ; Mr. W. Davies, at Harmony, Pembrokeshire ; Mr. J. Lewis, at Maesbeg, Glamorganshire ; and Mr. David Davies, at Croesypare, in the same county. These settlements have all taken place within the last five weeks. The charge to the pastor, in each case, was delivered by the Rev. T. Davies, D.D., President of the College. These youthful pastors enter upon their

work with encouraging prospects of success.

Mr. Hewill, of the Metropolitan Tabernacle College, has accepted an invitation to become the pastor of the church at Toddington, Bedfordshire.

Rev. Percy F. Pearce, late of Lock's-lane Baptist chapel, Frome, has received and accepted an invitation to the pastorate of the church at Coleraine, Ireland.

The following settlements of Tabernacle College students have taken place :—Mr. John Hillman has gone to the church at Barton Mills, Suffolk ; Charles Pates, to Aldwinckle, Northampton ; J. Mitchell Cox, to the church recently formed at Pongo, Surrey ; the Rev. Dennis Morgan, to Burwell, Cambridgeshire ; the Rev. O. L. Gordon to the church just formed at Nailsworth, Gloucestershire.

Rev. C. Stovell has resigned the pastorate of the church at Over Darwen, Lancashire.

The Rev. James Dunkley, minister of

the Baptist chapel, Heywood, has accepted an invitation to become the pastor of the Baptist church, Upton-upon-Sovorn, Worcestershire, and will enter upon his duties there, it is stated, in three or four weeks.

The Rev. William Price, of Great Yarmouth, formerly of Cheddar, Somerset, has accepted an invitation to the pastorate of the church, Shortwood, Gloucestershire.

PRESENTATION SERVICES.

The Rev. C. Burrows, of the Baptist church, New Lenton, Notts, has been presented with a silver tea-service on his resignation of the pastorate.

BUXTON.—On July 2, a public meeting was held in the Baptist chapel, to take farewell of the Rev. J. Feek, who has completed a twelve months' engagement as pastor of the Baptist church. The chair was taken by W. Cubitt, Esq.; and addresses were delivered by the Revs. G. Kerry, Norwich; C. Deaven, Fakenham; and S. Hawkes, Buxton. The chairman bore testimony to the very high esteem in which Mr. Feek was held by the great majority of the church and congregation, and the regret they felt at his departure to seek another sphere of labour. He then presented Mr. Feek with the following testimonials:—A purse containing £18 from members of the church and congregation; a silver pencil-case from the children of the Sabbath-schools; and a handsome copy of "Clark's Commentary on the New Testament," from a gentleman in the congregation.

STANDSBATCH, WALES.—On July 11, a meeting was held in the Baptist chapel of this village, to give an expression of esteem and affection for the Rev. W. H. Payne. After singing a hymn and offering prayer, the Rev. S. Blackmore read a letter from the Rev. G. Phillips, and referred to another received from Mr. Cole, both expressive of the kindest feelings towards Mr. Payne, with best wishes for his usefulness and happiness in the new sphere of labour on which he is about to enter. Mr. Blackmore then expressed his cordial regards for his brother Payne, and reminded his hearers of the great privileges they had enjoyed the last five years in the example and teaching of such a good minister of Jesus Christ. He then presented the retiring pastor with a purse of money in the name and on behalf of the subscribers. The

gift was suitably acknowledged by Mr. Payne.

BOSTON.—At a meeting held in Cowbridge Chapel, a valuable testimonial, in the shape of a framed address, was presented to Mr. G. B. Williamson by the Rev. J. H. Chapelle, in the name of the subscribers, as a mark of esteem for eighteen years' labour as superintendent of the Sabbath-school at this branch station of the church meeting in Salem Chapel, Boston. Mr. W. replied in feeling terms.

RECOGNITION SERVICES.

GUILDSBOROUGH.—A meeting was held in the Baptist chapel, to recognize the Rev. W. Symonds, late of Pershore, as pastor. A public tea was provided, when upwards of 250 friends partook. E. Glover, Esq., presided at the public meeting. A hymn having been sung, the Rev. J. Coles offered prayer. A statement from the church was read by Mr. A. Johnson, one of the deacons; after which, Mr. Symonds gave his reasons for accepting the pastorate. The following ministers also addressed the meeting:—The Revs. T. E. Noyes, B.A.; J. Coles; T. Rose; and F. G. Masters.

FABRINGDON.—A social meeting was held on Friday, July 5, to welcome the new pastor of the Baptist church, Rev. H. Gillmore. There were present on the platform with Mr. Gillmore, the Revs. R. Burze; R. Aikenhead, of Wantage; B. Arthur; and the ministers of the several denominations of the town.

SNAILBEACH.—Recognition services in connection with the settlement of the Rev. T. T. Phillips were held on Sunday and Monday, July 14 and 15. The Revs. E. Owen, Kerry; J. Williams, Holyhead; and W. Lloyd, Wollerton, preached. On Monday afternoon, nearly 500 persons sat down to tea in the chapel, which has recently undergone considerable repair. The public meeting was presided over by the Rev. J. Williams, and addresses were delivered by the Revs. T. Butcher, W. Price, T. Evans, W. Lloyd, and E. Owen.

ABERTYLLERY.—Recognition services in connection with the settlement of Mr. D. R. Jenkins, of Pontypool College, at the English Baptist church, were held on July 1. The Rev. N. Thomas, of Cardiff; Dr. Thomas, President of Pontypool College; S. Jones, W. Prosser, N. Thomas, E. P. Williams, W. Roberts, of Blairst, E. P. Williams, T. E. Williams, and J. Lewis,

conducted the services, which were well attended.

NEWHOUSE, UP-OTTEBY, DEVON.—On Wednesday, May 29, the Rev. J. Peacock, formerly Missionary to the West Coast of Africa, was recognized as pastor. The afternoon service commenced with singing, followed by reading and prayer by the Rev. W. Foote. The recognition address was then delivered by the Rev. G. W. Humphreys. W. D. Horsey, Esq., was elected to the chair. Rev. J. Tucker engaged in prayer. Rev. W. Foote gave an address. Mr. Foote referred to the hallowed spot on which they were then met. It was a place of no recent date. The associations of Newhouse carried him back more than 200 years. It was their 212th anniversary, and pointed back to times of sterling piety. The speaker then read a letter written from Ilchester gaol, to a body of believers worshipping near, in the adjoining parish of Luppet, by Rev. Joseph Alleine, of Devizes, and once a clergyman and minister of St. Mary Magdalene, Taunton—a letter of touching interest, and full of exhortation to faithfulness and joyful suffering for Christ's sake. Mr. Foote concluded his address with an earnest appeal for cultivation of a similar spirit and zeal. The Rev. G. W. Humphreys, of Wellington, and the Rev. G. S. Reaney, of Taunton, addressed the meeting. The Rev. Thomas Penn, who is about to settle at Homyock, as pastor of the Baptist church, next gave an address. The meeting concluded by a few words from the pastor.

MIDDLEMILL AND SOLVA.—On Wednesday and Thursday, July 3 and 4, very interesting services were held on the occasion of the recognition of Mr. T. Williams, of the Baptist College, Haverfordwest, as pastor. The ministers who preached were Revs. B. Humas, W. Roberts, J. Rowe, T. Davies, D.D., H. West, E. Thomas, Newport, Monmouthshire, T. Williams, T. E. Thomas, W. Owen, H. West, and G. H. Roberts. The Rev. W. Owen delivered an address "On the Nature and Constitution of a Christian Church." The Rev. W. Reynolds, the senior pastor, proposed the usual questions to the pastor-elect, which were satisfactorily answered; after which the Rev. T. E. Thomas offered the ordination prayer. The Rev. Dr. Davies delivered a solemn charge to the minister, and an address to the church was delivered by the Rev. W. Roberts.

NEW CHAPELS.

GLASBURY.—This new chapel was formally opened for divine worship on Tuesday, June 25. Rev. L. Jones, pastor of the church, gave out suitable hymns for the occasion; Revs. G. Middleton, G. Rees Hay, T. Phillips, Salop, and J. Beard, Peterchurch, led the devotional exercises; Revs. D. Evans, Dudley, and Dr. Thomas, Pontypool, delivered excellent discourses. Revs. J. W. Evans, Kensington, Brecon, E. L. Forster, Hereford, and J. G. Phillips, Watergate, Brecon, also took a part in the services of the day; while John Evans, Esq., Mansion House, Brecon, read the financial accounts. The weather was beautiful, the congregations were large and respectable, the collections liberal, and the sermons worthy of the gentlemen who preached them. The chapel is built in a convenient place, on land generously given by B. Pearce, Esq., the owner of the Treble Hill estate; it is a brick building with stone pillars and facing, stone door jambs, and strong oak doors. It is bountifully supplied with light by Maline's patent wrought-iron windows and Moore's patent ventilators. The edifice is erected in the Doric style, measuring 60 feet by 36 feet, and capable of accommodating about 400 people.

KIDDERMINSTER.—On Monday, July 8, the memorial-stone of a new Baptist chapel was laid in Church-street. The old chapel is in a back street. The new site, which cost £420 is in the centre of the town, and easy of access from all quarters. A numerous company assembled. The pastor, Rev. Thomas Fisk, explained the reasons why they thought a new Baptist chapel was necessary. George Turton, Esq., J.P., having congratulated the Baptists on their new and important movement, proceeded to lay the stone. Moneys were then presented by many of the friends present towards the building fund, the Sunday-school children bringing their offerings of pence and shillings. About 600 afterwards sat down to tea in the Corn Exchange, and suitable speeches were delivered. The total cost of site and chapel will be £2000, towards this £1200 are now sure, including an expected loan of £200 from the Baptist Building Fund, £170 laid upon the stone, and £23 profit from the tea. There is £800 to be raised before the chapel can be opened early in next year free of debt.

MISCELLANEOUS.

METROPOLITAN TABERNACLE.—The third annual meeting of the subscribers to the Loan, Building, and Collee Reserve Fund has been recently held. Tea was provided at five o'clock in the vestries, and the meeting was held at seven o'clock in the lecture-hall; the Rev. C. H. Spurgeon presiding. It appears from the statement made by Mr. C. Blackshaw, the honorary secretary, that it was determined three years ago to raise £5000 as a loan and reserve fund. The first year's subscriptions amounted to £1602 19s. 3d.; second year, £845 4s. 6d.; third year, £783 17s. 0d.; and £21 5s. 6d. had been received this year on account of subscriptions due. Including £61 17s. 11d. received for interest, the total sum received had been £3315 4s. 2d. The loans had amounted to £4100. Before the meeting separated, nearly £300 was subscribed. Mr. Spurgeon spoke of the great necessity that existed for such a fund in connection with the Collee.

OLD KENT ROAD.—The re-opening of Alfred-place chapel took place on Sunday, the 16th inst. Sermons were preached by Rev. A. Buck, minister of the place, in the morning, and by Rev. J. A. Brown, of Drummond-road, in the evening. On Tuesday, a tea and public meeting was held. W. Olney, Esq., presided. From the cash statement read by Mr. Gain, it seemed that the alterations and repairs had cost £98 17s. 1½d. Towards this the sum of £67 17s. 7d. had been raised principally by means of a bazaar. By an effort made during the evening, the whole of the debt—£25—was wiped off. Addresses were given by Revs. H. Buck, J. Mitchell Cox, A. Tessier, J. De' Kewer Williams, and by W. Harrison and J. E. Tressider, Esqs.

BACUP.—The annual meetings of the North-Western Association of Baptist Churches were held here recently. A large number of churches in Lancashire and Cheshire were represented at the Conference. The reports read from the various churches at the meeting, which was presided over by the moderator, the Rev. J. G. Hall, showed that the churches were in an encouraging position. The total increase was 166; decrease, 87; leaving a clear increase of 77. The average increase on the whole of the churches amounted to 5.5 for each church. The Association

sermon was preached by the Rev. J. Brown, M.A., of Oswaldtwistle, and an address was also given by Professor Dowson, of the Baptist Collee, Bury. The meetings of the Association were well attended throughout.

PILLOWENLY.—On Sunday, June 30, the anniversary services were held. The Rev. J. W. Todd preached to large congregations. The Rev. T. T. Davies preached in the afternoon, and the ordinance of baptism was administered by the pastor, the Rev. Evan Thomas. On the Monday following, July 1, the Rev. C. Clark, of Broadmead Chapel, Bristol, preached two sermons.

STAYLITTLE MONT.—The quarterly meeting of the "Old Welsh Association" was held on July 9 and 10. An influential conference was held, presided over by the Rev. H. C. Williams, minister of the place, when several resolutions were adopted. It was agreed to present the thanks of the meeting to the Revs. W. Brock and C. H. Spurgeon for their candid and emphatic utterance concerning those individuals and churches who have joined the "Congregational Union," and believe that they have spoken the opinion of the generality of Baptist churches, especially in Wales. Also, "That we desire to tender our most hearty thanks to A. J. Johns, Esq., of Garthmyl, for his powerful exertions against the traffic in intoxicating drinks." The following ministers officiated in the public services:—Revs. I. Edwards, Llanidloes; H. Rees, of Talywern; J. Nicholas, of Newbridge; J. Nicholas, of Caersws; R. Jones, of New-chapel; R. Davies, and H. Roberts.

TENBY.—South-parade Baptist chapel was re-opened after enlargement on Sunday, July 14, when the pastor, the Rev. S. Burditt, M.A., preached morning and evening, and the Rev. D. Anthony, B.A., in the afternoon. The opening services were continued on the Monday following, when the Rev. W. Owen, of Middlemill, preached at three o'clock; and in the evening at seven a public meeting took place, when the chair was taken by G. Muntz, Esq., of Birmingham. There were present, taking part in the services, the Revs. T. Burditt, M.A., D. Anthony, B.A., W. Owen, C. White, James Williams, and E. Edwards. The building is capable of accommodating 500 persons.

PRICKWILLow, ELY.—The friends in this hamlet having long felt the need of a residence for their minister, there being no suitable house to be obtained, determined a few months since, to erect one on ground adjoining the chapel, the walls of which are nearly raised. On Wednesday, July 3, special services were held on behalf of the building fund. In the afternoon, an excellent sermon was preached by the Rev. J. Keed, after which a goodly company partook of tea. In the evening, a public meeting was held, the chair being occupied by the Rev. W. W. Cantlow. Addresses were delivered by the Revs. G. Sear, J. C. Wells, T. Mee, J. Keed, and G. Richardson, the pastor of the church.

WICKWAR, GLOUCESTER.—The new Baptist chapel was opened here on June 5. Four years ago, a few friends holding Baptist principles met for worship in a cottage. The word preached was clothed with power, and the house was filled, and many were unable to get a bearing. The friends sought a larger place, and the Lord disposed a publican to submit to their service a room in connection with his stables, capable of holding 100 persons. This became crowded, and owing to its ill-ventilation, and many were prevented attending who were delicate. The Spirit wrought powerfully, and marked conversions took place. Eventually steps were taken to secure a site suitable to erect a chapel, but efforts proved fruitless. At length it came to pass when only one alternative was left, viz., to abandon the field; the above-mentioned publican offered the property for sale where they worshipped, inclusive of coach-houses, stables, shops, &c. The property was secured. Then a difficulty arose—where could we worship during the erection of our edifice? This was removed by a Churchman (the mayor) allowing us the old Wesleyan chapel (long since disused) to worship in until ours was ready, which is now completed. The exterior of the building is by no means pretentious, but its interior is commodious, pretty, and neat. It is heated with hot air, and will accommodate 300, and will cost £300. The opening services were held on Wednesday, June 5. The Rev. W. Hill read and prayed. The Rev. R. P. Macmaster preached. After tea a public meeting, over which W. Clark, Esq., of Bristol, presided. The chairman gave a stirring address, and then called on

the pastor, the Rev. R. Shipway, to read the report; after which addresses were given by the Revs. R. P. Macmaster, W. Hill, J. Morris, R. Morris, H. Webby, F. H. Rolestorn, and — Matthews. On Whit-Sunday, three sermons were preached by the Rev. W. Sampson, returned Baptist missionary from Serampore. The collections and proceeds of ten amounted to £26. Still there is a debt, and as the people's means are limited, we hope some of our MESSENGER readers will be disposed to aid a people who have done much for themselves, and will be deeply grateful for any help rendered them, which can be forwarded to the Rev. R. Shipway, Wickwar, Gloucester.

VICTORIA PARK.—On Tuesday, July 2, the new chapel in Grove-road was reopened for public worship by the London Baptist Association. The sum of £1700 has to be raised by the various churches connected with the Association within the next six months. Mr. James Harvey, the treasurer of the Association, has promised £500, and the Rev. C. H. Spurgeon £100 towards this sum, on condition that the rest of the money be subscribed by the metropolitan churches by the end of the present year. The sum of £3000 will be left for the worshippers at Grove-road chapel to clear off themselves. The chapel is situated in the midst of a thickly-populated neighbourhood. The service on Tuesday commenced at twelve noon, with a sermon by the Rev. W. Brock, the president of the Association. The text was Matt. xxiii. 8, "One is your Master, even Christ, and all ye are brethren." After the service the friends adjourned to a marquee erected on a piece of land contiguous to the chapel, where dinner was provided. Among others present were the Rev. W. Brock, who occupied the chair, the Revs. C. H. Spurgeon, J. A. Spurgeon, Dr. Davics, G. W. Lewis, Jesse Hobson, Reuben Seddon (Congregational), W. A. Blake, W. Brock, jun., G. W. McCreec, H. Varloy, &c. Before the evening service, tea was served up in the marquee. The chapel was crowded. Mr. Spurgeon preached from the words, "If any man thirst let him come unto me and drink." Collections were made at the close of each service.

PENGE.—Two sermons have been preached here by the Rev. C. H. Spurgeon to large congregations. £43 was collected.

From three to four hundred friends were provided with tea in a marquee. On Tuesday, a tea and public meeting was held. John Everett, Esq., presided. The Revs. E. Morley, R. Makin, A. Tessier, and J. Mitchell Cox addressed the meeting. Messrs. W. Olney and T. Cook gave practical addresses. The principal feature of this meeting was that the sum of £120 was raised, which frees this beautiful chapel from debt, excepting £300 lent by the Metropolitan Tabernacle Building Fund, without interest.

CHIPPERFIELD.—The re-opening services in connection with the enlargement of the chapel, and the erection of new school-rooms, took place lately, when two sermons were preached by the Rev. Charles Vinco, of Birmingham, to crowded congregations. The services were continued over the following Sabbath. The Rev. Dr. Steane preached in the morning, and the Rev. Thomas Watts, of St. Albans, in the evening. The cost was upwards of £650, towards which about £550 had been already subscribed.

ACTON.—The Baptist church held its half-yearly meeting on July 1, under circumstances calling for thankfulness and hope. One of its interesting features was a presentation of books to Mr. James Cave, of Regent's Park College, who is just now entering on his ministry at Chesham. A large number of friends were present; and after tea the pastor, Rev. J. Keed, presided. There has been an addition of about thirty members during the past six months. All the finances are improved, though not yet fully equal to the needful demands. All this was alluded to by the pastor, and then, in the name of the subscribers, he presented to Mr. Cave the volumes judiciously selected. This was feelingly acknowledged by Mr. Cave. The deacons addressed the meeting, Mr. West and Mr. Clarke.

BIDEFORD.—The annual meetings of the Devon Association of Baptist Churches were held on June 18, 19, and 20; there was a large attendance of ministers and messengers. There was the general routine of services and meetings, of which an interesting sermon to the young by the Rev. E. Webb, and the Association sermon, preached with much power by the Rev. T. C. Page, were the most noteworthy. A paper by the Rev. J. U. Davis, B.A., on "The Weekly Offering," also excited much

interest. As to the state of the churches, though some are prospering, many complain of spiritual drowsiness and of the paucity of conversions.

JERSKY.—The second anniversary of the opening of the Baptist chapel in St. Helier's, was celebrated on Sunday, June 9. Sermons were preached by the Rev. G. Moss, of Aldershot. A tea-meeting was held on the following Tuesday in the Chapelle Evangélique school-room. Subsequently, in the Baptist chapel, addresses were delivered by the Revs. Clement Bailhache, A. J. Murray, P. Labdon, W. Tubb, and G. Moss. The meeting was also addressed by Mr. J. Slatter and Mr. Walker, who gave some interesting details of the progress of the Baptist denomination in India. Captain Wright, R.N., presided. The proceeds of the collections at the services and of the tea were satisfactory. The Baptist friends here have still a debt of £170 on their chapel, which they are anxious to clear off. There is also a flourishing Sunday-school in connection with the Baptist church.

RICKMANSWORTH.—The twenty-fourth anniversary of the opening of the chapel was celebrated on Whit-Sunday and Monday. On the Sunday, the Rev. R. Smith, missionary from Africa, preached two sermons, and addressed the Sunday-schools of the town in the afternoon. On the Monday, there was a tea-meeting, and after that a public meeting in the chapel, when the Rev. Dr. Steane took the chair, and, after the pastor, the Rev. R. Bayne, had given a brief review of the church's history for the last twenty-four years, made some most appropriate observations on that history. The Rev. T. Peters and Mr. Chater, of Watford, expressed the growing interest which their church felt in the prosperity of this cause. The meeting was also addressed by the Rev. W. C. Ellis, of Chonies, the Rev. W. Fisk, of Chipperfield. The Rev. W. F. Hurndall, Ph.D., M.A., in moving thanks to the chairman and others who had so kindly addressed them, acknowledged the great satisfaction which he and his pupils felt in attending Mr. Bayne's ministry.

The session of the College, Regent's Park, closed July 4. A public meeting was held in the evening. From death and other causes the subscriptions to this institution have been diminished during the past year by at least £30; and thus far

collections are £100 less than last year. The donations are also less.

NOTTINGHAM, DERBY, AND LINCOLN.—

The annual meeting of this Association was held in the Baptist chapel, George-street, Nottingham, on Whit-Tuesday, the 11th instant. Morning service began at half-past ten o'clock, when the Rev. W. S. Chapman, B.A., minister of the chapel, gave out a hymn and read a portion of the Scriptures. Prayer was offered by the Rev. D. B. Joseph. Mr. Chapman was chosen moderator. The letters from the several churches were read, and after devotional exercises by the Rev. T. Harley, of Derby, the Rev. Jas. Edwards read the circular letter which he had prepared "On Weekly Offerings, and the better support of the Christian Ministry." The Rev. G. Hider concluded with prayer. Reassembled at two p.m. The moderator gave out a hymn, and the Rev. H. W. Simmonds engaged in prayer. The minutes of the last meeting and the treasurer's accounts were read and confirmed. The following resolutions, among others, were passed:—That the cordial thanks of this meeting be presented to the Rev. J. Edwards, for his able letter; and that it be printed and circulated. That the Baptist churches at Birches Lane, Clay Cross, and Billingham be admitted into this Association. A communication having been read from the Midland General Baptist Conference, proposing union between the two bodies—resolved, That a deputation be appointed to consult with them on the subject, in compliance with their request; and that the deputation consist of the following gentlemen:—the Rev. Messrs. Edwards, Chapman, Hider, Armstrong, Harley, May, and Joseph, and Messrs. Turner, Frisby, and Hazzledine. That the next autumnal meeting be held in the George-street Chapel, Nottingham, on the first Tuesday in October. That the next circular letter be "On Lay Agency," and that the Rev. D. B. Joseph be requested to write it. That the thanks of this meeting be presented to the Rev. J. Edwards and Mr. F. G. Hazzledine, the secretaries, and to Mr. Turner, and the treasurer; and that they be requested to continue their services for the ensuing year. The Rev. Messrs. Bardwell, of Sutton-on-Trent; Bowler, of Grantham; Ennals, of Billingham; Northwood, of Swanwick; Shaw, of Southwell; and Messrs. Anderson,

Blount, Frisby, Haslam, Lomas, Pike, and others, also took part in the interesting proceedings of the day.

SALOP.—On Tuesday a conference of ministers and delegates from the Baptist churches in Salop was held in the Baptist chapel, Claremont-street, Shrewsbury, to decide upon the formation of a Baptist Association for the county. The conference was convened by the Revs. Henry Angus, D. Jones, and G. Wyard; and amongst those present were the Rev. M. Matthews, Messrs. Skemp and Pugh, Aston-on-Claun; Rev. C. T. Keen, Bridgenorth; Rev. J. W. Thornes, and Messrs. James Jones, senior and junior, and Thomas Wooding, Dawley Bank; Rev. E. Jenkins, Madeley; Rev. T. Clarke, Market Drayton; Messrs. Beach and Hunt, Oakengates; Revs. J. Smith and T. Evans, and Mr. Davies, Pontesbury; Revs. H. Angus, D. Jones, G. Wyard, Messrs. Littlehales, Tattersall, W. Powell, J. Simmons, T. Jones, J. Morgan, and H. Weatherby, Shrewsbury; Rev. T. T. Phillips, Snailbeach; Rev. J. Judson, Wellington; Rev. H. Hughes, and Messrs. Inions, Stokes, and Bellingham, Wem; Revs. T. Griffiths, Welchpool, and Perkins, Wrexham. We understand that, with one or two exceptions, the whole of the Baptist churches in the county were represented, and that the movement, which promises to be well sustained, to be beneficial to the denomination in Salop, and productive of much good through co-operation to the county generally, was very heartily entered into. The greatest cordiality pervaded the meeting, and a desire was very generally manifested and expressed that the churches should be more thoroughly united, and combined efforts made to spread the principles of the denomination, and to promote the religious welfare of the community in Shropshire more effectively than heretofore.

SERVICES TO BE HOLDEN.

BOW NEW BAPTIST CHAPEL AND SCHOOLS.—Pastor, Rev. James H. Blake. The opening services will take place on Tuesday, Aug. 6, 1867, at a quarter before three o'clock, the Hon. and Rev. Baptist W. Noel will preach; and at half-past six the Rev. R. Seddon, of Approach-road Chapel. On Lord's-day, Aug. 11, morning at eleven, Rev. Jesse Hobson; in the evening at half-past six, Rev. W. Leask,

D.D. On Lord's-day, Aug. 18, morning at eleven, Rev. James Deighton; in the evening at half-past six, Rev. J. A. Spurgeon. On Lord's-day, Aug. 25, morning at eleven, Rev. W. A. Blake. In the evening, at half-past six, the ordinance of baptism will be administered by the pastor. On Wednesday evening, Sept. 4, at seven, Rev. Francis Tucker, B.A. Tea will be provided on Aug. 6, tickets 9d. each. The Rev. C. H. Spurgeon, will (D.V.) preach in February, 1868, on behalf of the chapel fund.

BAPTISMS.

Bristol, Philip Street.—June 30, Four, by W. W. Laskey.
Colchester, Eld Lane.—May 20, Seven; June 20, Three; by E. Spurrier.
Earls Colne, Essex.—June 2, Two, by A. H. Stote.
Fenny Stratford.—June 27, Three, by Mr. Walker.
Freshwater, Isle of Wight.—June 23, One, by W. W. Martin.
Germanstreeke, N. Devon.—May 20, Two, by G. B. Maynard.
Glasgow, North Frederick Street.—June 30, Four, by T. W. Medhurst.
Harpole.—June 30, Six, by A. Smith.
Kensington, at the Assembly Rooms, Palace Gardens.—June 23, Nine, by R. J. Mesquitta.
Kislingbury, North Hants.—July 7, Two, by J. T. Felce.
Kilmarnock, N. B.—July 7, One, by E. J. Stobo.
Kingston, Cambs.—April 21, Eight, by R. J. Wilkinson; July 7, Four, by J. Doane.
Lancaster.—July 4, Six, by R. J. Beecliff.
Lifton, Devon.—June 2, Three, by T. Hanger; June 16, Three, by J. A. Wheeler.
London, Evangelist's Tabernacle, Golden Lane, May, Three; June, Seven; by W. J. Orsman.
 —, Park Road Chapel, Victoria Park.—June 2, Eight, by R. Finch.
 —, Deptford Lecture Hall.—June 26, at Drummond Road Chapel, Eight, by Daniel Honour.
 —, Regent Street Chapel, Lambeth.—June 23, Fourteen, by J. Spanswick.
Moleston.—May 31, One; June 2, One; by J. Harris.

Market Drayton, June 30, Three, by T. Clark.
Pillgwenlly.—June 2, Five; June 30, Four; by Frau Thomas.
Paisley, Oakshaw Street.—May 30, Two, by J. Crouoh, at George Street Chapel.
Skipton.—March 17, Four; June 16, Five; June 23, Four; by F. Britcliffe.
Soham, Cambs.—Feb. 1, Two; Feb. 3, Two; April 7, Three; May 6, One; July 7, Five; by G. Sear.
Ventnor, at Niton Chapel—Dec. 10, Three, by W. C. Jones; May 9, at Niton Chapel, Three, by W. C. Jones; also at same place and time, One, for J. Hocken, the pastor.
Wallon, Suffolk.—July 7, Three, by Geo. Ward.
Watchet.—July 14, Four, by R. Prisks.
Winstow Tabernacle.—June 19, Three, by A. Walker.
Woodford, North Hants.—July 7, Five, by T. J. Bristow.

RECENT DEATHS.

June 21st, 1867, died, at Bethlehem Hospital, Lambeth Road, London, aged sixty years, Mr. James Pearce. He was truly a devoted servant of the Lord Jesus Christ, and lived in the esteem and confidence of all who had the happiness of calling him their friend and companion. Fifteen years ago, he was sent to Woolwich by the Committee of the London City Mission as their agent, and appointed to a district in one of the very lowest parts of the town. His labours and prayers were given to, and offered on behalf of the abandoned, the profligate, and the outcast portions of society; and marvellous was the hold that our honoured friend had upon the attention and esteem of these characters. He used facetiously to style himself, "The Bishop of Warren Lane," and, with tearful eye, would speak of services held by himself and his "curates," as he called the gentlemen who accompanied him to the lodging-houses, gas-works, and similar places, and where no one was allowed to insult "our old friend," as the proprietors always called him. Many a summary ejection, and refusal of a night's "lodging," have been the consequence of a coarse remark, or threatened ill-treatment of Mr. Pearce; and his friends believe that among the "waifs and strays" of society, some wanderers

may be met with whom he, instrumentally, has brought to a knowledge of salvation. As a companion, Mr. Pearce was exceedingly pleasant and agreeable. In the house of almost every Christian in Woolwich he was ever a welcome guest, while as a preacher, but more especially as a platform speaker, he was always most acceptable. To shortsighted mortals like ourselves, such a life seemed to be unusually valuable and necessary; but about eighteen months ago, his friends were sadly distressed to see that his pressing labours had brought on paralysis of the brain, and consequent failure of all mental power. The only course open seemed to be to remove him at once from his family, and to place him in the institution already named, and there, growing gradually worse, as months passed on, he at length, amid complete mental darkness, "finished his course." His remains were brought to Woolwich, and buried in the cemetery there by his pastor, the Rev. J. Teall, who preached his funeral sermon to a large and attentive congregation, at Queen Street chapel, the following Lord's-day morning, from 1st Epistle to the Thessalonians, iv. 13, 14.

MR. PHILIP EVANS, USK.—P. EVANS was born January 31, 1833. He was brought up under the influence of religion from childhood, his parents being God-fearing people. In early life he was impressed with the truths of religion, and, having yielded his heart to their power, he was baptized on February 27, 1851, by the Rev. J. Jones. He was a faithful member, and was very sincere in matters of religion. He was unanimously chosen by the church to sustain the office of a deacon. In consequence of his declining health, however, he was, long before his death, unable to attend as often upon the means of grace as he would have otherwise done; but he felt special interest in the church, and was concerned about its welfare even to the last. For several months before his death he was confined to his habitation. When asked by his minister, the Rev. D. Morgan, how he felt at the prospect of death, he answered to the effect, "I have endeavoured to build all through life upon the Rock of Ages, and I die resting upon the same. I place no confidence in myself; I trust all in Christ. For my own part, I feel I should like to go home; but for the sake of my wife and little ones, I

would be glad to be restored again to health. But the Lord's will be done." His last illness was painful and protracted, but he bore his sufferings with patient resignation, and died expressing his peaceful reliance on a covenanted God, and full confidence that he was a sinner saved by grace. He died on Sunday morning, May 31. He was buried at Langwm, when the Revs. D. Morgan and J. Jones, of Langwm, took part in the funeral service. On Sunday morning, June 16, the Rev. D. Morgan, minister of Usk, improved his death from the words, "Blessed are the dead who die in the Lord from henceforth" (Rev. xiv. 13). May the Lord be a husband to the widow and a father to the fatherless.

At Sandy, Beds, June 19, Mr. William Skilleter, in his eighty-first year. He was baptized at Blunham Old Meeting, in June, 1808, and in his twenty-second year. For twenty years he usefully sustained the office of deacon in connection with the Baptist churches at Blunham and Sandy. For the greater part of his life he was actively and successfully engaged in business. He generously contributed to the support of the causes with which he was officially connected, and to many others in the county in which he resided and elsewhere. In his last illness he said, "I have not the shadow of a doubt; I long to go home; I rely upon the all-sufficient grace of Christ; I have been a great sinner, but Christ is my great Saviour." He was buried in the yard adjoining the Baptist chapel at Sandy, on June 26, the Revs. T. Voysey of Sandy, W. Abbot of Blunham, and P. Griffiths of Biggleswade, officiated. A very large number of persons attended the funeral. In the evening of the same day, a funeral sermon was preached by the Rev. T. Voysey at Sandy, and on the following Sunday evening at Blunham, by the Rev. W. Abbot.

Died, on the 21st of June, 1867, at Park Villa, Brighton, aged sixty-five years, Rebecca, the devoted and beloved wife of Mr. Pearsall. She was early brought to love the Saviour, and joined the Baptist church at Holy Cross, Worcestershire, in the year 1822. She was an humble and devout Christian, and anxiously devoted herself to the spiritual welfare of her children, and had the inexpressible pleasure of seeing them join the church. She always took a deep interest in the Sabbath-

school, was a teacher in connection with her bereaved husband and her children, till within a few years of her death. She was permitted to see many of her class follow the Lord through the baptismal waters; she had a long and severe affliction, borne with Christian resignation; her mind was kept in perfect peace, trusting in the glorious redemption; her last words were, "Into thy hand, O Lord, I commit my spirit," and then sweetly fell asleep in Jesus. Her remains were interred in the Mural Cemetery, Brighton.

July 7th, at 8, Queen's-road Villas, Lower Edmonton, London, N., Mary Emma, the much-beloved wife of the Rev. David Russell, pastor of Lower Edmonton Baptist Chapel. The sudden removal of this devoted handmaid from an active sphere of Christian usefulness is very deeply felt by the church with which she was connected, and by a large circle of friends. Her sojourn in the wilderness has been but short; but it may be said of her, she hath finished the work her Master gave her to do. She joined the Baptist church at

Olney, Bucks, in 1858, having followed her Lord in the ordinance of believer's baptism. She was a Sunday-school teacher and tract-distributor in her native village, Lavender, near Olney, where she resided and laboured with considerable success, until her marriage, on the 17th October last. On her arrival in her new sphere of duty, she received a most cordial welcome from the church and friends with whom she anticipated labouring for Christ for many years. But God's ways are not our ways; man appoints, God disappoints. On Friday morning, July 5th, she gave birth to a little babe, and soon after passed into a state of unconsciousness, in which she remained until the following Sabbath afternoon, when she gently fell asleep in Jesus, at the early age of twenty-six years. The infant has survived, and remains to solace the spirit of the bereaved and sorrowing husband. May this sudden removal urge each follower of Christ to "work while it is called to-day;" and those who are out of Christ to be also ready, for in such an hour as we think not, the Son of Man cometh.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from June 19th to July 20th, 1867.

	£	s.	d.		£	s.	d.		£	s.	d.
Lillah	1	0	0	Society of Collections				Mrs. C. Ware	0	7	0
Mr. Mason	20	0	0	at Hastings, after				Mrs. Ware	1	14	2
Mrs. Field	0	4	0	Sermons by Mr.				Collected at Bond,			
Mr. T. R. Facer	0	5	0	Spurgeon	24	13	10	Isle of Wight	1	4	0
Quartus	0	10	0	E. E., Ipswich	0	5	0	Mr. H. Kinvg	0	15	0
Mary	0	10	0	Mr. T. Horsfield	0	5	0	Collections at Chad-			
Mrs. Haffenden	1	0	0	Mr. W. Webb	10	0	0	lington, after Ser-			
A Birthday Gift from				O. H.	0	5	0	mons by Mr. Spur-			
Charles and Thos.				Mrs. H. Pledge	0	2	6	geon	22	10	0
Spurgeon	8	0	0	G. H. E.	0	10	6	Mr. & Mrs. Spurgeon	73	10	7
A Birthday Gift from				H. A.	0	5	0	Mr. A., given to Mr.			
a few Friends at				Mr. C. Ballard	0	2	6	Spurgeon in notes..	20	0	0
Tabernacle	33	0	0	John xvii. 20, 21 ..	5	5	0	Weekly Offerings at			
Mr. R. Law	0	3	0	Collections at Camden				Tabernacle, June 23	34	12	0
Miss Eliza Marsh and				Road Chapel, after				" " " "	30	31	5
Friends	1	0	0	Sermons by Mr.				" " " "	7	42	15
Sunday School Box,				Spurgeon and Mr.				" " " "	14	50	4
per Mr. Avery, Wol-				Tucker	50	10	0				
vercott	1	13	3	Mr. W. Izard	2	2	0				
Mrs. Miller, Wisbeach	1	1	0	Mr. Dransfeld	2	2	0				
Mr. Longbotham	11	10	0	Mrs. E. Stacy	0	7	6				

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

BLACK CLOUDS AND BRIGHT BLESSINGS.*

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

"If the clouds be full of rain, they empty themselves upon the earth."—ECCLES. xi. 3.

It was raining very heavily this afternoon at four o'clock, when I was thinking over this text. The sharp crack of the thunder and the quick flash of the lightning seemed to be constant just where I sat. When I came here I found that you had not had a drop of rain. The weather was just as hot and feverish as ever. This seemed to me like an example and an illustration of the sovereignty of God's dispensations. True is it still, on the spiritual as well as the natural economy, that one place is rained upon, and another is not rained upon. In one part of the Church God's grace descends in a flood, while another part remains as dry and arid as the wilderness itself. Even under the same ministrations one Christian's soul may be refreshed till it becomes like a watered garden, while another may remain parched as the desert. He hath the key of the rain, and it is for us to ask Him to give us of the dew and the rain of his Holy Spirit. Let us walk humbly with Him, lest He should say of us, as He did to his Jewish vineyard of old, "Also I will command the clouds that they rain no rain upon it." We may stand up, and look to the Most High, and learn our dependence upon Him for spiritual blessings, just as the farmer, knowing his dependence for his harvest upon God, watches the sky and the clouds, for without the rain what can he do?

But now, to come to the text itself; I purpose a meditation upon three of its practical uses. First, as *suggesting a comfort for the timid*; secondly, as *giving an argument to the doubting*; and thirdly, as *furnishing a lesson for the Christian*.

I. First, I think we may fairly use the text as A COMFORT FOR THE TIMID.

The clouds are black, they lower; they shut out the sun-light; they obscure the landscape. The timid one looks up and says, "Alas! how black they are, and how they gather, fold on fold! What a dark, gloomy day!" What makes them black? It is because they are full, and hence light cannot pierce them. And if they be full, what then? Why, then it will rain, and then the hot earth will be refreshed, and every little plant, and every tiny leaf and rootlet of that plant will suck up moisture, and begin to laugh for joy. Out of the black sky comes the bright daisy, and the garden is painted with many colours, and the only palette that is used, is, after all, that black one, for the sky doth it by its rain.

Now, Christian, you too, are of a timid disposition, and every now and then your circumstances are not as you would like to arrange them. Losses come very closely upon one another. Friend after friend forsakes you. Sickness treads upon the heel of sickness. All things are against you, as against Jacob of old. The clouds are very black, but may they not be black for the very same reason as the clouds above you—because they are full? And is it not very possible that it will be with you as it has been with all God's saints, according to the hymn we sang just now—

"Ye fearful saints fresh courage take:
The clouds ye so much dread
Are big [aye, black] with mercy, and shall break
In blessings on your head."

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No. 107, NEW SERIES.

If the clouds were not black, you might not expect rain. If your afflictions were not grievous, they would not be profitable. If your adversities did not really pain and trouble you, they would not be blessed to you. We have heard some people say—"If this trouble had come in such and such a shape, I would not have minded it." But God meant you to mind it, for it was in your minding it that it was blessed to you. "By the blueness of the wound," saith Solomon, "the hurt is made better." When the stroke causes black and blue, when really the spirit is thoroughly wounded, then the blessing comes. It is not merely said in the Scriptures that there is a needs-be for affliction. That is a great truth, but it is added then that there is a needs-be that the affliction should lower our spirit. Listen to the words—"Now for a season if needs-be ye are in heaviness through manifold temptations." The needs-be is not for the temptation merely, but that ye be in heaviness feeling the temptation—not for the iron only, but for the iron entering into your soul. If the child liked the rod, it would be no chastisement, and if the Christian loved his affliction while he was in it, and it seemed joyous to him, then it were no affliction; but it is the very sharpness of it, the vinegar and gall, that is the medicine that produces the good effect. The blackness of the cloud proves its fulness, and its fulness brings the shower. I suppose we know this experimentally. As a church, we can look back upon mercies which God has given us in a very extraordinary manner. God intended that this house should be full of hearers every Sabbath-day for years. It is a very remarkable circumstance, and one that always astonishes me more, perhaps, than it does any of you, when I see the aisles and every place crowded Sabbath after Sabbath. But how much of the success with which God has crowned our ministry, has been due to the most afflicting providence that ever befell a Christian minister or a Christian church? Was it not, dear friends—to allude to that sad event which is still upon the minds of some of us, and will be till we die, when the cry was raised, and death came into the midst of our solemn assembly—was it not due to that, to a very great extent, that the preacher became known, and that so he has had an opportunity of speaking to many more souls than otherwise would have listened to him, concerning the unsearchable riches of Christ? You will have found it so, I think, in your own private estate. A big wave has washed you on to a safe rock. A black life-boat has taken you out of a gay and bright, but leaky vessel, and brought you to your desired haven. You have been unburdened. If you have lost your riches, you have been better without them than with them. Your losses have, in the end, come to be practical gains. The good ship has gone across the waters more swiftly, when some of that which was but needless ballast, has been heaved overboard. I am sure I can allude to your spiritual sorrows, certainly I can to my own, as being most soul-enriching. It is when one labours under a deep sense of sin, when, perhaps, one's hope is jostled to and fro like a reed shaken by the wind; when the spirit sinks and the soul is brought very low; it is then that we learn to study the promises, find out their value, and prove their faithfulness, and to know and understand more than ever of the grace and goodness of a covenant-keeping God. "Before I was afflicted I went astray, but now have I kept thy word;" this is only another way of putting the same truth. The clouds were full of rain, but they emptied themselves upon the man who needed grace from on high.

Now, brethren and sisters, what has been true in the past, depend upon it, is true in the present. I do not know—how can I tell?—what is your particular trouble, but do believe, do believe that He who appointed it, He who measured it, He who has set its bounds, and will bring you to the end of it, has a gracious design in it all. Do not think that God deals roughly with his children, and gives them needless pain. It grieves Him to grieve you. "He doth not afflict willingly, nor grieve the children of men." It is easy to have a faith that acts backwards;

but a faith that will act forwards at a distance, a faith for the present, is the true faith, and the faith that you want now. Hath God helped you out of one trouble after another, and is it to be supposed that He will leave you in this? In six troubles He will be with you; yea, in seven there shall be no evil touch you. The particular water in which you now are struggling is intended and included in the promise, "When thou goest through the rivers I will be with thee, and through the floods, they shall not overflow thee." It is, I must confess, difficult sometimes to bring the promise down to the particular case, for unbelief fights hard against it, but remember, unless the promise be applied to the particular case, it is like the liniment which is not applied to the wound, or like the medicine that is not received by the patient. The medicine not received may be very potent, but the man cannot know its value; and the promise may be very sweet and precious, but it cannot comfort you unless it be applied. Do ask, then, for grace that you may believe while you are still under the cloud, black as it looks, that it will empty itself in blessed rain upon you.

So will it be on the largest possible scale in the whole Church of Christ. There are many clouds surrounding the Church of God just now, and I must confess, that with all the religious activity there is abroad, there is very much to cause us great sorrow. The friends of evangelical opinions are few compared with the advocates of Broad Churchism and Romanism. The strength seems to be, meanwhile, on the wrong side, and the devil hath stirred up a fierce tempest, by reason of which some are alarmed. But we must not yield to fear. The Master knows. He understands that it is right for his soldiers to be sometimes rebuffed at Ai, though they have won Jericho, that afterwards they may search and find out the accursed thing, and stone the Achan that has brought upon them defeat. He will be with us yet, and the time shall come when we shall see that every cloud that was full of rain has emptied itself upon the earth.

II. Our second point is AN ARGUMENT WITH THE DOUBTING AND THE DESPONDING.

It is a law of nature that a full thing begins to empty itself. When the cloud gets full, it no longer has the power of retaining its fluid contents, but it pours them down upon the earth. When the river gets swollen, does it not rush with greater impetuosity towards the deep? And the ocean itself is continually emptying itself into the ocean that is above the firmament, that same ocean above the firmament emptying itself again, according to the text, upon the earth. As there is a circulation in the body, and every pumping of blood into the heart is accompanied by another pumping of it out again, so is there a circulation in this great world, everything revolving, and the whole machine kept in order, not by hoarding but by spending, not by retaining, but by consecutively getting and giving.

Well now, dear friends, you may gather that when the cloud is full it is going to rain. I want you to draw an argument from this. *Our gracious God never makes a store of any good thing, but he intends to give it to us.* Just think for a moment of God, our gracious Father. He is love. His name is love. His nature is love. "Love is God." God is love. He is all goodness. He is a bottomless, shoreless sea, brimfull of goodness. He is full of pardoning goodness to forgive sin. He is full of accepting favour to receive poor prodigals to his bosom. He is full of faithful goodness to watch over his dear children; full of bounteous goodness to bestow upon them all that they want. Now, if there be such a plenitude of goodness in the Father, it must be for some object—not for Himself. Why should it be given to Himself? It must be there for his creatures. Is it not written that He delighteth in mercy? We know that He maketh the sun to shine upon the evil as well as upon the just. Then I, even though I be evil, will hope that this store of goodness in the heart of the everlasting Father is intended, some of it, at any rate, to be

poured out upon me, poor unworthy me. "If the clouds be full of rain, they empty themselves upon the earth," and if God be full of goodness, it is that He may spend that goodness upon the sons of men. But whither come those bright and sparkling drops, flashing like diamonds in the sun-light, turning to many colours, and forming the wondrous iris? Whither come ye, whither come ye, oh ye bright and heaven-born drops of matchless rain, all pure and free from every stain; whither come ye? "We are come down to the black, hard, dusty earth; we are going to fall upon the desert or upon the sea: we descend on fields that ask not for us; we descend upon the soil that is chapped and needs us, but has not a tongue to speak for us, nor a heart to feel its need. We come down from our element in heaven to tabernacle among men, and to do them good." And so is it with the goodness of our blessed Father. If it be in Him, it is there for the earth, for those who need it; for those who do not even feel their need, and whose need is, therefore, all the deeper; who cannot feel their need, and therefore have a need that is deepest of all needs. Oh! blessed goodness, that delights to spend itself upon the unworthiest of men!

Ah, troubled, doubting soul! think again; let me ask you this time, to think a little upon *Jesus Christ the Son of the Father*. Beloved, it is a part of our belief that "it pleased the Father that in Him should all fulness dwell." We believe that in the atoning sacrifice, there is a fulness of satisfaction made to divine justice; that there is a fulness of cleansing power in the precious blood; that there is a fulness of righteousness in Christ's holy life; a fulness of vivifying power in his resurrection; a fulness of prevalence in his plea, and a fulness of representation in his standing before the eternal throne to take possession of heaven for us. No one here, I think, looks upon Christ as a well without water, or as a cloud without rain. Now, dear heart, if thou believest Christ to be a cloud that is full of rain, for what reason is He full? Why, that He may empty Himself upon the earth. There was no need that He should be a man full of sympathy except to sympathize with mourning men and women. There was no need that He should bleed except that He might bleed for you. There was no necessity that He should die except that the power of his death might deliver you from death. There was no need whatever that He should be a servant unless that his obedience might justify many. The fulness of his essential Godhead may be supposed to be there for Himself, but the fulness of his mediatorial character is a mere waste, unless it is there for you. A man looking at the coal-mines of England, naturally considers that God made that coal with the intention of supplying the world's inhabitants with fuel, and that He stored it, as it were, away in those dark cellars underground for this favoured nation, that the wheels of its commerce might be set in motion. Well, now, if I go to those everlasting mines of divine faithfulness and of atoning efficacy which are laid up in the veins of Jesus Christ, I must conceive that there is a supply laid up for those who will require it, and so there is. Doubt it not; there is cleansing for the guilty, there is life for the dead, there is healing for the sick. If Jesus be full of power to save, He will save you. If you cry unto Him, He will empty Himself upon you.

To proceed yet further, I would ask the doubter to look at *the infinite fulness of power which is treasured up in the Holy Spirit*. It is a part of our conviction that there is no heart so hard that the Holy Spirit cannot soften it, no soul so dead that He cannot quicken it, and no man so desperately set on mischief that his will cannot be subdued by the effectual power of the Holy Ghost working in him. We believe the Holy Ghost to be no mere influence, no inferior or secondary power of moral suasion, but to be absolutely divine—a divine Being exerting irresistible force upon the mental powers of man. Well, now, if there be this might, surely when He appears in the character of a comforter and a quickener, his might

is there to be exerted. Is thy heart hard? He will empty his softening influence upon it. Is it dead? his quickening power shall there find a congenial sphere. Art thou dark? then there is room for his light. Art thou sick? then is there a platform for his healing energy. "If the clouds be full of rain they empty themselves upon the earth," and if the Spirit of the living God be full of might and energy, it is that He may manifest it all in these poor, needy souls who desire to feel its power.

What a wondrous book this Bible of ours is. When you have read this Bible through a score of times, you may have only strode over the surface then, or ploughed, at most, the upper soil. If you take one passage, and dig deep for the treasure that coucheth beneath, you will find it inexhaustible. The Book has in it a matchless fulness. It were as possible to measure space, or to grasp the infinite in the hollow of your hands, as to take the entire compass of Holy Scripture. It is high; I cannot attain unto it. It is broad; I cannot reach its boundary: and especially there is a fulness of comfort in the promises of God's Word. Our hymn-writer puts it, I think very properly—

"What more can He say than to you He hath said;
You who unto Jesus for refuge hath fled."

Now, what is this fulness in the Bible for? "If the clouds be full of rain they empty themselves upon the earth." If the Scriptures be full of comfort they are intended to be enjoyed, to be believed, to be fed upon by you. There is nothing to spare in this Book. There is not too little, but rest assured, there is nothing too much. He that goeth out in the morning after this manna, though he gathereth his omer full, he shall have nothing over, and if he gathereth little, yet still he shall have no lack. There is enough for all, and all its fulness is meant to be used.

I cannot apply that thought. I have not time to beat it out more, but I hope God means it for some of you. You do not trust God, some of you, as you ought to do. You measure his corn with your own bushel. You know that you would fail your fellow-men, and think that He will fail you. You know your own weakness and infirmity, and you imagine that He will be faint or weary. Moreover, you know that you could not do for some who have been ungrateful and unkind to you a very generous thing, and you think He cannot. Remember the passage—"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." You think about saving; He only thinks about giving. You take a delight in getting; He takes his delight in bestowing. Go to Him! go to Him! You would not need anybody to be long praying you to accept. Do not think that God needs much beseeching in order to give, for it is as easy for Him to give as it is for you to accept, and as accepting seems congenial to our nature, so does bestowing seem congenial to his. Go to Him, and He will empty out his grace upon you!

III. THE TEXT FURNISHES A LESSON TO CHRISTIANS.

"If the clouds be full of rain, they empty themselves upon the earth." The drift of the passage is of course to be gathered from the connection, and it was intended by Solomon to *teach us liberality*. He says—"Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth." By which He means to say—"If your pocket is full, empty it out upon the poor and needy, and if God has endowed you with much of this world's substance, look out for cases of necessity, and consider it is as much the object of your existence to bestow help upon the needy, as it is the design in the creation of a cloud that it should empty itself upon the earth."

Do the clouds ever lose by emptying themselves? No doubt when the cloud has emptied itself out it is renewed, and still goeth on its course. At any rate, however it may be with the cloud, if it be dissipated when the rain descends, it is not so with the Christian man. God hath a way of giving by cart-loads to those who give away by shovels-full. If we give at the back-door, and I do not think we ought to give at any other door, He will be pretty sure to give in greater abundance at the window and the front door likewise. Says Bunyan—

"There was a man, and some did count him mad,
The more he gave away, the more he had."

Thank God for men of that sort. "There is that withholdeth more than is meet, but it tendeth to poverty;" and, on the other hand, that sentence which hath in it the nature of a proverb and a prophecy is often verified—"the liberal soul shall be made fat." I need not say much upon this to my own congregation, with whom I am acquainted. Most of you, I believe, do empty yourselves upon the earth in proportion as God assists you, and enables you to give; but there are many persons in this land—at least there used to be—worth thousands upon thousands a year, whose contributions to the cause of God are so utterly insignificant, that it is difficult to suppose that the love of Christ has ever gone far enough into them to thaw their hearts, for it has not even penetrated their pockets, making the gold to melt, and their riches to flow in liberality. I was spoken to by a brother minister not long ago, when I was preaching for him, and he said—"Do not spare them, sir; do not spare them: there is one pew there in front of the pulpit, where three men sit who are worth a million between them; our chapel is a thousand pounds in debt, and yet three of our members have a million between them." I said to him, "I think you ought not to 'spare them,' yourself; I do not know why I should say it, only coming here to preach occasionally." "Well," said he, "but you may say, perhaps, what nobody else may." Really it is a most horrible thing that there should be such positive covetousness allied with a profession of Christianity. Christian men—shall I call them so?—who, after all the plain precepts of Scripture, practise idolatry. They talk of being "stewards," but they act practically as if they were the owners. When a man once gets into the habit of giving to the cause of God, it becomes as much a delight to contribute of his substance, as to pray for God's bounty or to drink in the promise. How could I dare to exist if I did not do something for Christ? Not do something for Jesus? Were it not to rob me of the highest privilege which can be accorded a man this side the grave? When I pray, I ask for something for myself; when I praise, it is but little I can render; but oh! to think that I, a poor creature of God's own making, should be able to give to Him! It puts the creature in the highest conceivable light. It lifts him even above angels. There are works the laborious, disinterested, self-sacrificing Christians can do for Christ—

"Which perfect saints above
And holy angels cannot do."

Let the wealthy empty themselves upon the earth, and this shall be the way to fill themselves.

But, dear friends, not many of us are entrusted with much wealth. Some Christians have a considerable amount of ability to serve the Lord. They are, perhaps, able to speak for the Master. Now, I think that wherever there is some knowledge of God's Word, a personal acquaintance with its power, and some ability to speak, we should exercise our talent, if it be but one; and if we have ten, we should not keep one of the ten to ourselves. "If the clouds be full of rain they empty themselves upon the earth," and if a man be full of ability, he is the more bound to empty himself. If there is any minister who ought

to work hard, it is the man who is successful. If there is a person living who ought to be always successful, it is the man whom God helps to preach with power. I say, if God makes me a full cloud, I must go on emptying. If He gives me good store, I must take care that I scatter it. We must do—each man according to his ability, for God requireth not what a man hath not, but what he hath. Now, dear Christian friends, are you all, out of love for Jesus, doing what you can for Him? Are you, whether you be big clouds or little clouds, trying to empty yourselves upon the earth? The nearest people of your acquaintance—your children, your kinsfolk, your neighbours—are you trying to show these the way of life—

“And gladly tell to sinners round,
What a dear Saviour you have found”

Though comparatively few of us have great ability, we all have some little capacity. Some Christians have a large amount of *experimental knowledge*. They are not eloquent, they are not educated, but they are wise. It has been our privilege to have some in the very humblest walks of life, whose experimental knowledge of divine things was very much more profound than would usually be found in a doctor of divinity; men and women who have learned their theology, not in halls and colleges, but in courts and cellars; learned how to pray on bare knees; learned how to cry to the God of providence when the cupboard was empty; have tried the reality of religion in the hospital, and perhaps in the workhouse; some who have done business in the great waters, and have seen the works of the Lord, and his wonders in the deep.

It is a great treat to talk to some of those old saints. Their lips are like the lips of the girl in the fable, which dropped jewels. There is a savour, an unction, about what they say. It is not theory but experience with them; not the letter, but the very soul, and marrow, and fatness of the truth. You do not find them looking to an arm of flesh, or talking about the dignity of manhood, or the glory of mental power, and so on. They know of nothing except human weakness and nothingness; they trust in nothing but the divine arm, and the invincible strength of the Holy Ghost. Are there not some such here this evening. If you have any experience, let me say to you—do as you have opportunity, tell it out. Empty it upon the earth. If you have gained some knowledge of God, communicate it. If you have proved Him, confess to a generation about you that He is a faithful God. I recollect in a time of very great despondency, deriving wonderful comfort from the testimony of a very aged minister who was blind, and had been so for twenty years. When he addressed us, and spoke of the faithfulness of God, with the weak voice of a tottering old man, but with the firmness of one who knew what he said, because he had tasted and handled it, I thanked God for what he said. It was not much in itself. If I had read it in a book, it would not have struck me; but as it came from him, from the very man who knew it and understood it, it came with force and with power. So you experienced Christians, if any others are silent, you must not be. You must tell the young ones of what the Lord has done for you. Why, some of you good old Christian people—I do not mean all of you—but a few of you are very apt to get talking about difficulties, troubles, and afflictions, more than about your joys, not unlike those persons in Pilgrim's Progress, who told poor Pilgrim about the lions, and giants, and dragons, and the sloughs and hills, and all that sort of thing. They might have told this, but they should also have told of Mr. Greatheart, and of the Eternal arm that sustains Christian in his pilgrimage. Tell the troubles—that were wise; but tell the strength of God that makes you sufficient—that is wiser still. Empty yourselves. If you have got experience, empty yourselves upon the earth.

I cannot particularize an instance of what may happen to be the form of

treasure which God has committed to any or all of you; but I think there is not one saint out of heaven but has his niche to fill, some particular work to do, and, therefore, some special talent entrusted to him. Do not hide it in the earth. Dig up that talent and that napkin too, and go and put it out to heavenly interest for the benefit of others, and for the glory of your God. Herein is the folly of so many Christians—that, being wrapped up in the interest of their own salvation, and taken up with their own doubts and fears, there is little care they feel and little trouble they take for others. They never seem to empty themselves out into the world that is around them, and never seem to get into a world bigger than the homestead in which they live. But when a man begins to think about others, to care for others, to value the souls of others, then his thoughts of God get larger, then his consolations grow greater, and his spirit becomes more Godlike. A selfish Christianity! What shall I call it but an unchristian Christianity, a solecism in terms, a contradiction in its very essence. You do not find the men who are anxious after others so often troubled as those who give no thought except to themselves. Mr. Whitfield, in his diary, has his times of depression, but they are comparatively few; and when he is going from one "pulpit-throne," as he calls it, to another, and is preaching all day long, and is hearing the sobs and cries of sinners, and perhaps bearing the hootings and peltings of a mob; sitting down as soon as he has done in public to finish up his letters, or to devote an hour to prayer—why, he has not time enough to get desponding; he cannot afford space enough to be doubting his own interest in Christ. He is so engaged in his Master's service, and has so much of the blessing of God upon it, that he goes right on without needing to stop. Christians! may you get into the same delightful state—warm with love to Christ, fervent with zeal for the spread of his kingdom. You shall not need then to ask any longer—

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

but may you give a very practical answer by saying—

"There's not a lamb in all thy flock,
I would disdain to feed;
There's not a foe before whose face
I w'd fear thy cause to plead."

"If the clouds be full of rain, they empty themselves upon the earth."

Observe, lastly, when it is that the clouds do empty themselves. The text says, when they are full. This is a broad hint, I think, to the Christian; it tells him *when to work*. David was to attack the Philistines at a certain signal. "When thou hearest the sound of a gong in the tops of the mulberry-trees, then shalt thou bestir thyself." Take this as a divine signal then—when you are full, it is time for you to set about doing good, emptying yourselves upon the earth. Mr. Jay tells young students—and there are some here—that they cannot always sermonize, but that there will come times when they can. "Now," says he, "when I find that the wind blows I put up the sails; I make hay while the sun shines, and get the outlines of my sermons when God assists me to do so, that I may have them in readiness, when, perhaps, the breeze may not seem to be so favourable, and my mind not so much upon the wing."

Do good to yourselves by storing up when you have opportunity. But yet, Christians have particular times when they feel fuller than at others. A sermon has warmed you, or you feel so joyous and zealous just now. Well, now, you will feel sick to-morrow, perhaps. You had better go and do some good to-night. "Nothing like the time present," is the old world's motto. "A bird

in hand is worth two in the bush," says the proverb. So rest assured that a duty done to-day, will be worth two duties saved up for to-morrow. A word spoken for Christ to somebody before you go out of the tabernacle may be the word you ought to speak, but if you wait till you have another opportunity, you may wait and wait, but the opportunity may never come. A Primitive Methodist brother said at one of the meetings lately, that the reason why the Primitive Methodists got on so was, that other Christians were waiting for something to turn up, but that the Primitive Methodists turned it up themselves. It was an odd thing to say certainly, but there is a great truth in it. Some Christian people are always waiting for something to turn up. They want an opportunity of doing good, and they mean to do it—oh! so well! when they get the opportunity. My brethren, you have always an opportunity if you will. How does Solomon put it? "Whatsoever thy hand findeth to do"—the first thing which comes—"do it with all thy might." I am ashamed to have to say as much as this in this vast city of London. Want for work? Nonsense! Laziness! Want work in a city like London! A Christian woman want work for God in a city of three million inhabitants! A Christian man who does not know what to do to serve his Master with all these courts, and alleys, and crowded houses, and all this filth, and these thousands of gin-palaces, and this drunkenness running down the streets! Nothing for a Christian to do! You are lazy, sir, lazy, or else you would never raise such a question. It is not, "What should I do?" but "Where shall I begin doing it? Which is the first point?" And I would say, begin at the point that is nearest to you. So they did when they built the walls of Jerusalem. Every man built opposite to his own house. There, you see, the advantage was he had not to walk two miles to his work and then come back at night. He built opposite to his own house, and so he was spared all that trouble. And then, again, when he had a little leisure time, when he went to his dinner, he could sit and look at his work, and think how to do it better next time, so that there was an advantage in that. And there is a great advantage in Christians working near where they live, and in taking up that part of Christian service most congenial to their circumstances and to their tastes. "Whatsoever thy hand findeth to do"—next to it, close to it—"do it with all thy might." Begin to do it; continue to do it, being always steadfast and immovable in the work of the Lord. But if there be a time when you shall specially and particularly do for Christ, do it when you are full of his love. You have had a mercy lately—a great mercy; now is the time for liberality. You were spared from bankruptcy during the great crisis: consecrate to God what might have been lost. You feel full of love to Jesus; go, talk about Jesus to those who do not know Him. You are full of zeal; let it manifest itself. You are full of faith; exercise it. You are full of hope; now go and lead others into the same hopeful state. Pray for a blessing upon others when you have had the best season of prayer, the sweetest period of communion at the Lord's Table, or when you have been well fed on the Word. "If the clouds be full they empty themselves upon the earth."

May God grant to some here who have no rest, who are without God and without Christ, that they may know their emptiness, and then may the Lord fill them with his own rich grace, as He will do all those that put their trust in Him.

The Lord bless you, every one, Amen.

Essays and Papers on Religious Subjects.

STRENGTH IN GOD.

BY REV. B. FREECE.

"EVERY human soul has some point on which it rests. As every arch has its key-stone, every lever its fulcrum—as every material body has its centre of gravity, which must rest on something, so every soul must have an object out of itself of stability and repose" (Mrs. H. B. Stowe). In that object, whatever it may be, lies man's strength, and from it man draws the inspiring and sustaining power of life. David was cognisant of this law and want of our nature, for he had himself experienced it. He was also alive to the insecurity and fickleness of all human objects, and their inability to yield him that unflinching strength which his soul's rest and happiness required. He had had children who had drawn out the deep, ardent affections of his soul, but they had embittered his life by their rebellion, or had been snatched away by death. He had formed friendships warm and cordial, but they had proved faithless, or had been severed by misfortune and calamity. He had had a kingdom and a crown, but he had been driven from them to find refuge in a cave. Still the strength of his soul remained; and why? Because the strength of his soul was in God. Read his language in Ps. xxvii. 1—3. Again, "Blessed is the man whose strength is in Thee." No one can read the Book of Psalms without the persuasion that David was a happy man—that when he spake of the beatitude of the man whose strength was in God, he was speaking of what he knew, of what he himself had tasted and felt. His songs are outbursts of gratitude, joy, and praise. In the passage just quoted the Psalmist discloses to us the secret of his joy and blessedness. It was because his strength was in God. We shall confine our remarks to one question—What is it to have our strength in God? We reply—

I. To have our strength in God's favour. We are dependent for much of our happiness and success upon the favour of others. One of the sweets of life is to live in the esteem and regards of our fellow-men. We love "the praise of men." When Christ charged the Pharisees with "loving the praise of men more than the praise of God," He did not say there was sin in loving the praise of men MORE than the praise of God. There is scarcely an act we perform but in it we are more or less influenced by the opinions of others. The expression "public opinion," and the homage paid to it, only shows how this thread of influence is interwoven with our whole life. We all know how much stronger and happier we are when executing a work with the full concurrence and approbation of our fellow-men, than when working under their censure and condemnation. We shrink from arraying ourselves in opposition to, and flying in the face of, those with whom we associate, and to whose judgment men defer, and it is only dire necessity that can impel us to challenge their displeasure and reprobation. In no figurative, but in a real and actual sense, then, we are strong in the favour of men. But this law of dependence upon the approval of our fellow-men points to a higher necessity of the soul, and that is its need of the favour and approbation of God. The favour of God is to the soul what the sun is to the vegetable world. Without the enjoyment of the genial and vivifying beams of the sun, vegetation would be weak, sickly, and unfruitful. It is its bright and quickening presence that gives to nature all its health and vigour—all its beauty and life. So with the soul and God's favour. Hence in another Psalm David says, "In his favour is life;" and again, "His loving-kindness is better than life." The sense and the enjoyment of God's favour is the deepest and most urgent want of the world. It is

its absence that has enveloped our world in darkness, in misery, and in sorrow.

But besides this general want of God's favour, there are seasons when we specially need it to give us joy and strength. In life's toils, life's trials, life's troubles, and life's adversities, we want it. Sometimes these agitate the mind with anxious care, and oppress the heart with fear and dread. Everything seems to wear a gloomy and a forbidding aspect. For a time tears are our meat day and night, and all things are against us; but if at such times we can feel that God is pleased with us—that *He* smiles upon us—that his favour is shining in full-orbed splendour upon our path—that every emotion awakened in his bosom by our thoughts and actions is an emotion of approbation, we can float upon them all without alarm—we can brave them all without fear—we can endure them all without complaint. They may ripple the surface of the heart, but they cannot disturb the deep-flowing peace of the soul.

In life's duties and labours, too, we want the sense of God's favour to give us strength and joy. Sometimes we find these a severe tax upon our patience, and a hard challenge to our strength. We have to discharge life's duties amidst much opposition, much temptation, much weakness, and many discouragements. We have to perform life's labours amidst much weariness and many disappointments and failures. But if at such times we can only lay hold upon the assurance that they are acceptable to God, that He records them with pleasure and satisfaction upon his book—if we can only hear his "well done" ringing through the chambers of our being—if by faith we can only catch a glimpse of the crown of glory He has laid up for us in yon bright world of bliss—we are energized with new life; we gird ourselves afresh for the task, we nerve ourselves afresh for the conflict; we press on over every difficulty, and through every foe, conquering and to conquer. With the consciousness of God's favour, God's appro-

bation, and God's smiles, we shall be strong to labour, strong to endure, strong to fight, strong to achieve. Hence in another Psalm David says, "Lord, by thy favour Thou hast made my mountain to stand strong." With the consciousness of God's favour, David felt himself invincible, immovable, unconquerable. We could point you to many more examples were it necessary. It is when we "walk so as to please God," that we are strong for all the duties and trials of life. Is not the child strong and joyful when enjoying the sense of his parent's favour? Is not the servant strong and joyful when enjoying the sense of his master's approbation? Is not the subject strong and joyful when enjoying the sense of his sovereign's smiles? So must we be strong when we know that "God is for us," and that we "walk in the light of his countenance." And why should we not have this constant, uninterrupted enjoyment of God's favour? Is not God our Father? Are not we the children of his grace? Did He not send his only Son into the world for the express purpose of bringing us back to the enjoyment of his favour and regard? Has He not told us that He feels the deepest, strongest, profoundest interest in our welfare? Let us, then, go forth to the task, the duties, the conflicts, and the sorrows of life, strong in his favour. Friends may look coldly on, the world may frown, foes may assail, circumstances may be adverse, but if God smiles we shall be blessed.

II. To have our strength in God's *sympathy*. The sympathy of others is another element of happiness and success. When we are in tears, in trouble, and in sorrow, we find relief and strength in the presence of one who will weep with us. He may be able to do but little to change or to alter our circumstances, still we feel all the stronger, and all the happier for the persuasion that there is one at least who thinks upon us, who feels for us, and who knows something of the weight of the burden that presses us to the dust. The power of sympathy is marvellous.

Under its influence, and energized by its power, the noblest victories have been won, the most difficult labours accomplished, the intensest sufferings borne. We may adduce many illustrations; let one taken from the regions of domestic life suffice. A dear child suffers from a painful disease; to remove it, and to preserve the child's life, a severe operation is required. The nature of the operation is explained to the child, and it winds up its young resolution to the highest pitch of endurance. It has confidence in the skill and tenderness of the surgeon; every arrangement is made, and every precaution taken. Still there is one thing which above all others the child entreats, and that is that its mother may be present in the chamber during the operation. And why does the child thus earnestly desire and entreat the presence of its mother? To lessen the amount of physical pain? No; the child knows that that is impossible. To instruct and to advise the operator? No; the child knows that that is unnecessary. It is because the child feels that the conscious sense of his mother's sympathy will help him to support the burden of his suffering. In the meridian of agony, when the nerves are stretched to nature's finest extent of texture, let but that child look up from time to time, and behold the eye of maternal affection moistened with the dews of sympathy—let but the yearnings of a maternal heart be portrayed in the countenance, as ever and anon tones of compassion and syllables of love drop from a gentle lip, while the little hand of the sufferer is held by the mother. Let all this be displayed, and how will the tender child be heroically sustained, and draw from the sense and the sight of his mother's sympathy a sustaining power which nothing else would equally supply? You see, then, how a child may be strong in the sympathy of its mother. In the same way we may be strong in the sympathy of God. When we are wronged, and neglected, and despised by the world; when we have to bear the keen arrow of disappointment in our heart, and the

burden of untold grief in the memory; when we are prostrate in the dust of poverty, baptized in suffering, and suffused with tears, we may look up to heaven, and realize that we have a Father there—a tender, loving Father, who feels for us, who numbers all our tears, who notes all our pangs, who hears all our sighs—a Father on whose bosom of inextinguishable love we may pillow our throbbing head—a Father in whose tenderest, profoundest sympathy we may confide. If we receive strength to bear and to suffer from the sympathy of earthly friends, how strong should we be in the sympathy of God? The man who draws his sympathy from such a source must be blessed. The sympathy of earthly friends is fickle, limited, uncertain, but the sympathy of God is like Himself, “the same yesterday, to-day, and for ever,” while it reaches down to the lowest depths, and touches the deepest springs of our suffering and sorrow.

III. To have strength in God's counsel. The counsel of others is another element of happiness and success. We value the help and the friendship of a wise and faithful counsellor. The wisdom, the judgment, and the experience of others is often to us a source of strength. In affliction, how strong do we feel in the counsel and instructions of the skilful physician? In legal difficulties how strong do we feel in the advice and direction of the learned professor of law? In new undertakings and enterprises how strong do we feel in the man of wide experience and extensive information? In political crises how strong do we feel in the statesman of broad principles and keen sagacity? We see, then, how we may be strong in the counsel of men, how safely we may apply the remedies they prescribe, confide in the measures they propose, and tread with firm step in the course they mark out. In the same way we may be strong in the counsel of God. There is not a step in life we have to take, either for our present happiness or for our future welfare—there is not an act of life we have to perform springing

from our duty to God or to our fellow-men, but for the right and successful performance of which we may seek and obtain the counsel of God. In his holy Word we have the most minute instructions and directions, every one of which we may carry out with the greatest confidence and the fullest assurance. We may sometimes question the wisdom of the wisest human counsellor, the righteousness of the most conscientious human adviser, the success of the ablest earthly friend. We know the best plan has its imperfections, the best scheme its mistakes, and we have seen the most promising project fail of success. Our confidence, therefore, in the counsel of men must be qualified and limited; not so with our confidence in the counsel of God. The counsel He has given us in his Word, whether it relates to the forgiveness of sin, to the sanctification of the soul, to the elevation of the spirit, to the right disposal of the events of life, or to the necessary preparation for everlasting glory, is marked by infallible wisdom, by perfect righteousness, and uncorrupted truth; and when faithfully adhered to, and unswervingly practised, never fails of success. There is not a precept, not a law, not a command, not an injunction or direction given you in that Word, whether it relates to the welfare of your body or the salvation of your soul, to the discipline of your family or the conduct of your business, but what you may obey and follow out without a fear or a misgiving. Take God's counsel as there given you for your guide and rule of life, and you may be strong in all the strength of infallible wisdom, in all the strength of perfect righteousness, in all the strength of purest equity, in all the strength of uncorrupted truth, in all the strength of certain and positive success. Take God's counsel as there given you for your guide and rule of life, and the blush of shame can never tinge your cheek, the sting of remorse can never lacerate your spirit, the rust of vice can never tarnish your glory, the stain of depravity can never disfigure your soul, the agonizing suspense of fear can never

agitate or convulse your bosom. Take God's counsel as there given you for your guide and rule of life, and strong in the strength of that counsel you may challenge the world to look you through and through, you may court the most searching scrutiny, invite the closest investigation, confident that you will come out of the most fiery ordeal triumphantly without blame, reproach, or condemnation. Take God's counsel as there given you for your rule of life and guide to glory, your growth in the divine life will be rapid, your progress heavenward will be steady and constant, your hopes for the future will be always bright, your victory over death will be complete, and your entrance into bliss will be triumphant and glorious.

IV. To have our strength in God's purposes. The purposes and intentions of others is another element of happiness and success. When the son knows that the purpose and intention of his father is favourable to him, that all his father's plans of actions are arranged to promote his happiness and prosperity, he feels strong in the purpose of his father, and shapes his own course and life accordingly. So with the servant and master, the subject and ruler, the friend and friend. We see, then, how we may be strong in the purposes of others. When we know that their purposes and our interests are identical, it gives us confidence and double power. We go forth to the duties and to the labours of life not only in our own strength, but with that strength energized and increased by the strength of those who are interested in and concerned for us. In the same way we may be strong in the purposes of God. We know that it is God's purpose that "all things shall work together for good to them that love God." What strength should this give us in bearing the trials and in sustaining the losses of life, to know that it is the purpose of our heavenly Father, a purpose, therefore, that must be realized, that all the vicissitudes and events of life shall, in some way or other, contribute to our

spiritual growth and prosperity. We know, too, that it is God's purpose that we should be "conformed to the image of his Son." What strength should this give us in our endeavours to imbibe the spirit, to cultivate the disposition, and walk in the steps of Christ; to know that God has made every arrangement and provision for our attaining that for which we yearn and long!—to know that *God is seeking with us* the realization of that high and glorious end! We know that it is God's purpose that we should be "more than conquerors" over all our enemies and foes. What strength should this give us in our struggles and conflicts with the world, the flesh, and the devil!—to know that we have God on our side; that his power and his might are engaged and employed for our protection and defence! We know that it is God's purpose that we should receive the reward of faithful servants. What strength should this give us in all our labours and toils, in all our failures and discouragements,

in all our efforts and endeavours to bring souls to Christ—to extend the conquests of his cross and the boundaries of his kingdom!—to know that we are co-workers with God—that that which engages our attention, calls out our sympathies, fires our energies, and fills the horizon of our hopes, is that which engages the attention of heaven, and calls forth the concentrated energies of the Triune Godhead! And so we may go on and show you how close is the identification of God's purposes with your highest and truest interests. If, then, God's purposes cannot fail, if they are more enduring than the heavens, and more certain than the continuance of the sun—if everything must contribute to their realization—with your interests it must be the same. Strong, then, in the *favour* of God, strong in the *sympathy* of God, strong in the *counsel* of God, and strong in the *purposes* of God, you must be blessed.

Poplar.

Signs of the Times in relation to the World and the Church.

ELASTIC CONSCIENCES.

BY REV. A TESSIER.

THAT part of a man's nature which goes by the name of conscience is undoubtedly one of the highest parts of his moral being. It is by this that he is able to judge between right and wrong, and the number of virtuous actions which he performs will be according to the predominance of this principle. Whatever errors a conscientious man may fall into, they arise principally from some defect in his mental organization. His errors are not errors of conscience, but errors of judgment. From this mental deficiency arises very much of the peculiarities of notion and of creed that abound at the present time. We would be sorry to charge it all upon a natural

elasticity of conscience. A predominance, in fact, of this virtuous principle of conscience, without a proper and well-balanced judgment, will sometimes lead a man to place too much importance upon things of but minor import in religion. We have seen men withdraw from the fellowship of Christians because they were unable to get everything arranged according to their own opinions. They felt that they were right themselves, and thought it a great sin that everybody did not see with them. They were quite right in holding an opinion based, as they thought, upon the Word of God, but they were not right in withdrawing from the fellowship of Christians who were unable to see exactly with them. Perhaps they will find out ere long that what they thought was a truth of the Bible,

was after all but a whim of their own. We admire, however, an upright man, notwithstanding all the peculiarities he may exhibit of temper or conduct. We are not afraid of such a man taking undue advantage of us in anything. In business, in the world, in the church, we look up to him as a man who acts from the purest of intentions. He may be wrong, but we do not suspect his motives.

I fear that we do not value conscientiousness as we ought. It is not the part of a man's nature which generally receives the greatest amount of cultivation. In schools it is often overlooked by masters who impart instruction to their pupils in everything else. It may be that they consider it more the work of the teacher of religion than their own. But is it not certain that, though by a cultivation of the mental and physical powers you may help to develop the talent of a Napoleon or a Bacon, it is only by the training of the conscience that you can assist in developing the man of sterling uprightness—a man of the stamp of Joseph, who said, "How, then, can I do this great wickedness, and sin against God?" And even parents are at times backward in inculcating the necessity of this principle. No wonder then that such elasticity of conscience prevails. What is smart and clever is often appreciated more than what is strictly upright in a child's bearing. It is an admirable thing when a parent can admire the goodness that adorns a child's nature in preference to outward beauty, and can treat with kindness the child of less outward attractions, but who possesses the charm of honesty. "Am I not good, mamma?" said one who felt herself less outwardly attractive than others of the family. It will be a sad thing for society when lies become its virtue, and dishonesty its morality; when, in fact, anything shall be put before what is right and good.

But some may be anxious to know how far at the present time the world acts upon this principle of honesty. How many out of the thronging multi-

tudes that fill our streets and cities, our markets, fairs, and villages, act from the sterling principle of right? With all our respect for human nature, and our desire to find out all that is good in it, we fear that it is the smaller number who act from high, moral, and holy principles. The question generally is, not is a thing right, but will it pay? not, will God be honoured by it, but will my own worldly circumstances be bettered by it? What has conscience to do with most of the actions of men? do they listen to its dictates, or ask its advice? Is not conscience their friend only so long as it serves their own interest? But when this clashes with what is right, conscience is banished to dwell in the little Eden of a pure and sanctified heart. We fear that too many act from lower principles than those which should characterize men whose moral nature distinguishes them from the brute. In acting from less pure motives men are descending in the scale of being, and putting themselves more on a level with the less rational of creatures. In practising the high and holy principle of right, we become assimilated to the angels of heaven, and receive the approbation of the Saviour, who "loves righteousness, and hates iniquity."

But while we are ready to attribute a great many erroneous ideas and practices to natural eccentricity, or want of judgment, we cannot believe that all peculiar steps taken in religion by professors arises from these causes. We think that elasticity of conscience has at times to do with it. We will not say that such are unconverted, for in some cases we firmly believe in their final salvation, but we will look on them as on Christians in whom we see too much of the old Adam nature. The world is not so charitable towards them in its judgment, it denies that they are what they profess to be at all. The harm this inconsistency of conduct does to religion cannot be estimated, for the Christian should be a "living epistle, known and read of all men," and no blur or blot should injure the fair page of a Christian's life.

In observing the conduct of many professing Christians, we are persuaded that elastic consciences are not at all rare things. We see some Christians in business, studying all the arts of deception for the purpose of getting on. They may speak of competition, and declare that there is no way of obtaining trade, but by acting as others do. But is this honest? If others by dirty tricks of trade succeed in business, and in acquiring a fortune, let not the believer stoop to dissimulation, or to the practice of any of these unworthy arts, let him rather be a beggar than dishonour Christ. I fear that too many professing Christians are not clear of the charge of dishonesty! The reports that come at times to our ears, and the examination of failures, confirms us in the opinion. Of all men in the world, the Christian should so manage his business affairs, and keep them in such order, that he can challenge any one to prove an act of dishonesty. Many of the misfortunes and wrecks in business that we read of, arise often from a want of conscientiousness in the first instance; the right step is not taken at first, and then men, to save their fallen fortunes, will resort to all sorts of miserable shifts and expedients which at last end in their disgrace. If it be common for some in business to lie, or to cheat, it should be avoided by the Christian, whose character should be as spotless as the white robes of the Seraphim.

We also fear that some of the sudden changes that we see in religious opinions and creed, arise from a conscience of the same stretching character. We cannot put down every change to eccentricity of behaviour, or to convictions arising from the study of the Word of God; we will put them down to an elastic conscience, which, by its accommodating nature, can adapt itself to all religious beliefs without compunction. How easy it is for some to change the decent plain black of the country-minister, for the gown of the more proudly ordained ecclesiastic. We trust that conscience has to do with the changes, but at times we are inclined to be a

little sceptical in the matter. When a man leaves plain and undoubted truth, for what is dark and obscure, or when he leaves the "law and the testimony" for the traditions of men, we are sometimes doubtful how far conscience goes in the matter. The Christian should endeavour to be a man of uprightness, avoiding all that accommodating nature that some have, who will sacrifice truth to a love of gain, or to a desire for reputation; he should, with the Apostle Paul, endeavour to "keep the faith," though all besides himself should let it go, and thus show his obedience to his divine Master, and love for his Word.

We also think that if this principle of right were acted on, there would be fewer dissensions among Christians than there are. There would be less of slander and backbiting, and more done to "edification." Men in a church will sometimes create strife and division, which they put down to conscience, while conscience has no more to do with it than the "man in the moon!" Some are even so conscientious that they will not give to the cause of Christ. You must utter their "Shibboleth" or they will have nothing to do with you. It is a sad thing indeed when selfishness predominates over right, and when a man will sink a ship because he cannot be the captain, or have the vessel steered after his own fashion. Let the Christian man learn that he should be an honest man, and should remember that what is right is productive of all that is good, and excellent, and pure. If his conscience shuts up the bonds of affection, narrows his heart, and deprives him of judgment, the sooner he gets rid of it or improves it the better.

We do not deny that an elastic conscience is a very comfortable thing. It will enable a man with the greatest ease to avow his belief in that which he does not believe at all. He will get over the difficulty of remaining in a church that is undoubtedly impure and unscriptural with the greatest facility. If he knows a duty which he has not practised, a commandment which he has not kept, this elasticity of conscience

will help him to remain in disobedience still. But if it be a comfortable, it is not a *safe* thing. Let us seek after a "*conscience void of offence*," a conscience that brings with it the most beneficial and blessed effects. Then we may sleep at night in peace, or we may go abroad by day, we may be "afflicted and tormented," but a quiet conscience will

yield us happiness that will well counterbalance all our sorrow. To feel that we have done right, to have the "bird in the breast to sing sweetly"—this is happiness. We will then be unacquainted with the tremblings of an Ahab or Herod, or with the false peace of a conscience seared by iniquity.

Bromley, Kent.

Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

THE MELANCHOLY DAYS.

"The melancholy days are come, the saddest of the year."

So many things conspire to make the autumn a sad time. It is so different from the joy and gladness of spring. The budding, blossoming time is full of life. The fading away of the beautiful pleasures of God's earth is enough to fill us with regret. Death is full of sadness at all times. What beauty can there be in decay? Can it be other than a painful sight, the dying leaves dropping silently on the soddened ground, finding their dank graves, and lying neglected and trodden upon? Are we expected to rejoice and be glad when the beauty of the summer has departed, and we pass silently down into the dark valley of the winter? When the flowers are gone, and the birds have hushed their songs, and the sun does not show his bright face, and nature is enveloped in a thick fog, can we be merry then?

Nay, but we may be thoughtful, we may set ourselves diligently to learn the lessons which the autumn teaches, we may listen to the warning, subduing voices of the departing summer, and gain wisdom thereby. What do they say to us, these sighing winds, and dropping leaves, and creeping fogs? What message does our Father send us by their means?

Full of pathos is that dirge of the

unhappy, "The harvest is past, the summer is ended, and we are not sowed." That is a more mournful song than the saddest winds can sing, and its meaning is such as to raise lamentations deeper and louder than those which respond to the dying voices of the year. If this is the strain we have to repeat, then, indeed, may the autumn well be full of sorrow to us. Before the fresh young leaves again clothe the trees, we may be out of the reach of salvation, and "Too late! too late! ye cannot enter now!" may be spoken to us through the closed gates of the eternal city. Not yet, however, is our summer of hope and of opportunity altogether gone. It is not yet too late; we may return, and the King will receive us; we may repent, and the Father will forgive us.

It is also a sad time in the double sense of the phrase, when even although we have named the name of the Lord, we have to look back upon a wasted summer. So many bright days, when every hour brought a love-token from our Father, and not a word spoken for Him during the whole of them! So much health, and strength, and pleasure, and all of it used self-hily, and without a thought of his glory. So many unsaved around us, and we have

gone carelessly along our gladsome way, and have not hastened to the rescue. Ah, friends, how many of us have painful reflections such as these for our companions during the dark days! But because the summer season has been neglected, surely we need not give ourselves up to mournfulness that our opportunities are lost for ever. There is yet time to live for something higher and better than self; there is yet opportunity for speaking earnest words, and importunate prayer. If we have been neglectful hitherto, it is only the more reason for our being more diligent and watchful in the days which are coming.

What shall we do with the winter? Let us make it a very earnest time—a time in which to spend and be spent in the Master's service, a time in which we shall do some little good, that He may have much glory. The winter is only a dark solitary time to the selfish, and indolent, and un-Christian. It has no dull days to those who are themselves bright and shining lights; and it is possible, though the leaves on the ground are covered with snow, and the skies are shadowed with thick clouds, to have hearts that are warm and sunny, and full of joy.

Let us make every day so busy that it has no room for melancholy. Let us fill it with earnest thought, and encouraging words, and noble deeds. There will be plenty around us needing to be helped, and blessed, and cared for. There is sure to be too much of

suffering during the coming months; privation, and pain, and grief, are the accompaniments of the winter. But we may alleviate all this, though we cannot remove it. And is it not blessed, almost Christ-like, to bring joy into sorrowful homes, and cause some sad heart to sing aloud of mercy.

We would have our dear young friends, who have health, and means, and leisure, to do some of the angel's work this winter; to go where the sick and dying lie, to bind up the broken spirits, to make the sad little children, with old, pinched faces, feel that after all the world is happy, and childhood is gay; to win the aged back from the sad retrospect of a long and wasted life to a present look at the Saviour of sinners, and an anticipation of a new and a far, far better life. Oh! this is the work which steals the melancholy days out of the winter altogether, and makes the autumn a calmly happy time.

If to any of us comes the foreboding that our year of life has nearly expired, and we shrink from the snows of the winter, we have yet one thing to comfort us—"In the Lord Jehovah is everlasting strength." What have we to fear even though we go down into the dark valley of the shadow of death. If He be with us, all shall be well, and the storms will be hushed, the winter pass away, and we shall live for evermore in the perpetual sunshine of his smile.

Reviews.

The New Creation. A View of the Divine Predictions of New Heavens and a New Earth, etc. By JOHN MILLS, Author of "Sacred Symbology." London: Elliot Stock.

MR. MILLS is an independent thinker and writer, and has the ability to present clearly and forcibly the views he entertains. In this handsome volume he enters fully on the subject of those prophecies which

relate to the Millennium, and argues that these predictions are gradually being accomplished in the Christian dispensation, and will be completely so in the period of the Millennium itself. This hypothesis he sustains by the analogy of Scripture declarations, and from the authorities of distinguished Biblical critics. His work deserves the careful perusal of all thoughtful students of prophecy.

Preparing for Home. A series of Expository Discourses. By JONATHAN WATSON. Elliot Stock.

THESE excellent expositions of the fifth of second of Corinthians are expressly what the title indicates, and are replete with spiritual counsel and evangelical truth. The worthy author holds most decidedly a high place among the distinguished preachers of the Scottish metropolis, and this valuable volume reflects credit alike on his head and heart.

"Follow Me;" or, *Jesus our Example.* London: Morgan and Chase.

IN forty-six brief chapters the holy example of Jesus is most beautifully exhibited, as that which should influence the heart and life of the true Christian. The work is full of holy vitality, and breathes throughout the mind and spirit of the Saviour. If read, it must edify, and we trust it will be a blessing to thousands of thousands.

Life of Joshua Poole. Morgan and Chase. WHO has not heard of that extraordinary trophy of divine grace, Fiddler Joss? Well, in this shilling volume is given his life of sinful folly and his new life in Christ Jesus. His twofold career is illustrated by scenes and incidents far more romantic than romance itself, and yet so exhibited as to honour the Saviour, and give hope to the chief of sinners. The volume has admirable portraits both of Joshua and his wife, Mary. It has our most hearty commendations and best wishes.

PAMPHLETS, TRACTS, AND REPORTS.

Jesus Christ: his Person and his Plan. A Sermon, preached before the General Baptist Association, Louth. By JOHN CLIFFORD, M.A., LL.B., London. London: Marlborough and Co.—We are not surprised that there was a unanimous request by those who heard this discourse, that it should be printed, and thus be placed in the hands of those who were not present at its delivery. The theme is the noblest of all themes—It is Christ, in his divine and mediatorial glory, and his plan or design that men might have life in Him. Both

these topics are treated with great force, and illustrated in a masterly manner. There is the genuine ring of the sterling gold throughout, and it is admirably adapted to exalt the Master and edify his Church. To young men, students, and Sabbath-school teachers, we would especially and earnestly commend it.

"*Work for Weepers*" is a good, practical sermon, by the Rev. T. HABLEY, and may be had of Hamilton, Adams, and Co., and Wilkins and Ellis, Derby.

Rev. R. Ingham, of Halifax, has issued his thoroughly scriptural *Address to a Pastor*, delivered at the ordination of ministers in Yorkshire. Mr. Ingham is the author of that text-book for Baptists, entitled, "A Hand-Book on Christian Baptism."

A Few Thoughts on Liturgies in General, etc. By Mr. WALLINGER, of Brighton. London: Colliogridge.—May be read with great advantage at the present season.

The Lord's Supper—the Circular Letter of the Associated Baptist Churches in Ireland, by R. H. CARSON—is full of well-expressed scriptural truths.

The Substance of Things Hoped for, etc., etc. By Major-General Goodwyn, author of "Antitypical Parallels," etc. London: S. W. Partridge.—Heartily espousing Millennial views, the General goes forth to war with the "Immaterial and spiritual system of Anti-Millenarianism." Thorough earnestness and reverence for Scripture distinguish his writings; but there are two sides to the subject. We think the question of eighteen centuries is not yet settled.

The Rev. Jas. Edwards, of Nottingham, has written a really good Association Letter on "Weekly Offerings and the better support of the Christian ministry," which we hope will be widely circulated. London: Elliot Stock.

The Annual Reports of the Army Scripture Readers and Soldiers' Friend Society, and the Report of the Ragged Church and Chapel Union, are replete with most interesting facts and suggestions, deserving of the attention of all Christian patriots and philanthropists.

The Congregational Sunday-school Hymn-book. Jackson, Walford, and Co.—This seems a good selection of hymns suited to children, and therefore we can cordially recommend it.

"*The River of Life.*" By JAS. BIDEN. —Exhibiting much thought, with material both good and doubtful.

MAGAZINES AND SERIALS FOR AUGUST AND SEPTEMBER.

The *Baptist Magazine* has several fresh and vigorous papers, besides the usual Denominational Intelligence. The *Sword and Trowel* was never better. *Merry and Wise*, well sustained. The *Scattered Nation* and the *Watchman of Ephraim*, adhering

closely to their mission and special work. *Old Truths*, edited by John Cox, is conducted with great efficiency. We are not surprised that so many of its articles should be reprinted. *Onward*, for Bands of Hope, just the thing for young teetotalers. The *Mothers' Friend*, a treasure for households. *Ragged School Union Magazine*, interesting and suggestive. The *Gospel Magazine*, bearing fruit in old age. *Old Jonathan*, ever lively, good, and welcome. Mr. Shirley Hibbard's *Gardener's Magazine*, as rich, fertile, and varied as ever.

Poetry.

WHEN I AWAKE.

"I shall be satisfied when I awake in thy likeness."

Tired of the day, I shall fall asleep;
Let not the friends who have loved me weep.

Sweet is the night to the weary eyes;
But the night shall pass, and the morn arise,

I shall awaken refreshed and strong,
And join in the angels' morning song.

When I awaken the day shall be
Sunny and cloudlessly fair to me;
Not a grief shall come to the shadowless plain,
Where the redeemed of the Lord remain.

Pain, and parting, and woe are o'er,
And death is banished for evermore.

When I awaken, my eyes shall see
The King in his beauty close to me;
Not a veil between us shall hang that day,
When the mists of sin have died away.
Swift to the throne shall my heart-thoughts cleave,
Never the Rock of Strength to leave.

When I awaken, no more shall be
Sorrow, and sin, and misery.
Cries of the wounded in deepest pain,
Or the mourner's requiem o'er the slain.
Peace shall linger, and joy shall come,
And fold their wings in the brighter home.

When I awaken, oh, glad shall be
The sunny morn that shall come to me;
For I shall be at the Father's side,
Happy, and perfect, and satisfied.
Morning of gladness, oh, do not stay,
I would be up, and away, away.

MARIANNE FARNINGHAM.

Denominational Intelligence.

MINISTERIAL CHANGES.

Mr. Edmond Morley, of Mr. Spurgeon's College, has accepted the "invitation" of the church at Stratford-on-Avon, Warwickshire, to become their pastor.

Mr. J. B. Warren has resigned the pastorate of Willenhall, and accepted the unanimous invitation of the church and congregation worshipping at Westmanecote.

The Rev. C. Elvon, who has occupied the same pulpit in the Baptist church,

Bury St. Edmunds, Suffolk, for these last forty-six years, feeling some of the infirmities of age, having intimated a desire for assistance in the pastoral and ministerial work, his people, with their uniform and long-tried kindness, sought to comply with his wishes; and, being directed to the Rev. W. Cuff, of Ridgmount, Beds, they invited him to preach for two Lord's-days, the result of which was his receiving an invitation to the co-pastorate of this church. To this, notwithstanding the strong ties Mr. Cuff has to his present charge, he has felt it his duty to accede, the prospect of a larger sphere of usefulness being the sole motive of his assenting to the invitation; and in coming to a church which has been signally distinguished by tokens of the Divine favour, and in which he will be regarded by the present pastor as in no way a subordinate, but welcomed as a fellow-labourer, and a "brother beloved," it is prayerfully hoped he will be the instrument of still greater blessings for many years to come.

Mr. John Davies, of the Baptist College, Haverfordwest, has accepted the unanimous invitation of the church, Brithdir, to become their pastor.

The Rev. J. W. Thorn, of Dawley Bank, Salop, has received and accepted an unanimous invitation to the pastorate of the church, Kingston, Herefordshire.

RECOGNITION SERVICES.

On Wednesday, September 4, the Rev. George Williams (late of Bideford) was recognized as pastor of the Baptist church, King-street, Oldham. About 300 friends sat down to tea, and at six p.m. a public service was commenced in the chapel, which was well attended. The Rev. W. Stokes, of Manchester, occupied the chair. A hymn having been sung, the Rev. J. Harvey, of Bury College, read the Scriptures and prayed. Mr. Shopley, one of the deacons, stated the circumstances that led the church to invite Mr. Williams to take the oversight of them, after which Mr. Williams briefly referred to his early conversion, his call to the ministry, and the circumstances that led him to accept the invitation of the church; also the doctrines he believed, and the course he intended, by God's grace, to pursue as the pastor. The Rev. R. Chenony, of Manchester, offered the recognition prayer. The Rev.

H. Dowson, of Bury College, gave a most impressive charge to the pastor.

HARROW-ON-THE-HILL, MIDDLESEX.—The ordination of Mr. Herbert Hill from Mr. Spurgeon's College, as pastor of the church meeting in the above place, was held on Wednesday, September 19. Rev. A. H. Stote, of Earl's Colne, read the Scriptures and prayed. Rev. J. Basley, of Bushoy, asked the usual questions, which were answered by Mr. Hill and by Mr. J. Smith on behalf of the church. Rev. W. A. Blake, of Brentford, editor of the "Baptist Messenger," offered the ordination prayer. Rev. G. Rogers, tutor of Mr. Spurgeon's College, gave the charge to the minister. A goodly number of friends partook of tea in the school-room. In the evening, Rev. B. Davies, of Greenwich, addressed the church. Revs. G. Roger, A. H. Stote, G. T. Edgeley, H. R. Brown, and J. Smith, took part in the services.

PRESENTATIONS.

The Rev. E. P. Barrett having just resumed his labours at Woodchester, Gloucestershire, the ladies of the congregation on Friday evening, August 23, welcomed Mrs. Barrett on her first appearance among them by presenting her with an elegant electro-silver tea service.

A meeting was held on Monday evening, August 26, in the Baptist chapel, Appledore, for the purpose of presenting to the Rev. D. Thompson a testimonial previous to his leaving this town for Comb-martin. The meeting was numerously attended. On the platform were the Revs. J. Keller, P. Johnson, W. W. Grigg, and Messrs. Vinson, Cox, Wooley, Nichol, and Carter. Mr. Keller presided. The testimonial consisted of a timepiece, in a beautifully ornamented gilt frame and stand, on which was a suitable inscription.

NEW CHURCHES.

BARNES, SURREY.—A very pleasing service was held in the Baptist chapel on Tuesday evening, August 27, in connection with the formation of the church. A goodly number of friends took tea in the chapel, and afterwards a public meeting was held, the Rev. E. Taylor, of Acton, presiding. Mr. Baker gave out the hymn. The Rev. C. F. Vernon read the Scriptures, and Mr. Myers, of Regent's

Park College, engaged in prayer. Several friends from the churches at Gloucester, Rickmansworth, Mortlake, Chelsea, and John-street, London, were then formally united in church fellowship. The Rev. Samuel Green delivered an address on the Scriptural Character of a Christian Church. Mr. Buckland, of Wraybury, gave an interesting account of labours at Barac and in the neighbourhood upwards of forty years ago, and spoke to the members of the newly-formed church on their mutual obligations; and the Rev. Wm. Perratt addressed them on the Relations of the Church to the World. At the communion service which followed, and which was attended by a large number of friends from the neighbouring churches, addresses were delivered by the Rev. E. Taylor, the Rev. F. Brown, of Mortlake, Mr. Nicholson, senior, of Gloucester, and the Rev. T. Davies, of Clapham, and prayers were offered by Rev. W. A. Blake, of Brentford, and Mr. Jennings, of Acton.

NEW CHAPELS.

SOUTH OSSETT, NEAR WAKEFIELD.—On Thursday, August 15, the memorial stone of a new Baptist chapel was laid by Thomas Aked, Esq., of Knaresborough. After singing, the Rev. S. Oddie offered prayer. Mr. John Clay, of Halifax, presented to Mr. Aked a silver trowel and a mallet. The stone was then laid, and as rain began to fall, the people adjourned to the old chapel, and Mr. Aked addressed them there. The Rev. J. P. Chown, of Bradford, gave an address on the principles of our denomination. Mr. W. Oastler, of Halifax, read a paper on the History of the Church at Ossett. The Rev. T. Michael, of Halifax, concluded the service with a few remarks and prayer. About 300 friends took tea in the school-room of the Independent Chapel, kindly lent for the occasion, after which a public meeting was held, presided over by Mr. Aked. Addresses were given by the Revs. J. P. Chown, T. Michael, G. C. Cuterall, W. Haigh, S. Oddie, J. Hall, and Messrs. John Clay, and W. Oastler, of Halifax. The cause at Ossett was commenced nearly fifty years ago, and hitherto the services have been conducted in a barn. About six years ago the barn, a house adjoining, and a plot of land were purchased and conveyed to trustees for the Baptist denomination.

Since that time the congregation has steadily increased; the Sunday-school has nearly doubled; all the sittings are let; and God has not left Himself without witness in the preaching of the gospel. The new chapel will be a neat building, with 300 sittings in the body of the chapel. There will be preparations for a gallery to seat 200 more. In addition to this, there will be two vestries for the select classes in the Sunday-school, and a minister's vestry. There will also be a gallery over these for the scholars. The cost will be £1000. A bazaar for the sale of useful and fancy articles will be held on October 15 and 16, when it is hoped a large amount will be raised towards the erection of the chapel. Contributions will be thankfully received by the deacons of the church at Ossett, or by any of those who took part in the services on Thursday.

MUMBLERS, NEAR SWANSEA.—The enlargement and improvement of Bethany Baptist Chapel having been completed, reopening services were held on Wednesday and Thursday, September 4 and 5. Sermons were preached on the occasion by Revs. G. P. Evans and J. P. Barnett, of Swansea, and Rev. R. P. Macmaster, of Bristol. Considering the unfavourable state of the weather, the services were well attended, especially on Thursday evening, when a large congregation listened to an excellent sermon by the Rev. R. P. Macmaster. The friends at the Mumbles deserve great praise for the alteration they have made in their place of worship; they have converted a small and unsightly chapel into one of the most commodious and pretty in the district, and now have a house of God worthy of this rapidly rising watering-place.

ABERKENFIG, NEAR BRIGEND, GLAMORGANSHIRE.—A few friends having consulted each other on the necessity of forming an English Baptist cause at the above place, rented a commodious room, capable of holding about 200 persons. Services were commenced June 25, 1866, and since then from twenty to thirty persons have been admitted, and others are waiting for admission. The Sabbath-school numbers 120, and the congregation over 200 persons. The church has joined the County Association, and enjoys a season of prosperity under the ministry of Rev. Thomas Richards. The room being too small to contain the congregation, a large

plot of land has been obtained through the exertions of Mr. and Mrs. Williams, for the purpose of building a chapel, the need of which has been greatly felt, as the English Baptist had no place to worship in in this large and thriving mineral district.

BURBETT-ROAD, STEFNEY.—Baptist Church, Bridge-street. For the past two years, Mr. J. Harrison has held services in the Assembly Room, Rhodeswell-road, and notwithstanding the unfitness of the place, these services have been well attended. In the month of October, 1865, twenty-five brothers and sisters met together and united themselves into a Christian church, trusting that the Lord would open up the way so that they might obtain a suitable place to worship in. In the course of that Providence which worketh all things well, Mr. Harrison was able to purchase a freehold site in Bridge-street, on which he has repeatedly preached twice on Sunday during the summer months, in addition to the services held in the above place, and this open-air effort has been quite a success. Some who are now members of the church, were first led to consider the truth on that spot of ground. The cost of the freehold was £500, and now a church has been erected on the site, at a cost of about £550. It is capable of seating about 500 persons in the area, with provision for a gallery, and was sufficiently completed to open for Divine service on Lord's-day, September 8, when our pastor preached two sermons, morning and evening, to overflowing congregations.

WESTNURY, WILTS.—The memorial stone of the new Baptist chapel in this town was laid on Tuesday evening, August 27, by the Rev. Joseph Preece. The old chapel was built in the year 1824, and Mr. Preece became pastor in 1839. The congregation has of late so much increased, that accommodation could not be afforded to the applicants for sittings. It has therefore been resolved to take down the old chapel and school-room, and build a much larger chapel, with school-room and classrooms, at a cost of about £1000. After laying the memorial stone, a suitable address was delivered by Mr. Preece.

MISCELLANEOUS.

NANTGWEN.—The quarterly meeting of the Montgomeryshire and Radnorshire Association was held on August 28 and 29.

The conference was presided over by the Rev. D. Davies, minister of the place, in which the churches of both counties were strongly represented. Much was talked of the special need of doing something more effectual to cultivate the waste places which are in our midst; the churches were requested to give more thoughtful consideration to the subject; and the Rev. E. Roberts, of Newtown, was appointed to preach at the next meeting, on "Home Missionary Operations in connection with the Churches of the Association." Letters of recommendation were given to the Revs. H. Rees, and Mr. Morgan, on their removal from this county—the former to Treforest, and the latter to Cradley. The following ministers preached in the public services:—Revs. M. Morgan, R. Jones, Newchapel; G. H. Llewellyn, H. C. Williams, Staylittle; D. Davies, Dolan; J. Jones, Rock; J. Nicholas, Newbridge; J. Nicholas, Caesaws; E. Roberts, Newtown; G. Phillips, Evenjobb; J. Jones, Maesyrbalem; S. Pugh, Bwlchysarnan; D. Davies, Moedre; and S. Thomas, of Elan Vale. The meetings were very numerous attended.

BEXLEY-HEATH.—On Tuesday, Wednesday, and Thursday, August 27, 28, and 29, a bazaar was held in the large hall, Hall-place, in aid of the New Chapel at Bexley Heath. This large and beautiful building, to which much interest attaches in consequence of its antiquity, and the supposition that it was the residence of Edward the Black Prince, was filled with visitors each day. On Tuesday, the weather being propitious, the bazaar was well patronized. On Wednesday the visitors were more numerous; among whom was M. Dashwood, Esq., who expressed his pleasure in rendering all the assistance he could, and hoped the results would meet their expectation. During the afternoon, a large number of London and Woolwich friends visited the bazaar, who, with a continued stream of visitors, kept the large hall filled up to nine o'clock. C. Bond, Esq., gave £5, as also M. Dashwood, Esq., and C. Llewellyn gave the same amount to the funds of the chapel. The whole of the money taken at the bazaar was £141.

At its recent commencement, the Madison University of New York State, United States of America, conferred the degree of LL.D. on the Rev. John Stook, of Devonport.

CORSHAM, WILTS.—The Baptist chapel in this town, having been closed for two months for enlargement and repairs, was reopened on Thursday, August 15, when the Rev. R. P. Maonaster preached two sermons. During the interval of service, about 300 persons sat down to tea. These services were continued on the following Lord's-day, when the Rev. D. Wassell, of Bath, preached. The sanctuary is considerably enlarged, and very much improved. The enlargement and repairs have been effected at a cost of £250, towards which there has been realized £170.

SOUTH HACKNEY—Grove-street Chapel, having been closed some time for re-pewing and other improvements, was opened for public worship on Wednesday evening, July 31, the sermon being preached by the Rev. R. Seddon, of Victoria-park. On the following Sunday, the Rev. W. Dorling preached in the morning, and the Rev. W. Wastell, minister of the place, in the evening. The pews, for space and comfort, are admirably constructed. For the former pulpit a neat but elegant platform is substituted. A vestry has also been added, and, now that the building is purchased and placed in trust, it is proposed to erect a spacious room, for Sunday-school and other purposes, as soon as possible.

RYDE, ISLE OF WIGHT.—A bazaar, in aid of the building-fund of the Baptist church, George-street, was held at the Town Hall on August 20, and two following days. The stalls were kindly given by friends, and the handsome sum of £125 was realized. This is an effort made by the pastor and friends to free the church of debt, with the above pleasing result. On the following Sunday two sermons were preached by the Rev. R. D. Wilson, of Craven Chapel, London.

SWADLINCOTE.—About six months ago, a small Baptist chapel was erected in this thickly populated neighbourhood. Since then the ladies commenced working for a bazaar, which opened in the Town Hall last week; and, after paying all expenses, realized between £70 and £80. Mr. Cholerton, late of Sulterton, has preached once a fortnight since the chapel has been opened; and a great effort is now being made to get a resident minister.

GREAT BRKHAMSTAD.—Exclusive of the materials of the old chapel, the new chapel cost £1750, of which the sum of

£365 still remains to be raised. Towards obtaining funds for the reduction of this debt, a tea was given by the friends on Wednesday, to which about 200 persons sat down; and two sermons were preached by the Rev. G. W. McCree, of London, after which collections were made. A bazaar is intended to be held next month on behalf of the same object.

OAKHAM.—On Sunday, August 18, 1867, the Rev. J. T. Brown, of Northampton, preached two sermons in the Baptist chapel, when collections were made towards extinguishing the debt on the branch chapel at Laughton. On the next day, a tea and public meeting was held at Laughton. The tea was provided in Mr. Hubbard's Malt-house, kindly lent for the occasion. The public meeting, held in the Baptist chapel, was presided over by J. T. Springthorpe, Esq. Addresses were delivered by Revs. J. T. Brown, Northampton; B. D. Bendun, Stamford; H. F. Walker, Uppingham; E. Ault, Oakham; and Mr. T. Sawyer. In the financial statement given by the pastor, Rev. W. Cope, it was announced that these services had realized over £30, which, with £26 raised by friends during the past year, completely extinguishes the debt of nearly £60, with which the year had commenced.

BLAKENEY, GLOUCESTERSHIRE.—The anniversary services of the Baptist chapel were held on August 18 and 19. On Sunday, the 18th, the Rev. T. S. Bristow preached in the morning, and the Rev. W. H. Tetley, of Coleford, in the evening. On Monday, the 19th, after a public tea-meeting, addresses were delivered by the Rev. W. Collings, of Gloucester (who presided on the occasion), Rev. W. H. Tetley, Rev. W. Nicholson, and others. The sum of £15 was contributed, which cleared off the previous debt. The Rev. T. S. Bristow has accepted an invitation to supply the pulpit for the next three months.

LITTLE STAUGHTON, BEDS.—At the Baptist chapel, on Friday afternoon, Aug. 9, a Harvest Service was held. After singing, the Revs. W. Abbott, of Blunham, and M. Flanders, of Swavesey, offered prayer, and E. Whiting, of Needingworth, preached from Psa. xxxi. 19. At five o'clock there was a public tea, at which both the school-room and chapel were filled. The evening service was intended to celebrate the thirty-third year of their pastor's ministry amongst them, the Rev. Thomas

Robinson, who presided, and gave some interesting reminiscences of his first visits and eventual settlement in that village. The Revs. W. Abbott and J. Wyard, of St. Noot's, gave congratulatory addresses, followed by M. Flanders and E. Whiting, who were sent out by this Church into the ministry, and gave some incidents of by-gone days. G. Chandler, of Thurlleigh, said a few words at the close. W. Hawkins, of Weston, offered prayer. The chapel has been built 100 years, and only three pastors have nearly filled that time.

BAPTIST UNION AUTUMNAL MEETINGS—**PRELIMINARY NOTICE.**—At the cordial and unanimous invitation of the Baptist churches of Cardiff, the next Autumnal Meetings of the Baptist Union will be held in that town on Tuesday, Wednesday, and Thursday, October 8, 9, and 10, 1867.—David Joseph, Esq., Ely Risc, Chairman of Local Committee; Rev. Alfred Tilly, Cardiff, Corresponding Secretary.

BROMLEY BAPTIST CHAPEL.—The town of Bromley is situated about ten miles from London, and, in consequence of the facility of railway communication with the great metropolis, the population is rapidly increasing. No Baptist chapel existed in the place until 1864, when the small church under the pastorate of the Rev. A. G. Brown, a student from the Rev. C. H. Spurgeon's College (which, in consequence of having no chapel, had previously worshipped at an assembly-room in the town), succeeded in the erection of the present building, in which, for some time past, they have stately assembled. The cost of the chapel, however, involved them considerably in debt—it being necessary, in order to provide for the want of the neighbourhood, to have one capable of seating 600 or 700 persons; and, notwithstanding the efforts of the church and congregation, and the kind assistance of Christian friends at a distance, in response to a previous appeal, the amount still owing is about £1100. Mr. Spurgeon has always taken a deep interest in the prosperity of the cause, and has generously contributed to reduce its liabilities. Contributions (however small) will be thankfully received by the Rev. A. Tessier, Bromley, Kent.

ST. HELIER'S—BAPTIST JUBILEE.—On Wednesday, September 11, the members of the church and congregation worshipping in the Baptist chapel, Grove-street, met together for the purpose of

celebrating the third anniversary of the formation of the St. Helier's Baptist church, and also the Jubilee of the foundation of the first Baptist cause in the Channel Islands. Tea was provided in the school-room, after which the friends repaired to the chapel adjoining, where the public meeting was held. Mr. Amice Bennett, senior deacon, presided, and in his opening address said, that exactly fifty years ago the Rev. Joseph Ivimey came to the islands of Jersey and Guernsey to administer the rite of Believers' Baptism, and to form a church. Two of the candidates in Guernsey were Independent ministers, who had been convinced of the necessity of the ordinance, and became staunch supporters and advocates of the principles of the Baptists. Two years after this, the first English Baptist chapel was opened in Jersey by the same gentleman, and the Rev. Mr. Jarris was the appointed minister. 'The Baptists have, since that period, gone through many vicissitudes, had become scattered, and for a long time were without a "local habitation and a name." Three years ago, the cause was revived through the exertions of some of the friends, aided by Mr. J. R. Phillips, the then agent for the Baptist Mission Society. A church was formed, and a chapel ultimately purchased for the purpose of preaching the doctrine of baptism as taught in the Word of God. Although the church was at present without a minister, yet they hoped shortly to be supplied with one whose whole heart and soul would be in the work. The speaker hoped that brighter days were in store, when the Baptist church would shine as a bright light, and be the means in God's hands in leading many to seek the truth. Other addresses were made by Messrs. Seager, Humby (father and son), Alfred Benest, F. E. Cabeldu, and W. Bayly. The addresses were earnest and well directed, bearing with them practical suggestions for the welfare of the church, and exhortations to more diligence and earnest work as a denomination.

THE STOCKWELL ORPHANAGE.—About a year ago a lady applied to the Rev. C. H. Spurgeon to assist her in devoting a sum of £20,000 to the erection of an orphanage for boys. Mr. Spurgeon, with his deacons, and other members of the Tabernacle Church, set themselves to the obtaining of funds to purchase ground and begin the

proposed cluster of cottages, leaving the original gift to furnish the annual support of the orphanage when in operation; and an adequate amount having been subscribed, two and a-half acres of peculiarly suitable land was purchased, at a cost of £3000, in the Clapham-road, about midway between Kennington Church and Clapham-common, and on Monday, Sept. 9, the foundation-stones of three of the Houses were laid. It having been resolved to take advantage of the occasion to welcome Mr. Spurgeon back from his trip to Hamburg, as well as to inaugurate the Orphanage project, some four thousand people assembled on the ground. The stone of the first House was laid by Mr. Spurgeon, and is to be called the "Silver Wedding House," the £500 for its erection being given by a lady to commemorate the twenty-fifth year of her marriage. The second was laid by Mrs. Hillyard—the donor of the £20,000—and is the gift of an anonymous London merchant, and is to be called "the Merchant's House." The third was laid by Mr. William Higgs, the builder, and is to be called "the Workmen's House." Mr. Higgs's workmen having agreed to contribute the labour of its erection, Mr. Higgs himself giving the material. Mr. Spurgeon mentioned that a fourth Home would speedily follow, the Olney family having resolved to give £500 to erect one cottage in memory of their excellent and sainted mother. There is to be accommodation in each House for twenty boys. It is expected that ultimately there will be room for 200 orphans. The laying of each stone was accompanied by the singing of verses composed for the occasion by Mr. Spurgeon, and suitable prayers by Mr. Stott, Mr. James A. Spurgeon, Mr. Charlesworth, Mr. Dransfield, and Mr. William Olney, as well as, the layers of the stones, taking part in the engagements of the afternoon. In presenting Mrs. Hillyard with a silver trowel, Mr. Spurgeon said: "We all of us bless God that it was in your power and in your heart to devote so much of your substance to help the poor and needy." He afterwards explained that it was most reluctantly that Mrs. Hillyard had allowed her name to be made public, and called for three cheers for her, an appeal which was most heartily responded to. A silver trowel was presented to Mr. Spurgeon, as well as to Mrs. Hillyard and Mr. Higgs.

The mallet which was used in each instance was the same that was employed in laying the foundation-stone of Mr. Spurgeon's Tabernacle, and has since been used by the Queen in laying the first stone of the new building, attached to the orphanage at Bag-hof, and by the Earl of Shaftesbury. Dr. Hugh Allen, of St. George's, Southwark, was among the speakers. It was reported that the proceeds of the day amounted to about £1500, which will enable the trustees to pay the cost of the site, and to go on with one or two other of the Houses.

BETHEL CHAPEL, OHELTIENHAM.—Mr. Isaac Pegg, editor of the "Christian Dial," having declined after the second Lord's-day in October (when his present engagement at the above place of worship terminates) to resume his ministerial duties there, will be at liberty to accept a call from any church not having a pastor.

BAPTISMS.

- Aberchirder.*—July 14, Two; July 21, One; August 29, Two; by S. Crabb.
- Aberdare,* Gadley's Chapel.—May 12, Eight; June 9, One; July 28, Seven; August 25, Three; by D. Davies.
- Aldershot,* Blackwater Chapel.—September 12, Nine, by G. Moss. Eight of them were soldiers from the neighbouring camp.
- Amlwch,* Salem.—June 26, Six; August 25, Nine; by W. E. Watkins.
- Bardwell,* Suffolk.—August 25, One; September 1, Two; September 8, One; by J. Barrett.
- Bath,* Ebenezer.—September 1, Twelve, in the River Avon, by Mr. J. Huntley (seven men and five females). This service was unusually interesting; 5000 persons present; Brother Wassell and his co-pastor, J. Davis, occupying the deck of a barge, and delivering a very important address and prayer, our pastor's father also taking part. As the eleventh candidate was coming out of the water (which was our number for baptism), a man, the captain of a barge, nicely dressed, took off his coat, and walked into the water, requesting baptism; and with a loud, clear voice, stated to the vast concourse of spectators that for twenty-five years he had been a poor,

- vile drunkard; but that, two years ago, he went to Ebenezer Chapel, "and, bless God," said he, "I then found Jesus. And now I tell you, my friends, his love alone has constrained me to come in. I can stay no longer." And then solemnly warned his fellow-sinners to flee from the wrath to come. He was then baptized. One of the candidates was brought to Jesus through what our pastor's wife said to him on her death-bed, "*Will we meet in heaven?*" These, with seven dismissed from other churches, were the same day added to the church. The captain was well known to us. Persecution kept him back till now.
- Burwell*, Cambridgeshire.—August 4, Four, by D. Morgan.
- Cascob*, Rudnor.—August 13, Three, by G. Phillips.
- Colchester*, Erd Lane.—August 14, Four, by E. Spurrier.
- Earl's Colne*, Essex.—September 1, Two, by A. H. Stote.
- Fakenham*, Norfolk.—September 1, One, by Mr. Davin.
- Ffynnon*, Pembrokeshire.—August 4, Three; September 1, Seven; by John Edwards.
- Gelly*, Pembrokeshire, South Wales.—July 28, Two, by Owen Griffiths.
- Gladestry*, Radnor.—August 25, Three, by G. Phillips.
- Glasgow*, North Frederick Street.—September 6, One, by T. W. Medhurst.
- Greenwich*, Lecture Hall.—August 28, Nine, by B. Davies, at Drummond Chapel.
- Haslingden*, Pleasant Street.—July 28, One; August 18, Four; by Mr. Prout.
- Jarrow-on-Tyne*.—September 15, Two, by Charles Morgan.
- Lancaster*.—August 1, Four; August 27, Three; August 29, Two; by R. J. Beechiff.
- Leamington*, Clarendon Street.—May 1, Two; July 3, Four; by W. A. Saltor.
- Llantwit Major*.—July 7, Eleven, by W. Evans; August 25, Three, by T. Conker.
- Lochee*, N. B.—August 25, One, by T. W. Medhurst.
- London*, Artillery Street.—August 27, Two, by J. Crowther.
- , Bow.—September 25, Nine, by J. H. Blako.
- , Cornwall Road, Baywater.—August 28, Six, by J. A. Spurgeon.
- London*, Drummond Road Chapel, Bermondsey.—August 25, Five, by J. A. Brown.
- , Evangelists' Tabernacle, Golden Lane, City.—September 8, Six, by Sir W. J. Orsman.
- , Kingsgate Street, Holborn.—July 10, Twenty; August 28, Ten; by W. H. Burton.
- , Mansion House Chapel, Camberwell.—Four, by Mr. Rowe; also Five, by H. Morgan, for the Church at Claremont Chapel.
- , Romney Street, Westminster.—July 1, Ten; August 28, Seven; by J. S. Morris.
- , Vernon Chapel, Pentonville.—August 22, Twenty-one; August 29, Eighteen; September 5, Ten; by C. B. Sawday.
- Market Drayton*, Salop.—August 25, Three, by T. Clark.
- Middlesborough*, Yorkshire, Park Street Chapel.—May, Two, by W. Bontems, the first in the new chapel, and in the first Baptistery provided in the town. July, Two; August, Six; August, One, for the Welsh Church; by E. Williams, Stockton.
- Moleston*.—August 25, Five, by J. Harris.
- Neatishead*, Norfolk.—June 2, Two; September 1, Four; by C. Porter, for the pastor.
- New Swindon*.—May 8, Nine; June 26, Five; by Mr. Murphy.
- Newton Abbot*.—April 28, One; July 28, Two; August 28, One; by G. Hedgeill.
- North Shields*, Howard Street.—May 19, Two; August 14, Four; by T. J. C. Williams.
- Plymouth*, George Street.—May 8, Four; July 31, Nine; by T. C. Page.
- Rotherham*.—August 25, Two, by G. Whitehead.
- Snailbeach*.—September 1, Four, by T. T. Phillips.
- Swaffham*, Norfolk.—August 29, Two, by T. A. Williams.
- Torquay*, Upton Vale Chapel.—September 15, Three, by J. Kings.
- Windsor*, Victoria Street.—June 19, Eight; July 2, Nine; 17, Six; 24, Eight; August 7, Six; 21, Three; by S. Gray.
- Wickwar*.—August 25, Four, by R. Shipway.
- Worstead*, Norfolk.—September 1, One, by Mr. W. H. Payne.

RECENT DEATHS.

In her eighty-fourth year, on August 12, at the residence of her son, the Rev. W. Payne, of Chesham, Herriot, widow of the late Rev. W. Payne, Baptist minister, Little Kingshill, Bucks, and grandmother of the Rev. W. H. Payne, of Worstend. Her remains were interred by the side of her late husband, and a funeral sermon preached by the Rev. W. Norris, minister of the place, from Job v. 26, which passage was strikingly fulfilled in the experience of the deceased.

August 31, of fever, at Sandy, Mrs. Henry Usher, aged fifty-five. She was baptized at the Old Meeting, at Bluuham, Beds, in the October of 1845, and continued to attend there till within one Sunday of her death. It is somewhat remarkable that the last sermon she heard, and which she said she much enjoyed, was from the text 1 Cor. ii. 9-11. In her dying illness, and when unable to speak, she lifted her hand as a token that she felt happy. The hymn, "Jesus, lover of my soul," was repeated to her, which she seemed to enjoy. On Sunday evening,

September 8, a funeral sermon was preached by her pastor, the Rev. W. Abbott, from Heb. xiii. 14, "For here we have no continuing city, but we seek one to come."

August 4, at New Radnor, Mrs. Archer. She was for many years a consistent member of the Baptist church at Evonjobb, Radnor, and possessed very many Christian virtues in an eminent degree. She was cheered in seeing her prayers answered in the conversion of her son, who has for many years sustained the office of deacon in the Baptist church, Presteign. Suffering from heart disease, her death was sudden. After enjoying the service of the sanctuary on the Sabbath evening, she had just retired to rest, and apparently without a sigh, groan, or struggle, her spirit left the tenement of clay, doubtless to enter the eternal mansion, she having left abundant testimony to conclude that, in her case, "sudden death was sudden glory." The earthly Sabbath transformed to the eternal Sabbath in heaven. On a subsequent Sabbath, her death was improved by her pastor, G. Phillips, from Matt. xxiv. 46.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from August 21st to Sept. 19th, 1867.

£ s. d.		A Strict Baptist		£ s. d.		Mr. Dransfield	
Mr. A. F. Coles	1 0 0	0 4 0	Mr. Dransfield	2 2 0		
Rom. vi. 7, 8	1 0 0	E. S.	0 5 0	A Friend, Anna	20 0 0		
Emeritus Oelag	0 10 0	Miss Pavey	1 0 0	Miss J. Richmond	5 0 0		
Mr. A. Broomfield	0 2 0	A Friend, per Miss		Mr. and Mrs. Southan	2 0 0		
Mr. R. Jones	0 2 0	Pavey	0 10 0	Mr. G. H. Dodson	0 15 0		
Miss Miller	0 10 0	Isabella	0 10 0	Mr. Tompkins	0 5 0		
Theo Deo	0 1 0	Mrs. Wenden	1 0 0	Mr. and Mrs. Spurgeon	25 0 0		
Master and Mao	0 10 0	Mr. J. Knott	0 10 0	Collection at Tabernacle	104 0 0		
Mrs. E. Morris	1 0 0	Mr. W. Jones	0 10 0	Weekly Offerings at Tabernacle, Sept. 1	40 3 11		
A Friend, Dover	1 0 0	Mr. J. Lawrence	1 1 0	" " " 8	23 7 8		
Mr. J. P. Julloch	0 5 0	Master Lawrence J. Pledge	0 2 0	" " " 15	31 2 10		
Mr. J. Butty	0 5 0	Mr. B. Morgau	1 0 0				
Mr. A. Porter	0 1 0	Mr. J. Pool	2 0 0				
Mr. W. Lyons	0 7 0	O. H.	0 5 0				
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Cruz	0 18 0						
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Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington.
CHARLES BLACKSHAW

GOD'S FIREBRANDS.*

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

"Is not this a brand plucked out of the fire?"—ZECH. iii. 2.

It may be well to explain these words, or, simple as they are, at any rate a few words of exposition here may be useful to open up the metaphor, and enforce the thrilling truth that underlies it.

There is mention of *a fire*. A cry of "FIRE!" has something fearful in it. When a fire begins to get the upper hand with us, it is terrible in its destructiveness. The fire here meant is more awful than any mortal flame, and its devastations ten thousand times more appalling. It is the fire of sin. It blazed in the heart of an angel, and he became a devil. Its spark fell into the bosom of mother Eve, and into the heart of father Adam, and paradise was burned up, and the world became a wilderness. Sin is a fire which destroys the comfort of mankind here, and all the joy of mankind hereafter. It is a flame which yields no comfortable warmth. The sinner may dance in the light of it for a moment, but in sorrow will he have to lie down in it for ever. Woe unto those who have to make their bed in this fire, to dwell with these consuming flames for ever!

There is further mention of *a brand*. Nothing can be more suitable to burn in the fire than a brand. It is not a branch just taken from the tree, fresh and full of sap; it is a brand—dry, sere timber, fit for the burning; it is not a mass of stone or iron, but a combustible brand. And what does this indicate but man's natural heart, which is so congenial to the fire of sin. Our heart is like the tinder, and Satan has but to strike the spark, and how readily does the spark find a nest within our bosom! As the fire-brand fits the fire, so does the sinner fit in with sin. When sin and the sinner come in contact, it is "Hail fellow, well met!" They are boon companions. The sinner's heart is the nest well prepared, and sins are the foul birds which come to nestle there. Not to go even a step without making a particular application, it will be well for us all to understand that *we* are like the brands; there is a fitness between us and sin; if we burn in the fire of sin it is no wonder; with our fallen nature, it is no greater marvel that we should be instigated by sin than that the firebrand should kindle in the flame.

Beyond the distinct allusion to a fire and a brand, we read of *a brand in the fire*. Nor is it merely a brand hitherto lying upon the heap, to be by and by put upon the flames; it is "a brand plucked out of the fire." It has been in the fire. Does not this pourtray our condition—not only congenial for the fire of sin, but actually burning and blazing in it? We began very early. Disobedience to parents; little falsehoods, all sorts of childish obstinacies and wrong-doings—all these were like the first catchings on fire of the brand. We have blazed away the reverse of merrily since then; some have become charred with sin, till their very bodies contain the marks of that tremendous fire, while in every case the soul receives a charring and blackening from the flame. Not one of us has been able, even with godly training and Christian parentage, to escape from burning to some extent in this fire. Alas! alas! for those who are even now in it! What with the lusts of the flesh, or pride, or unbelief, or some other form of departing from the living God, how many are still like the firebrand, blazing and flashing in the flame.

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NEW SERIES, No. 108.

There is a fair side to the picture. It is not altogether gloomy. While we have a fire, and a brand, and a brand in the fire, we also have, blessed be God! *a brand plucked out of the fire.* Sinners these, who though they have still within them the propensity to sin, are no longer in the fire of sin. They have been taken away from it. They sin through infirmity, but wilful sin they do not commit. Their nature has been changed. They have received the renewing grace of God. The fire that once burned within them has been quenched. They recollect—to their grief and sorrow—the mischief that sin did to them, but it is not doing them the same mischief now. They are delivered from the body of sin and death. They are, in short, rescued from that fire which once threatened their everlasting destruction. They are brands still, but they are brands, no longer in the fire; they are out of the fire now.

Still the force of the passage seems to lie in the words—“*plucked out of.*” You may sit by the hearth in those good old country fire-places where they still burn the logs, and perhaps a brand drops out upon the hearth, where it flames a little while and then goes out. This is not a picture of us, for there never was an instance known of a man by himself dropping out of the fire of sin. Alas! we love it too well. “The burnt child dreads the fire,” says the proverb; but we are like the silly moth that flies at the candle and singes its wings, but useth those wings to mount up again into the flame, and if it falls all full of pain and torment, with burnt legs, and with almost all its wing gone, it struggles, it pants, it labours to get into the fire again. And such is man. He loves the fire which is his destruction. In youth we put our finger into the flame. We feel it is burnt, but then we put our hand into it, and in after years stand deliberately till that sin has consumed us from head to foot, and we lie down in our grave with our bones filled with the sins of our youth.

Albeit, the Christian is taken away from that, he does not get away by his own free will. He is plucked out of it. To be plucked out there needs a hand. You know that pierced hand, and how it burnt itself when it was thrust into the hot coals to pluck us out like brands from the burning. It was no use waiting till we dropped out, for we should never have done so. There was no hope of that. With all the appliances of grace and of judgment, the two together could not bring us out. But effectual vocation did it, when the Spirit of the living God took the firebrand by the hand, and without asking it whether it would or not, by the sweet and irresistible compulsions of divine grace plucked the brand out of the fire. Now every believer in the Lord Jesus is to-night a trophy of the strength as well as of the mercy of God. It took as much omnipotence to snatch him from the fire, as it needs to make a world, and every believer may feel that he is to-night a brand plucked from the fire.

We come now to take the matter up as a whole, God helping us. May He bless the words we speak to some here who are still in the fire.

This question, as it appears to me, will bear three renderings; first, it may be *looked upon as an exclamation of wonder.* “Is not this a brand plucked out of the fire?” Secondly, as an inquiry or hope—“Is not *this* a brand”—this one particularly—“plucked out of the fire?” And in the third place, *it is certainly a defiance for us, assured of our safety, to throw into the face of Satan, the accuser.* “Is not this a brand plucked out of the fire?”

I. THE TEXT BEARS THE SENSE OF WONDERMENT—“Is not this a brand plucked out of the fire?”

This was said of Joshua, the high priest. There was such astonishment at his preservation, that, with hands uplifted, the question was asked, “Is not this man just like a fire-brand snatched from among the glowing coals?” Nor is this marvel confined to Joshua. I believe this is a *matter of wonder in the case of every saved sinner.* Was there ever a man saved by grace who was not a wonder?

Is not every Christian conscious that there is some peculiarity about his own salvation which makes it marvellous? If you cannot all chime in with "Yes," I must at least lead the chorus, in which an overwhelming multitude will join, confessing that it was so with myself. I could not believe that it was possible that my sins could be forgiven. I do not know why, but I seemed to be the odd person in the world. When the catalogue was made out, it seemed to me that for some reason I must be left out. If God had saved me, and not the world, I should have wondered indeed, but if He had saved all the world and not me, that would have seemed to be according to the common course; and a course of right, too. And now, being saved by grace, I cannot help saying, "Yes, I am a brand plucked out of the fire!" And does not each believer say the same? Why, look at the believer. He is fallen, lost, and yet, though lost in his first parent, he is saved in Christ. The believer's own nature is depraved like that of other men, and yet, contrary to nature, he is made a new creature. As though Niagara were suddenly made to leap upwards instead of down, our nature, so mighty for sin, has been suddenly turned into the opposite direction, and we have been constrained to seek after grace and holiness.

Out of the state of our natural depravity we have been plucked, so that every man who is delivered from its sway may well say—"Am not I a brand plucked out of the fire?" Each Christian knowing his own heart, and having a special acquaintance with his own peculiar besetting sin, feels as if the conquest of his own will by the grace of God were a more illustrious trophy of that grace than the conquest of a thousand others. I can well understand that none of us will yield the palm in heaven to any other as to our indebtedness to the mercy of God. You may sing, and sing loudly, each one of you, and each one say—"I owe more to God's grace than any other;" but there is not one of us who will concede the point. We shall each strike up our own peculiar note, and louder yet, and louder yet, and louder still our notes of gratitude will rise to the seventh heaven "unto Him that loved us and washed us from our sins in his blood, to whom be glory for ever and ever." Each Christian, then, for some reason, will feel that he is peculiarly a brand plucked out of the fire. I envy not the feeling of any believer who should dispute this. May you and I be more thoroughly baptized into the spirit of humility, that with deeper gratitude we may feel how peculiarly we are indebted to the grace of God.

Though this is the case universally, there are instances so uncommon that they excite surprise in the minds of all who hear. In the cases of extraordinary conversion, one of the first is the *salvation of the extremely aged*. Imagine a person here who has lived to be seventy or eighty years old, and all this time his heart has never heard the sigh of repentance, and never felt the joy of pardon. You have lived only to cumber the ground all these years, and you are still an enemy to God; while on the borders of the grave you have no hope of heaven. Oh, soul, your case is very sad! It were enough to make angels weep, if weep they could, to think that such an one as you, after so many years of long-suffering should not be melted thereby. Now, suppose the Lord should appear to you to-night, and say to you—"I have loved thee with an everlasting love, and, therefore, with loving-kindness have I drawn thee. I took thee into the house of God to-night on purpose that the word might come with power to thy soul, and I have this to say to thee—Come now, and let us reason together: though thy sins be as scarlet they shall be white as wool, though they be red like crimson they shall be whiter than snow." What sayest thou, thou hoary Jacob, but without Jacob's faith, leaning upon thy staff—would it not be a wonder if now thou shouldst begin to love—begin to believe? Oh! may God give thee grace to do so, and then I am sure thou wilt say to thy kinsfolk and acquaintance—"Is not this a brand plucked out of the fire?" There have been instances of persons converted at the most advanced age. There was one who went to hear, I believe, Mr. Toplady preach

the very day when he was aged a hundred. He had been a constant neglecter of the house of God, but when he arrived at the age of a hundred, attracted by the fame of Mr. Toplady, who was an exceedingly popular, as he certainly was a highly evangelical, preacher, and happened to be preaching in the town where the man lived, he said he would go on that day to hear him, that he might recollect his birthday. He went, and that day God in his grace met with him. I remember, too, the instance of a man who was converted by a sermon which he heard Mr. Flavel preach, and which was blessed to him eighty-three years after he had heard it, when he was at the age of ninety-eight. The word came with power to his soul after all that interval of time—just as he was on the borders of the tomb, he was made to enter into eternal life. May the God of infinite mercy give such a blessing to aged ones here, and they will be brands plucked out of the fire.

Remarkable, too, I might almost say exceptional, is the conversion of *people who have been accustomed to hear the gospel from their youth up, who, though not, perhaps, absolutely aged, have, nevertheless, been for years receiving gospel privileges without any result.* They have been lying at Bethesda's pool with its many porches, now for forty or fifty years. Oh! there are some such here. You have not heard me all that time. Some other ministry has, in time past, fallen upon your ear, and, perhaps, our own voice is now familiar to you through your having heard it these twelve years. You listened to it at first with attention. You were riveted for a little while. Then it grew to be an ordinary thing, and though still you give the preacher a fair hearing, there is very little of that drinking in of the Word which there once seemed to be. Some of you, perhaps, will almost even go to sleep now. I wish sometimes that you were elsewhere; perhaps another voice would make your ears to tingle; you know my voice fell well. It is quite possible for a minister to preach too long to any one set of people, if they get so accustomed to the tones of his voice that they are never aroused. The "click, click" of the mill gets to be so customary to the miller that he goes to sleep. Over in Bankside I am told when a man is first put inside a boiler while the rivets are being fastened, he cannot stop long, the noise is so dreadful, but after a time the boiler-maker gets so used to the horrible din that he can almost go to sleep inside. Well now, so it really is under any ministry when the people get gospel-hardened. The same sun which melts wax hardens clay. The influences which tend to make some people better make other people a great deal worse. Some of you have thus trifled with your own conscience. Should you be saved to-night you would be brands plucked out of the fire; and may we not hope that you may be? Will not some of us pray for it? Will not all of us breathe the prayer "Lord, thy minister has been firing his arrows, drawing his bow at a venture, but what can he do? He does not know where the joints in the harness are. O Lord! draw the bow thyself." Where God's arrows go they are sharp in the hearts of the King's enemies. He finds their hearts out. He takes such good aim that He is sure to reach the heart. May He take such an aim to-night. May some fall down slain under Him who have hitherto resisted the gospel. If such should be the case, we shall say of you—"Is not this a brand plucked out of the fire?"

Further still, and apparently the wonder increases. *There have been cases of gross sinners in which this marvel has been still more exciting.* It is a merciful thing that God forgives drunkenness. Some of those who have wallowed in it have been saved. We sometimes talk of a man being "as drunk as a beast," but whoever heard of a beast being drunk? Why, it is more beastly than anything a beast ever does. I do not believe that the devil himself is ever guilty of anything like that. I never heard even him charged with being drunk. It is a sin which has no sort of excuse; those who fall into it generally fall into other deadly vices.

It is the devil's back-door to hell, and everything that is hellish: for he that once gives away his brains to drink, is ready to be caught by Satan for anything. Oh! but while the drunkard cannot have eternal life abiding in him while he is such, is it not a joy to think of the many drunkards who have been washed and saved. This night there are sitting here, those who have done with their cups, who have left behind them their strong drink, and who have renounced the haunts of their debauchery. They are washed and cleansed, and when they think of the contrast between where they used to be on Sunday night, and where they now are, they give echo to the question, "Is not this a brand plucked out of the fire?" Very frequently where this sin comes, blasphemy is added to it; and how many we have who, though now saved by grace, were once fearful swearers, and could defy the God that made them to destroy them, or to inflict the most horrible judgments upon them, which it were a shame even to mention. Oh! but the mighty grace that takes the swearer, and says to him—"you shall curse no longer, for I have blessed you; I do not intend that you should imprecate curses on yourself; you shall now begin to plead with me for saving mercy!" Many, many, many such, whose tongues might well have rotted in their mouths through blasphemy, have been cleansed by Jesu's blood; and the tongue can sing that once could curse, and the lips can pray that once could utter oaths. "Is not this a brand plucked out of the fire?" Oh! you are here, Jack, are you? You can swear. Sometimes when you are at sea you roll out an oath or two, and when you are on shore you know what you are! Oh! but may my Master meet you, and may He once for all transform you, and put his Holy Spirit to dwell in you, instead of the seven devils that are there now; and then you will say, "Is not this a brand plucked out of the fire?"

Can we pass over the case of some who have given themselves up to sin, to work it with greediness! Alas! how men turn aside with scorn from the harlot in the street, and they think of her as though she must be consigned to the seventh hell, albeit that they themselves perhaps, are viler still. But how shall we give a preference to one sinner rather than to another, when it must take two to commit this iniquity? But, alas! we know that in London our streets abound with those whose very names seem to make the cheek of modesty to mantle with a blush. Well, should there be such an one strayed in here—sister—for thou art a sister still—the Lord Jesus receiveth sinners, and though thou hast sinned very foully, "there is forgiveness with Him that He may be feared;" and his voice is to-night, "Come unto me, all ye that labour and are heavy-laden, and I will give you rest." Whoever you may be that have fallen into these polluting sins which do mischief, and which bring down God's anger upon men, yet still the heart of God melts with pity to the chief of sinners, and He cries, "How can I give thee up?" and lets the lifted thunder drop. Oh! when such are saved—and there are scores, and scores, and scores, to our knowledge, now rejoicing in Christ, who have found peace in this house, though once the chief of sinners—when such are saved, we say of them, "Is not this a brand plucked out of the burning?"

Or, what if you have oven worn the felon's dress? what if you have ever plunged into such sin that the very thought of it makes your ears to tingle? what if the darkness of the night could tell of such hideous crime, that the brightness of day seems all too good for such an offender as you have been; still, the mountains and floods of mercy can break forth and rise above the loftiest Alps and Andes of iniquity. The deluge of the Saviour's pardoning mercy shall mount to twenty cubit upwards, the tops of the mountains of sin are covered, and you, the chief of sinners, shall have it said of you,—“Is not this a brand plucked out of the fire?”

We have gone a good length in the way of wonderment, yet one wonder, I

think is greater than all these. I have almost ceased to wonder when the swearer is converted, when the harlot is saved; not because it is a mighty act of grace, but because it is common enough to be often repeated. God's mercy extends very freely to these; but there is a wonder which I do not often see. I do see it, though not often. I wish I could. It is *when a self-righteous, religious man gets saved*. "What," say you, "do you mean by that?"

Why, I mean those good people who go to church and chapel regularly, have family prayers, and say their own prayers, and think themselves upright. They will not confess that they have sinned, except in the mere complimentary way in which they are accustomed to say that they are "miserable sinners," though they do not look very miserable. Peradventure, I address some such now, who felt while I was preaching to the sinner, as if their dainty holiness was quite shocked. They are double-distilled in their refinement, they are unutterably holy and free from hypocrisy, their heart all the while bating the plan of salvation, and rejecting the grace of God, because they believe that they are as good as they need be. To talk to them of crying, "God be merciful to me a sinner," is to insult them. Have they not been baptized? Have they not been confirmed? Have they not gone through all the means? It must be right with them, they are so good. Besides, who could think of finding fault with them? Now, if ever such people as these are saved from this terrible disease of self-righteousness, we should have to say indeed, "Is not this a brand plucked out of the fire?" And now-a-days it is getting so common that it ought to be a subject of prayer with God's people, that God would deliver this land from the spreading miasma, the Romanism, *alias* Puseyism, which has covered it everywhere. If a man wants to make sure of everlasting wrath, let him fall into the deep ditch of Puseyism, for the abhorred of the Lord do fall therein. You may get out the common sinner, but those who wrap themselves about with vestments and fine garments of ceremony, who shall reach these? The hocus-pocus of the priesthood, the gew-gaws, the ceremonies, the trumpery mummery which they designate worship—these things form the refuge of lies behind which they hide themselves, and the true gospel of the blessed God is scarcely heard. What with their chantings and incensings, how can the still small voice of the gospel be heard. Through the dim smoke of incense, and the glare of gorgeous vestments, how shall Christ have a hearing? The Man of Nazareth is He alone who can save sinners. May He, in his mighty power to save, rend away these rags of Rome from before his cross, and let the naked beauty and simplicity of the gospel shine out again. Once more may we have to say, in the words of Cowper—

"Legible only by the light they give,
Stand the soul-quickening words—'BELIEVE AND LIVE.'"

If a priest should get saved, if one of these pretenders to apostolical succession should be brought down to humbly himself before Almighty mercy, then will we say of such, "Is not this a brand plucked out of the fire?"

We shall now leave the text as a question of wonderment.

II. With more brevity than the preacher likes, though with perhaps as much as will be pleasant to yourselves, we shall now take the text BY WAY OF INQUIRY OR HOPE.

Time is gone, and therefore I can only hint at what I meant to have said.

When a sinner's eye is suffused with tears, and a sigh breaks forth, "Alas! woe is me!" you may then say, "Is not this a brand plucked out of the fire?" for the tear of sorrow for sin is a blessed omen of mercy's dawning. May mercy reach her noontide soon! And when alone the knee is bent, and the soft prayer goes up, "Jesus, Master, pity me; save me, or I die," the angels recognize the voice of prayer. They say, "Behold he prays!" and then they feel that this is a brand

plucked out of the fire. The sigh of penitence and the prayer of the seeking are evidences of grace.

And when the poor soul at last, driven by necessity, throws itself flat at the foot of the cross, and rests its hope wholly and alone on Jesus, then we may say of it, "Is not this a brand plucked out of the fire?"

And when, in the midst of many a conflict and soul-struggle, the heart still flings away its idols, and hopes to love Christ, and vows in his strength to be devoted to his service, we may say again with pleasure, "Is not this a brand plucked out of the fire?"

I would invite you to think over the signs of grace, and if you see them in yourselves, may you ask the question, and be able to answer it with joy, "Is not this a brand plucked out of the fire?"

III. And what A QUESTION OF DEFIANCE THIS IS.

Do you not catch the idea of the text? There stood Joshua, there stood the angel of the Lord, and here stood the adversary. The adversary began to accuse Joshua, but the angel of the Lord said to him, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire? What hast thou to do with him? If God has plucked him out of the fire, thou canst never put him in again. Seeing God has plucked him out of the fire, go thou thy way, and mind thine own business! Thou hast nothing to do with this saved soul, this elect vessel, this one whom God has chosen, in whom the Spirit's power has shown itself. He has plucked him out of the fire; go thy way, Satan! and leave this soul alone."

It is a defiance, full of majesty and grandeur. It reflects a gorgeous lustre on the past. "God saved that soul," says the angel to Satan. Why did He do it? Why, because He chose him, because He ordained Him to eternal life, because everlasting love had set itself upon him. What hast thou to do with him? If God has chosen him, dost thou think to undo the divine decree? Canst thou reverse the counsels of the Most High, or dash in pieces the settled purposes of the infinite mind? Go thy way! God hath snatched him from the fire, determined to save him. Go thou, and think not to disappoint or to frustrate that design!

Nor less did the angel seem to dart a look forward. If God has plucked him from the fire, why did He do it? To let him go back again? Will God play fast and loose? Does He pluck brands out of the fire to thrust them into the flame again? Absurd! Preposterous! Why has He plucked it out of the fire? Why to keep it from ever being burned. That brand taken out of the fire shall be exhibited in heaven as a proof of what grace can do; and therefore the angel says to the devil "Get thee gone! What hast thou to do with this? God means to save this man, and canst thou destroy him? God has done that which is the earnest and the token of his perfect safety; dost thou think that thou canst disappoint God's resolution and resolve?"

Now, beloved in Christ, do realize in yourselves this precious thought, each one of you. If the Lord has changed thee, if, indeed, thou be a brand plucked out of the fire, why shouldest thou fear the temptation which now assails thee? Dread not all the temptations that may attack thee. Weak as thou art the God that has done so much for thee cannot leave thee now. He will not leave his purpose half accomplished. He will not be disappointed. He will to the end carry on his work till He brings you up to heaven. Why, I think some of you who were very great offenders ought often to take comfort from your conversion. You can say—"What a change there is in me! How far beyond anything I could have wrought myself! It must have been God's work.

"And can He have taught me to trust in his name,
And thus far have brought me to put me to shame?"

It is a good thing sometimes to go back to the time when first we knew the Lord, and to say—"One thing I know, whereas I was blind I now see. I am not what once I was; and though I am not what I wish to be, at the same time I am not what naturally I should have been. Well, then, if God has done this, did He bring me out of Egypt to let me die in the wilderness? Did He begin to build without intending to finish? Did He proclaim war, and did He not intend to get the victory?" That be far from thee, Lord! Thou wilt complete the work Thou hast begun, and the brand from the burning plucked shall be found in safety in the day of Christ's appearing.

The whole end to which we drive is this—May God enable us all to see that our salvation is in Him. Jonah had to go into the whale's belly to learn that grand axiom of theology. The most of us have been so sorely beaten before we find it out. "Salvation is of the Lord." If thou knowest this, look to the Lord for it. Repose thyself on Him now, and thou shalt be his at the last.

The Lord bless you, dear friends, and send you home under the shadow of his wings, for Christ's sake. Amen.

Signs of the Times in relation to the World and the Church.

SETTLED PRINCIPLES.

BY THE REV. J. TEALL.

"PREPARE the table, watch in the watch-tower." "For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth." "Watchman, what of the night? Watchman, what of the night?" See the old Edomite, as he calls to the watchman, thus. Being now under the Babylonian yoke, the Edomite inquires with great and redoubled eagerness concerning Babylon, "Watchman, what of the night?" The prophets are often compared to watchmen, as foreseeing evils at a distance, and warning the people. Hence I read, "Thy watchmen shall lift up the voice;" "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night;" "Son of Man, I have made thee a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth and give them warning from me." Now, passages from divine truth, such as those just quoted, are always import-

ant, but at the present time there seems to be attached to them a meaning more than usually serious. They may be supposed to refer more directly to those men who sustain prominent and distinguished positions in the ranks of Israel; and this supposition may not be a mistaken one. If observers expect more than ordinary vigilance on the part of those who occupy the high places of the field, and whom our God has "counted faithful, putting them into the ministry," they are justified in such expectation. Yes! and we will be to the men who either betray or abuse the confidence thus manifested! Does not the word of our God, however, speak in accents of solemn precaution to *all* of us who are associated in the fellowship of the Church? Are not *all* who are avowedly on the Lord's side supposed to be "men that have understanding of the times, to know what Israel ought to do?" We certainly think so, and hence, it would be well for every Christian to turn watchman, and to mark with prayerful solicitude, the times upon which, by an overruling Providence, we have been

cast. That these are times of more than usual interest is a fact of which no reader of the BAPTIST MESSENGER needs to be reminded. No, surely! Ages have rolled away since the state of religious excitement and inquiry equalled that which prevails at the present period. Subjects that were once considered as settled, are now agitated by the winds of controversy; and doctrines and truths that in times past and gone were not only "most commonly believed among us," but, more—were a constant source of comfort to our pious and devoted forefathers, are now regarded as, at any rate, but of minor importance, if at all worthy of the confidence of the immortal spirit of man. Hence arise division, and consequent weakness. The Church of Christ, instead of presenting one grand and united front against the common foe, is crippled by intestine disputes and petty jealousies. Hence, too, the Roman Catholics derive the argument for their boasted superiority over all the other sections of professing religionists. "Ours," say they, "must be the true Church, because the faithful in all lands are one. We know nothing of those dissensions which divide Protestant communities." Yes! Thus they reason, and surely they have cause enough so to do. The writer of this article was preaching some few weeks since, in a country town of considerable importance, about seventy miles from London, when a venerable and excellent friend said to him,— "We have, sir, all descriptions of religionists in this place. Churches highly Ritualistic, and strictly Evangelical; Swedenborgians, Quakers, Roman Catholics, Plymouth Brethren, Baptists of all shades of sentiments and belief; all the different sections of Methodism, as well as Congregationalists variously represented." Now the thought will press itself upon the attention—are not these numerous "faiths of the world," as they have been called, hindering, rather than otherwise; and is not this sign of the times matter of regret more than of

gratulation? Mark! we plead for no useless attempt at levelling the minds of men, or for a common uniformity, which would say to every religionist, follow the one track, and run upon the rail that public opinion may lay down. No! such an effort must prove a signal failure, or, if successful, would probably be injurious instead of helpful. We do, however, ask whether there is that in our holy Christianity itself, which, of necessity, causes this diversity, or is it not rather the result of spiritual deficiencies in ourselves?

We propose, then, to inquire in this paper, *What is the cause of the religious excitement and disputation which mark the times now passing over us?* And then may we offer a remark or two as to *What is, in our judgment, the best means of allaying the anxiety, and thus producing a better state of feeling than at present exists?*

We ask—what is the cause of the religious excitement and disputation which mark the times now passing over us? And we reply, these seem to arise from a sceptical disbelief, from a mental distrust of that method of salvation in which, for ages past, men have been asked to repose spiritual confidence. The Bible reveals a means of acceptance with God, in itself sufficient to honour all the claims of a violated law, and yet so easy of comprehension is it that the soul once believing in its efficacy, once falling in with its provisions, is saved. "Thy faith hath saved thee," says Jesus; saved thee by this method and this alone. Yes! the cross of Christ, the sacrifice of its illustrious victim, has been placed in the very centre of a system of theology, framed and taught by inspired apostles and declared to be—

"Sufficient in itself alone,
Yet needful were the world our own."

The first disciples, the early preachers of the gospel, made Christ their theme. Paul did this, "We preach Christ crucified;" "God forbid that I should glory save in the cross of our Lord

Jesus Christ." Peter did this, "Jesus Christ of Nazareth, whom ye crucified—this is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved." John did this, "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 sins of the whole world." "So we preach," said they, while they could joyfully add, "and so ye believed." Yes! and this preaching asked sinners to look to Jesus, and to see Him as the Physician, dying to cure his patients; as the Legislator, dying to magnify his own law; as the Surety dying to pay our debts to divine justice; as the heavenly Bridegroom, dying to purchase his spouse; as the Mediator, dying to reconcile us aliens to God; as the Shepherd, dying for his flock; as the King of kings, dying to redeem his guilty subjects from slavery. So they preached, telling their brethren that it was Jesus who pardoned them when guilty; who instructed them when ignorant; who cleansed them when unholy; who protected them when in danger; who guided them when in difficulty and perplexity; who healed them when sick; who delivered them when in bondage; who clothed them when naked; who enriched them when poor; who raised them when fallen; who comforted them when sorrowful; who saved them when lost. Aye! and for years this doctrine was regarded as "the pillar and ground of the truth." Perhaps, in reciting it, we rehearse the very clauses of the earliest Christian Creed, simple, but full in its avowals, a "good confession" of evangetic history and truth, maintained amidst persecutions and apostasy; a form of "sound words," which infants were taught to lip, and a bold protestation of martyrs from the cross and the stake. Yes! this was the religion which gladdened

the hearts, soothed the troubles, and raised the hopes of the mighty dead. This was the strain which they sung in their prisons and celebrated on their scaffolds, when they would not accept deliverance by the denial of their Lord. Aud, oh! my reader, let me add, This truth is still as fitted to be our testimony as it was theirs! It is a summary of "the faith once delivered to the saints." It shall still be our song—in this house of our pilgrimage—our song in this night of faith and patience—a new song. We will sing it with joyful lips, we will sing it loud upon our dying beds. Ah! that we will, the Spirit helping us—

"I'll speak the honours of thy name

With my last labouring breath;
Then, speechless, clasp thee in mine arms,
The antidote of death."

Alas! that this plan of salvation, through Christ alone, should ever have been regarded as insufficient. That its efficacy should ever have been questioned. That men should have suspected even that a method of mercy declared to be satisfactory to Jehovah, as the moral governor of the universe, should be looked upon by men as not to be trusted. Yet so it is. Hence, while we ask, "If the foundations be destroyed, what can the righteous do?" appeals are being made to courts ecclesiastical and legal for the settlement of questions supposed to relate purely to the discipline and government of the Church of Jesus Christ. Nor is this all. No, rather the font, the confessional, gorgeous paintings, wax candles, solemn intonations, and robes far more becoming the stag than the sanctuary, have all been called in to lend their aid in leading sinners to Him who said, "God is a spirit: and they that worship Him must worship Him in spirit and in truth." Surely amid the Ritualistic observances of the present day, over Protestant England, our God may say, "My people have committed two evils: they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." "Howl fir-tree,

for the cedar is fallen : for the forest of the vintage is come down." How sad to find a facetious writer of no religious pretensions employing his pen thus :—

"Aboard the *Anglican*, a-hoy!"—

"Ay, ay! what ship are you?"

"*The Roman Bark*, the Church's ark,"—

"What cheer?" "Bad. Yours?"

"Bad too!

"There's shoals that hide beneath the tide,"

And rocks above that show;

The Ritual reefs on our lee-beam,

Rational sands below.

"But half our crew say, *here's* the course,

And t'other half says, '*there*,'

And mates and captain, half by one,

And half by t'other swear.

"And so we've signalled far and wide,

Pan-Anglicans, a-hoy!

Not to say how to work the ship,

Or show shoal-light, or buoy;

"But to decide what coat of paint

Sho'll look the bravest in,

To help to gild her figure-head,

And scrape her rudder-pia;

"And then we'll fall to saying prayers,

And nail the dead-lights to:

And if *that* doesn't save the ship,

We know not *what* we'll do!"

The question now arises, *How is this state of things to be altered? What can be done to allay present religious disputation and discontent? To turn the attention, and to direct the energies of the professing Church into a better channel?* And, here, we venture to reply. We say—this is not to be done by Acts of Parliament, by Courts Ecclesiastical, by Pan-Anglican Synods, by a constant exposure of the faults and failings of those who, in religious matters, think and act in a manner different from ourselves. *Rather, we think it must issue from a closer cultivation of earnest and settled religious principle.* Yes! here lies our strength. Every one professing godliness is supposed to hearken to what the Apostle Peter has to say—"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." How far elasticity of conscience, a pandering to the tastes and observances of those above us, and an eye to personal ease and comfort have produced the present signs of the times, is a subject well worthy of the serious and prayerful consideration of us all. There is a disease among children known as "the rickets." When thus affected their heads swell to unnatural dimensions; their legs bend beneath them, and one would almost imagine they had lost their backbone. A sad affliction is this! Would to God that all the "rickets" were merely physical, and confined to children! We would rather see a rickety child than a rickety Christian. His head swollen out with all kinds of religious opinions, not to say religious nonsense; his legs crooked; no appearance of loins; his backbone apparently gone; a mere man of straw. Oh, my reader! let me add, these are not the parties who have strength to stem the torrents of Ritualism and error! No! shifting and uncertain, these can accomplish nothing. *We plead now for earnest, settled principle.* "Be not carried away with divers and strange doctrines: for it is a good thing that the heart be established with grace." We must pray to "be established in the present truth;" that is, as I take it, "the truth" that is now assailed, and hence demands from us all the energies alike of the loins and the heart, the will and the affections—

"My lips with courage shall declare

Thy statutes and thy name;

I'll speak thy word tho' kings should hear,

Nor yield to sinful shame."

And here, my brethren in the ministry will permit me to say—*This earnestness must reach the pulpit.* Yes! "The hungry sheep look up and must be fed." Christians, tossed and tried with six days' cares and anxiety, want food, not flowers, and disappointed they will surely be unless we give them the "finest of the wheat." And really our subject cannot fail to inspire earnest-

ness! No, "We preach Christ crucified;" and—

"On such a theme 'twere impious to be calm."

We rejoice to believe that earnest preaching is far more general now than it once was. Yes! We are beginning to feel the truth of what old Master Adams used to say—"There is but one way of preaching, which is, to speak the plain truths of the gospel plainly." Still, brethren, we may say in the words of Angell James—"As ministers we have never yet, any of us, rightly estimated the immense importance and momentous consequences of our work. How can we? They are *eternal*, and who can duly estimate *eternity*? Do we believe what we preach, that the conversion of a soul is of more consequence than the creation of a world? Is this sober truth or mere rhetoric? Is this fact or the mere garniture of a sermon, only a dash of eloquence, an artifice of our oratory? If true, and we know it is so, how momentous! A soul!! weigh it in the balances of the sanctuary, and settle its worth, appraise its value. Salvation! wondrous word, and more wondrous thing! One word only, but containing millions of ideas! Uttered in a moment, but requiring everlasting ages, and all the amplitude of heaven for the unfolding of its meaning." Weighty words are these, but awfully correct. "How is it, sir," said once a minister of the gospel to a celebrated comedian, "how is it, sir, that you can always rivet the attention, and excite the interest and even the applause of the assemblies before whom you stand, while my congregations remain unmoved, although I give them *fact* and you give them *fiction*?" Let every minister of the cross mark the answer, "The secret is here," replied the man of the stage, "the secret is here, you, sir, tell your *fact* as though it were *fiction*, but I tell my *fiction* as though it were *fact*." Oh, sirs, brethren beloved, may the Spirit fill us with settled principles and ministerial earnestness.

Richard Baxter once said—"I try to preach as though death stood at my elbow." May we each try—

"To preach as though we no'er should preach again,
And as a dying man would preach to dying men."

Moreover, this principle and this earnestness must fill the pews. Yes, indeed! if ever, in the history of Non-conformity, we have need to be thoroughly sincere and outspoken in the assertion of our principles, the cycle has surely gone round, and the time for a manly honesty has returned. Not that double-dealing is lawful at any time; but there are seasons when men of inactive or timid minds may indulge their love of ease, or their fear of publicity, without damage to the common weal. There are times of national repose, when all parties consent to an amnesty, and all questions that gender strife are laid on the shelf, as if by general agreement. Then, even though great truths should be suffering for want of advocates, it would be unreasonable to expect the constitutionally timid man to be the first to proclaim them. But when, as now, hostile principles are the topics of daily debate; when the adherents of the untrue and the oppressive are avowedly and visibly marshalling themselves for a decisive conflict, it surely becomes every Christian man to furbish his rusty accoutrements, and gird himself to the conflict. Such a time, we take to be the present, hence we say, "Soldiers of Christ arise;" "Every man to your tents, O Israel."

And let me add—If our religion be thus a matter of living, settled principle, it will never deceive us. Its streams of support and consolation will never become exhausted. "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." When Richard Winter Hamilton was dying, a friend asked him this question, "Do you hold all your great principles firm and clear to the last?" The eye of

the expiring man kindled and opened wide, and a smile of triumphant confidence played upon his lips, whilst he said, with extraordinary emphasis—"Oh, yes! *my principles!* If these principles fail, everything fails! I have always relied upon principle!" The look which accompanied this declaration was never to be forgotten—it was the last leaping flame of the expiring lamp. One peep into the old assize-hall, at Bedford, must close this paper, and we repair thither, just to learn to act, in all matters of religion, from stern and settled principle. "John Bunyan, of the town of Bedford, labourer, hath devilishly and perniciously abstained from coming to church, to hear divine service." So Judge Twisdon proceeds to pass sentence in these words—"Hear your judgment: you must be had back again to prison, and there lie for three months following; and at three months' end, if you do not submit to go to church to hear divine service, and leave your preaching, you

must be banished the realm; and if, after such a day as shall be appointed you to be gone, you shall be found in this realm, or be found to come over again without special license from the King, *you must stretch by the neck for it.* I tell you plainly." Yes! very plainly certainly! very plainly! And what does that sturdy old Puritan, that staunch embodiment of Christian principle, upon whose ears fall these terrible words, say in reply—"I told him, as to this matter, I was at a point with him, for if I was out of prison to-day, I would preach the gospel again to-morrow, by the help of God." Oh! truly—

"Our Fathers were high-minded men,
Who nobly kept the faith;
To virtue and to conscience true,
In danger and in death.

"And such as our forefathers were,
May we their children be:
And in our hearts their spirits live,
Which basted tyranny."

Woolwich.

Essays and Papers on Religious Subjects.

THE STOCKWELL ORPHANAGE.

A letter to the readers of the BAPTIST MESSENGER.

MY DEAR FRIENDS,—You are all aware that Orphan Houses for poor fatherless boys are being erected at Stockwell, under the presidency of Mr. C. H. Spurgeon. I expect most, if not 'all of you, dear friends, have received spiritual profit from the sermons by Mr. Spurgeon, which appear monthly in this magazine. If this is so, would it not be a good thing for you to show your gratitude for the pleasure and benefit you have received, by assisting Mr. Spurgeon in his work of faith and love? Four houses are now in course of erection, and when they are finished, accommodation will be afforded for sixty children. For the education of those children it is neces-

sary that a school-house be at once built; and a large sum of money is also required for the general funds of the Orphanage. Will you not, dear readers of the BAPTIST MESSENGER, come up to the help of Mr. Spurgeon in this noble work? If each one of you will do what you can for this object, a large sum of money will be raised, and Mr. Spurgeon will be encouraged. Think how self-denyingly he has laboured for the welfare of the churches throughout our land. Show your love for the instrument whom God has honoured so largely. Testify your gratitude for the profit your souls have received from the perusal of his sermons. And whatever you purpose doing, do quickly.

Let each reader of the BAPTIST MESSENGER send a donation, be it large or small, according to his or her ability,

to Mr. Blackshaw, Metropolitan Tabernacle, London.

"Blest is the man whose heart expands
At melting pity's call,
And the rich blessings of whose hands
Like heavenly manna fall.

"Children our kind protection claim,
And God will well approve,
Whon *Orphans* learn to fear his name,
And their Creator love."

Dear readers, remember Mr. Spurgeon in your prayers; he greatly needs it. Numberless are his difficulties and trials, as well as his joys and blessings. Pray that he may be helped of God, to continue his labour of faith without wearying, and that his valuable life may long be spared to the Church of Christ. Trusting this short appeal will meet with a hearty and loving response,

I am, yours very truly,

T. W. MEDHURST.

Strathbungo, Glasgow.

[We sincerely hope all our readers will act upon the advice given.—ED. B. M.]

AFTER SERVICE ON SUNDAY.

A CASUAL acquaintance would have said that James Thompson spent his Sunday very much as La Fontaine tells us he spent *all* his time,* that is, he made two parts of it, which he was accustomed to pass, the one in sleeping, the other in doing nothing. A resident under the same roof would, however, observe a third division, extending from half-past eight until ten p.m., occupied by reclining on the sofa and growling at things in general, and chapel in particular.

James always attended chapel twice on Sundays. His father was one of the deacons, so he could not well stay away physically, although morally he rarely entered the building.

A few Sundays ago, on his return from evening service, James took his

usual place, and commenced a series of observations, apparently addressed to the back of the sofa, which he continued for some time without eliciting any remark from his father or sister, the other occupants of the little drawing-room. Ellen was standing by the open window, everything without was perfectly still, the "earth was enjoying her Sabbath," there was "calm and deep peace on all around," but most of all in her heart. Perhaps she could not have put her thoughts into words, but in her inmost heart she felt that the morning's prayer, "Oh! satisfy us early with thy goodness," had been answered.

"Jim, I can't think why you find chapel so dull. The service seems to me to take up every minute of the time, and to want all my attention and energies, and a great deal more too."

"Oh, it's all very well for you, but I want something to look at. I hate your ugly places, I do."

"But you know the chapel isn't ugly. It's as pretty as they could make it for the money. Just think what poor people built it, and how they had to work and struggle to get it up at all; it must be beautiful in God's sight, I think. Then, what a glorious God one worships, and what a gospel one hears there."

During this little dialogue, Mr. Thompson, *père*, had been sitting with his back to the window, intent upon a book which he was holding up to catch the fast fading light. But now the letters were growing into words, and the words into lines, so Mr. Thompson dropped his reading-glass, clasped his hands round his knees, and swaying gently backwards and forwards in his low easy-chair, began, as if speaking to himself—

"The ancients used to say the sun never saw anything in his course so magnificent as the Temple of Diana, at Ephesus. It was built of the purest white marble; all the skill of a most artistic age was lavished upon it; the Ionic order was perfected in its colonnade. Each of its 127 columns was the gift of a king. Ephesus was proud to bear

* "Quant à son temps, bien eut le dispenser;
Deux parts en fit, dont il souloit passer,
L'une à dormir, et l'autre à ne rien
faire."

—"La Fontaine's Epitaph on himself."

the title of 'The Temple Sweeper' on her coins. Alexander would willingly have given the spoils of his Eastern conquests for the honour of writing his name on the building, but was refused. As well as its external beauty, its wealth was enormous, for it was to western Asia what the Bank of England is to modern Europe. Now, James, follow me through the colonnades, look well at the magnificence which surrounds the shrine of the goddess whom 'all Asia and the world worship.' That cell in the centre of the building contains the 'image that fell down from Jupiter.' Let us raise the curtain before the shrine. Ellen, my dear, pass this 'Conybeare and Howson' to your brother. Ah! there is Mary with the lamp."

"Why, you don't say that wooden doll was Diana of the Ephesians? Well, if you hadn't told me, I should really have taken it for the 'Aunt Sally of the period.'"[†]

* Neocoros.

† "The image enshrined within this sumptuous enclosure was primitive and

"Yes," resumed Mr. Thompson, "one can't help smiling, but what a solemn picture of all human religion! That rude, shapeless, wooden doll, surrounded by the gorgeous temple, producing as its natural effect on the devotees a thorough depravity, that made Ephesus infamous even in that iniquitous age. Now, the religion of Christ alone has perfection for its centre. The 'living temples of the Holy Ghost,' may be rich or poor, learned or ignorant; the building in which these living temples meet may be mean or magnificent, but our God is the gloriously Holy and Blessed Father of Light, whom Christ has revealed. Oh! if we could but enter more fully into the meaning of that wonderful word-worship!"

L. L.

rude. We usually conceive of this goddess as the tall huntress, eager in pursuit, like the statue in the Louvre, but the Ephesian Diana rather reminds us of the idols of the far East."—*Vide* Conybeare and Howson's "Life and Epistles of St. Paul," which gives also an engraving of a coin with the figure, which is most grotesque.

Conferences.

DURING the past month many very interesting meetings have been held of a religious character, which, taken as signs of the times, are not without significance and importance. Not the least in importance is the Sunday-school Conference held at Birmingham, which commenced on September 29th. Very large and interesting meetings took place among the juveniles, and a musical festival was held in the Town Hall, at which 4000 children, and 2000 teachers and friends met. The morning following was devoted to a meeting at the Temperance Hall, presided over by Mr. Henry Leo, of Salford. Mr. Collins, of London, read a paper on the following question, "How can Sunday-schools more effectively promote the religious

education of the working classes?" which was afterwards discussed. In the afternoon three sectional conferences were held on Sunday-school subjects. In the evening a devotional meeting was held, after which the friends visited the picture-gallery of the Society of Arts, which was thrown open to them. On Wednesday morning a paper was read by Mr. Hartley on the best means of rendering Sunday-schools more effective. In the discussion which followed, Mr. Rogers, of Manchester, introduced the subject of closing public-houses during the whole of the Sabbath. And a very large meeting, held at the Town Hall, at which the Mayor, T. Avery, Esq., presided, concluded a series of very interesting and important gather-

ings. Whatever may be said of adults wedded through long years to practices which it is hard to break off now, it is not too late for the children to be taught right principles. And we may have hope for our country after such meetings as those held at Birmingham.

Passing over the Pan-Anglican Synod, we come to the very important Church Congress held at Wolverhampton. One of the discussions was upon the "Best means of bringing Nonconformists into union with the Church." The discussion was carried on in a spirit kindly and courteous toward Nonconformists. There was another discussion on "The Bible and Science," and a debate on Ritualism. Viscount Sandon protested against the growth of the "priestly feeling" among the clergy. "We believe," said he, "that that feeling is the parent of serious evils. We believe that it leads to the decline and the gradual extinction of learning among the clergy. We believe it leads, secondly, to the inordinate multiplication and the burdensome infictions of rites and ceremonies. We believe that when the temporal power will assist, it leads to the gradual extermination of all who differ from the priestly body. We believe it leads to the doling out of extracts from the Sacred Books in opposition to the principles of throwing them open to the gaze of the whole people. We believe that the priestly idea leads to the establishment of another master in every household, by every hearth in the place of the husband and the father. We believe—and all history bears us out in the belief—that this priestly feeling ends, lastly, in raising up and establishing a human, artificial barrier between man and his God." There was great cheering, as well as

some uproar, during this part of his lordship's speech.

The Autumnal Sessions of the Congregational Union of England and Wales was held at Manchester during the past month. They commenced by a sermon preached by the Rev. David Thomas, B.A., of Highbury Chapel, Bristol. In the meetings that followed, Dr. Campbell delivered the opening address. Papers were read on Congregational Reform, especially in reference to the condition of our smaller churches, by the Rev. John Stoughton, of Kensington; on Assistant Ministers and Pastorates, by Mr. Henry Lee, of Manchester; during a discussion on which the subject of Ministerial Incomes was ventilated, Chapel Extension, Ritualism, the Irish Church, British and Foreign Missions, Education, and other subjects of interest were discussed at the meetings.

The Baptist Union has also held most interesting and important meetings at Cardiff. Our Welsh friends have exhibited great hospitality, and this autumnal visit will be long remembered with pleasure. The first prayer-meeting was held in Bethany Chapel, and was presided over by the Rev. J. H. Hinton. The Rev. Arthur Mursell preached a sermon to the young at seven o'clock in the morning, when the place was crowded. Following that was a conference of the ministers and delegates present on the subject of Foreign Missions, after which a monster meeting was held in the Tabernacle Chapel—Henry Tritton, Esq., in the chair.

¶ We can but hope that all these meetings, held at a very eventful period, and on such important subjects, may have the Master's sanction and blessing, and bring forth fruit a hundred fold.

SOME are brought to Christ by fire, storms, and tempests; others by more easy and gentle gales of the Spirit. The Spirit is free in the work of conversion, and, as

the wind, it blows when, where, and how it pleases. Thrice happy are those souls that are brought to Christ, whether it be in a winter's night or on a summer's day.

Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FABBINGHAM,

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

A LEGACY IN TWO CHAPTERS.

CHAPTER I.

IN the town of Wenford lived a lady with whom life had not all gone brightly. Relieved of the wear and tear which hard work occasions, and the depressing influences of needy circumstances, she had yet troubles enough to teach her that this world is anything but a place of tranquil peace and perfect content. She had lived long enough—many a sad-faced, lonely woman does that—to see the friends of her youth leave her one by one. Many of them were followed to the grave by her bereaved heart, a few were estranged and changed; one to whom she had given her best wealth, had gone over the blue sea, taking her love with him, and had been heard of no more. For many years past the time of his promised return, years which seemed unconscionably long, she waited and watched for him; but at length hope died away, and she gradually fell into an aimless, joyless state, which was not life but simply existence. It is marvellous how the fire of a woman's heart and energies can be thus quenched. Those of Miss Watson, however, were only smouldering, they were not yet dead.

In the town where she lived there were many whose burdens were heavier than hers, but who yet clung to life with a tenacity which was wonderful. It often seems as if the less this life has to offer the more we love it. Even the old, and wrinkled, and friendless wish to live—and Miss Watson, who did not for her part care very much which way it was, felt often amused at this strong love as manifested in others.

It happened one day that the lady was startled out of her own indifference and apathy. And it took very little to do it after all; just a few pencilled lines written on half a sheet of paper in

a very uncertain and trembling hand. And the words were these, "A dying woman wishes to see you." Miss Watson experienced a shock.

"It must be a mistake," she said to the servant, who ventured to remark that the direction was plain enough.

"Yes, so it is, 'Miss Watson, Belgrave House.' That can mean no other person, possibly. But I know of no dying woman, and do not know what such an one can want with me."

The more she thought about it, the more puzzled she became, until at last, like a sensible woman as she could be, she started to fathom the mystery, and went to the address indicated in the note.

There lay the woman, dying surely. At the most she could only linger a few hours; already the summons had come, and the messengers were waiting. Pale, emaciated, and full of anxiety was the face which was turned to greet her visitor.

"You are very ill," said Miss Watson, moved to great pity by the sight. "Have you sent to me to help you in any way?"

The sufferer did not reply, but looked at her intensely with her large, unnaturally bright eyes.

"Have you had medical advice? Can I send a doctor to you?"

A faint, sad smile, and a slight shake of the head was the only answer.

"Would you like to see a minister?" Again the head was shaken, and the dying woman spoke.

"I sent for you, because I heard that you were rich and lonely. I want some one to take charge of my orphan girl. Will you?"

Even by that bedside Miss Watson experienced a revulsion of feeling. It was so long since she had had anything to do with the young, and she had got

used to the quiet of her solitary home, and did not care to have it broken.

"Have you no friends? I am a stranger to you and your child. Cannot I send to some one who knows you, and who is more fitted for such companionship?"

The poor, tired head was shaken. "I have no friends. I have but just returned to England, and those whom I knew are gone. My child is the last of ten, the others sleep beside their father. She is alone in the world."

The dying mother could not keep back the tears that came as she spoke. Miss Watson was really touched, but she was a practical rather than an impulsive woman. She took one minute to debate the question with herself and then looked up. Before her stood a girl looking about thirteen, with rich brown hair pushed back from a pale face, relieved by beautiful eyes dark as night. It was a face to touch any heart. Miss Watson held out her hand to the girl, feeling as if she could have taken her in her arms instead, feeling as if it would be a real joy to see that face beside her fire through the winter that was coming on.

"As long as I live, and she needs a protector, I will take care of her."

"And now that you are relieved of that trouble, mother, you will get better," said the girl as she knelt by the bed and caressed the thin hand.

She was better even sooner than they expected, for almost directly the tired

eyes closed and the soul went back to God.

It was an independent, womanly spirit which reigned beneath the quiet face of the orphan girl. As soon as her grief was in some measure abated, she startled her friend by a request that she might be allowed to "go out and learn a trade."

But the lone woman had something to live for now, and she could not give up her newly-found joy. "Your mother left you to me," she said, "I cannot let you go. My house was solitary and my heart empty till you came. Stay with me."

And the child remained and grew to love the cold, proud woman, who was changed almost to a mother in her love.

The whole world altered to Miss Watson. The skies were bluer, the earth greener, the whole world gladder. Even the people in it, for whom she had heretofore felt only the greatest contempt, seemed to grow amiable, and pleasant, and human. A blessing rested upon her—the blessing of giving—but she was happy beyond her most sanguine expectations.

"It is very kind of [Miss Watson," said her friends.

"God has been very merciful to me," said she.

Oh, if such legacies were left to every disappointed, world-weary woman, how much happier would life be.

(To be concluded in our next.)

Reviews.

The Junior Clerk. A Tale of City Life.
By EDWIN HODDER. London: Jackson, Walford, and Co.

THIS is an admirable little book for our youths and young men, full of graphic sketches, and well sustained throughout. Without exaggeration or sensationalism, it is as fascinating as one of the best class of novels, and cannot fail to be useful.

Morning Precepts and Evening Promises.
By the Rev. P. H. JENNINGS, M.A.
London: J. Nisbett and Co.

THIS little book, by the Rector of Longfield, Kent, is overflowing with good religious thought, well expressed, and full of evangelical savour. It is worthy of a large circulation.

The Handmaids of Happiness. By the Author of "Thoughts in Verse for Children," etc. London: John Snow.

A VERY instructive story, with a good purpose. The young folks will read it with delight.

Leaves from the Book and its Story. For Bible Women and Working Men. By L. N. R. London: W. Macintosh.

THIS is a monthly issue of an admirable work, in which every book of Scripture will be presented to the reader, with explanations and illustrations, throwing light on every part of God's Word. Part I. exhibits the times before our Bible. Part II., the times between the Flood and Abraham. Part III., the last part forwarded to us, relates to Abraham, Jacob, and Joseph in Egypt. It is well printed on good paper, and large type, suited to all eyes, and also illustrated, and sold at twopence a part. We cannot conceive of any work better adapted for leading the masses to a more clear understanding of the Word of God.

A Refutation of Certain Charges made by The Brethren. London: Houlston and Wright.

WE deeply regret that there should have been a necessity for this work. It would appear that Mr. Newton, whose works have been so extensively read, has been the subject of bitter misrepresentation by brethren which, if this account be true, are the successors of the false brethren spoken of by Paul. We sincerely grieve that men professing primitive faith, should not abound more in the primitive love of the early saints.

Things New and Old; or, a Storehouse of Illustrations. By JOHN SPENCER. With Preface by Thomas Fuller. With a Treasury of Similes by Robert Cowdroy. Both carefully edited, with an Introduction, by J. G. Pilkington, M.A., Clerical Secretary to the Bishop of London's Fund. London: R. D. Dickinson, 92, Farringdon Street.

THIS superb volume is come too late for a full review. But we have no hesitation in saying, no such boon to theological students and ministers generally has been given by any publisher for the last half century. An invaluable treasury in itself, this new edition embraces every possible

excellency of editorial revision, first-class execution as to type, paper, and binding. The minister who is too peculiarly straitened to possess it, should clear a shelf of used-up books, and purchase it without delay. We shall return again to the notice of this most excellent work.

Rev. W. WALTERS has published request his excellent lecture, *The Religious Objections to the Union of Church and State.* London: A. Mial.—We hope it will be very widely circulated.

On the Preaching of the Cross, is the title of an earnest sermon by Mr. H. VABLEY, of Notting Hill. Preached in the Metropolitan Tabernacle. London: J. Paul.

Rev. W. CURLING has done honour to the memory of the sainted Rev. Joseph Brown, Rector of Christ Church, Blackfriars Road, in a funeral sermon from Heb. xiii. 7, 8. London: J. Paul.

MAGAZINES FOR OCTOBER.

The Sword and Trowel is unquestionably one of the best numbers of that thoroughly interesting periodical. *The Baptist Magazine* was never better. *Merry and Wise*, good in every respect. *The Scattered Nation* is not inferior to past numbers. *Ragged School Union Magazine*, rich in intelligence from various parts of the world. *Onward*, the young teetotaler's friend and efficient helper. *Gospel Herald* for August and September, among other good papers, contains a translation of the sketch of Bro. Oncken's sermon, at the opening of his chapel at Hamburg. *The Mothers' Friend*, adapted to be an efficient maternal helper. *The Flag and Sentinel*, telling numbers, and likely both to interest and profit our soldiers and sailors. *The Little Gleaner* and *The Sower* we have not seen for some months. They are evidently as well conducted as ever. *Old Jonathan* is first rate. *The Gardener's Magazine*, etc., conducted by Shirley Hibberd, Esq. An extraordinary month's information and counsel to all lovers of the rural. Either London or country amateurs will find it an invaluable treasure. Received:—*The Appeal* and *The Church*, and No. 34 of Septimus Sears' Clifton Sermons, *Clean Hands Essential to Communion with God.*

Poetry.

AN OLD HYMN.

[In the life of the Rev. Andrew Fuller, the following hymn is referred to as being a favourite of that eminent man during the latter pensive years of his life, and especially as being often repeated while pacing his room in the agonies of his last illness:]

I SOJOURN in a vale of tears,
Alas! how can I sing?
My harp doth on the willows hang,
Distuned in every string.
My music is a captive's chain;
Harsh sounds my ears do fill;
How shall I sing sweet Zion's song,
On this side Zion's hill.

Come, then, my ever dearest Lord,¹
My sweetest, surest friend,
Come, for I loathe these Kedar tents,
Thy fiery chariot send.
What have I here? my thoughts and joys
Are all before me gone;
My eager soul would follow them,
To Thine eternal throne.

What have I in this barren land?
My Jesus is not here;
Mine eyes will ne'er be blest until
My Jesus doth appear.
My Jesus is gone up to heaven,
To gain a place for me;
For 'tis his will that where He is,
There shall his servant be.

Canaan I view from Pisgah's top,
Its grapes are my repast;
My Lord who sends unto me here
Will send for me at last.
I have a God that changeth not,²
Why should I be perplexed?
My God that owns me in this world
Will own me in the next.

Go fearless, then, my soul, with God
Into another room,
Thou who hast journeyed with Him here,
Go feast with Him at home.
View death with a believing eye,
It hath an angel's face;
And this kind angel will prefer
Thee to an angel's place.

My dearest friends—they dwell above;
Them will I go and see;
And all my friends in Christ below
Will soon come after me.
Fear not the trump's earth-reading
sound,
Dread not the day of doom;
For He that is to be thy judge
Thy Saviour has become.

I WILL NOT FEAR.

In the silence deep
Of a world asleep,
Round my head the shadows gather,
But I dread them not, O Father;
And I will not fear
While Thou stayest near.
Haltingly I stand
Where the sloping land
Leads me to the shining river,
Where the silver sunbeams quiver;
Thou hast called me here,
And I will not fear.

Lo, at thy command
All thy children stand,
Bending age or merry childhood,
In the city or the wild wood;
And if Thou appear,
Lord, I will not fear.

Where Thou hid'st me stay,
Is the dread array,
Of a host prepared for battle,
And I hear the din and rattle;
But I will not fear
For the King is near.

Soon the call will come,
But the journey home
Lies where many foes are hidden,
Yet, O Lord, when Thou hast bidden,
I will never fear
Gladly to draw near.

None who trust in Thee,
Shall forsaken be,
Thou wilt fail thy loved ones never,
Glad are they and safe for ever.
And I will not fear
Though the storm is near.

MARIANNE FARNINGHAM.

MEMOIR OF THE REV. JOSEPH MOUNTFORD,
OF LEIGHTON BUZZARD.

THE subject of this memoir, the Rev. Joseph Mountford, died suddenly of heart-disease, at Leighton Buzzard, on the 29th of April, 1867.

His first sphere of labour was at Hanslope; the church was very small, but here he worked cheerfully for the Lord, for some time, and not without marks of the divine blessing. The people being scarcely able to support him, he accepted the unanimous call of the church at Oundle, Northamptonshire. Here he laboured acceptably for three years, and married his present bereaved widow. During the short term of his pastorage in this place, a new chapel was built through his instrumentality. From Oundle he was removed to Sevenoaks, Kent, and became the successor of the late much respected Mr. Shirley. He remained here for nine years, when the second Baptist church, meeting in the Hockliffe-road, Leighton Buzzard, gave him a call to the pastorate. His health at this time was very infirm; the seeds of the disease of which he died, having shown themselves very painfully on several occasions. Still, notwithstanding his weakness, the congregation continued to increase; and after a short time, the old Methodist chapel in the town being offered for sale, was purchased, remodelled, repaired, resented, and greatly improved, at an expence of about £1,500, and in the month of May, 1865, the church and congregation found themselves in

the possession of a commodious place of worship, capable of accommodating from 500 to 700 persons. The deceased was favoured, however, to labour in this (to him) new chapel, but for a short period; the hand of death, at the bidding of the Master whom he served, cut him down within the space of a few moments, at the early age of forty-five, much to the distress of his bereaved widow, and many attached friends.

The suddenness of our brother's death was much felt by the inhabitants of Leighton, by whom he was much respected; and 150 members of his church, and other friends, followed him to the grave. Our brother was a thoughtful, sober, and spiritual preacher, much attached to the doctrines of divine grace, which for years he faithfully and acceptably proclaimed; and though in the latter stages of his ministry he was very infirm, yet he continued to preach till within a Sabbath or two before he died, and was privileged during the last two or three years of his ministry, to do a good and important work for his Master. The Lord grant that however weak we may be, like our departed brother, we may still work on, remembering the words of Him who has said, "Occupy till I come." Notwithstanding that we mourn the sudden departure of our beloved brother, all praise to the grace which reigned in the life, nor less, we believe, in his death.

LEIGH RICHMOND, when dying, said, "Brother, brother, strong evidences; nothing but strong evidences will do at such an hour as this. I have looked here and looked there for them—all have failed me; and so I cast myself on the sovereign, free, and full grace of God in the covenant by Jesus Christ. And there, brother (looking at me with a smile of tranquillity quite indescribable), *there* I have found peace."

CONURPTION in the heart, when it breaks

forth, is like a breach in the sea, which begins in a narrow passage, till it eats through and casts down all before it. The debates of the soul are quick and soon ended; and that may be done in a moment which may undo a man for ever.

THE FERRY-BOAT.—Death to God's people is but a ferry-boat. Every day, and every hour, the boat pushes off with some of the saints, and returns no more.

Denominational Intelligence.

MINISTERIAL CHANGES.

The Rev. G. Sear has resigned the pastorate of the church at Soham, Cambs, having accepted a cordial and unanimous invitation from the church at East Dereham, Norfolk.

Mr. J. Green, of the Metropolitan Tabernacle College, has accepted a very hearty and unanimous invitation to the pastorate of the church, Stogumber, Somerset.

Mr. Wilson, from the Pastor's College, has accepted the call of the Baptist church at Peterhead, Aberdeenshire, N.B., to the pastorate.

Mr. Scott, from the Metropolitan Tabernacle College, has settled as pastor of the Baptist church at Forres, Morayshire, N.B.

The church worshipping in Woodstreet Chapel, Bilston, having heartily and unanimously invited the Rev. F. F. Medcalf, of Jersey, to the pastorate lately vacated by the Rev. W. Jackson, of Cheltenham, the invitation has been accepted.

Mr. John Brown, A.M., has resigned the pastorate of the Baptist church at Oswaldtwistle, Accrington, and is open to invitation, either as a supply, or with a view to a settlement.

The Rev. J. F. Sparke is open to invitation as an occasional supply, or on probation. Address, 93, West Union-street, Salford, Manchester.

RECOGNITION SERVICES.

BRANDERBURGH, MORAYSHIRE.—Mr. M. Campbell, late of the Edinburgh City Mission, was on Sunday week inducted as pastor of the church. The Rev. Mr. Macfarlane, Elgin, and the Rev. Mr. Grant, Grantown, were present, and took part in the services, which were solemn and interesting.

CHESHAM.—Services to publicly recognize the Rev. James Cave, of Regent's-park College, as minister of the church and congregation, Lower Baptist Chapel, were held on Thursday, September 26. The morning service was commenced by Rev. W. Ellis, of Chenies, giving out a hymn.

D. Harding then read and prayed. J. Hiron, of High Wycombe, next delivered an introductory discourse on "The Constitution of a Christian Church." The questions to the minister were asked by J. Keed, of Acton; and, after Mr. Cave had satisfactorily replied to these, W. Payne, who for more than thirty years was pastor of the church, in an affectionate manner commended the minister to the blessing of God. Dr. Angus then delivered an earnest and impressive charge to the minister, and the morning service was closed by R. Bayne, of Rickmansworth, giving out a hymn and pronouncing the benediction. A cold collation was provided in the Town-hall, to which upwards of 100 ladies and gentlemen adjourned. Dr. Steane occupied the chair, and short speeches were delivered by Dr. Steane, B. W. Noel, M.A., Dr. Angus, J. Hiron, I. Preston, J. Keed, R. Bayne, and G. W. Bannister. 280 persons partook of tea, provided in the school-rooms. In the evening another public service was held. G. W. Bannister, of Amersham, commenced by giving out a hymn. I. Preston then read portions of Scripture and prayed, and the Hon. and Rev. Baptist W. Noel, M.A., preached an excellent sermon. There were present at the services the Revs. T. Peters, Watford; R. Shindler, Tring; J. Sage, Wondover; W. Hood, Ford; J. B. Marriott, Missenden; J. Butcher, Weston Turville; and F. J. Orwin, Regent's-park College, most of whom conducted some part of the worship.

DEWSBURY, YORKSHIRE.—A service was held on Monday, September 30, to recognize the Rev. N. H. Shaw (late of Chilwell College) as minister of the church. Three hundred friends partook of tea. Afterwards the chair was taken by the Rev. J. Shaw, of Southwell (father of the new pastor). After the devotional exercises, the Rev. R. Ingham asked the usual questions of the church and pastor, the former being answered by Mr. J. Mitchell. W. Taylor, of Leeds, offered prayer for the pastor, Dr. Underwood delivered the charge, and W. R. Stevenson, M.A. (classical tutor of Chilwell College), addressed the church on their duties and responsi-

billities; after which, G. McCallum (Independent) welcomed the new minister. Several other ministers and friends took part in the proceedings.

WALTHAM ABBEY.—Services were held on Wednesday, September 25, when Rev. J. B. Baynard was ordained pastor of the church assembling in Paradise-row. In the afternoon, after the service had been opened by the Rev. F. Walker (Independent), of Cheshunt, the Rev. W. T. Henderson, of Devonshire-square Chapel, London, asked the usual questions of the pastor, and offered the ordination prayer. The charge was delivered by the Rev. F. W. Gotch, LL.D., tutor of Bristol College. The Rev. C. Welch (Independent), of Enfield Highway, gave out the hymns, and the benediction was pronounced by the Rev. D. Russell, of Edmonton. A tea-meeting was afterwards held, which was numerously attended; and in the evening the address to the church and congregation was delivered by the Rev. R. P. Macmaster, of Counterslip Chapel, Bristol. The Rev. W. M. Robinson (Independent), of Ponder's End, opened the service.

ALDWINKLE.—On Sunday and Monday, October 13 and 14, the recognition services of the Rev. C. Pates took place in the chapel. On Sunday, Rev. G. Rogers, tutor of the Metropolitan Tabernacle College, preached. On Monday afternoon a service was held. The Rev. T. Cox gave out a hymn, and Rev. T. J. Bristow, of Woodford, read and offered prayer. Rev. G. Rogers then asked the usual questions, and Mr. Baisson, senior deacon, replied on behalf of the church. Mr. Pates stated the circumstances in connection with his conversion, his call to the ministry, his call to Aldwinkle, and his doctrinal tenets. The Rev. W. H. King, of Thrapston, then offered the ordination prayer; the Rev. G. Rogers gave the charge to the pastor. Rev. R. E. Bradfield, of Rushden, then addressed the church, and closed the meeting with prayer. Shortly after five o'clock upwards of 200 persons took tea. The chair was taken by the pastor. Rev. Mr. Cox, of Bulwink, prayed, and addresses were delivered by the Revs. W. Tooke, of Oundle; W. Kitchen, Ringstead; W. H. King, Thrapston; T. J. Bristow, of Woodford; R. E. Bradfield, of Rushden; and Mr. Smith, of America.

NEW CHURCH.

SALCOMBE, SOUTH DEVON.—The Town Hall here was opened for public worship by the Rev. F. Pugh and a few friends, in August, 1866. The congregation having gradually increased, a church, comprising thirty members, was formed on Wednesday, Oct. 9, when the pastor was formally recognized. The Rev. A. English, of Modbury, preached; after which; a numerous company sat down to tea. A public service was held in the evening, when the platform was occupied by the Revs. J. U. Davis, B.A., of Kingsbridge; A. English, of Modbury; J. C. Pastans (Independent), of Kingsbridge; H. Crossman, of Marlborough; T. Pugh, the pastor; and W. H. Balkwill, Esq., of Kingsbridge, who ably discharged the duties of chairman. The meeting was first addressed by the pastor, who gave an account of his call to the ministry, views, &c. The charge to the minister was delivered by the Rev. J. U. Davis, B.A. W. H. Balkwill, Esq., reminded the church of its privileges and responsibilities; and was followed by the Rev. A. English, who delivered an address. The Rev. J. C. Pastans gave a lucid description of the principles of Protestant Congregationalism. A devotional address was given by the Rev. H. Crossman, and the friends of the cause partook of the Lord's Supper.

NEW CHAPELS.

UPPER HOLLOWAY.—The new chapel erected by the London Baptist Association was opened Sept. 10. The preachers were Revs. W. Brook and W. G. Lewis. There was a large attendance at both services. The Rev. H. S. Booth, of Birkenhead, is the minister of the chapel.

BRIXTON HILL.—The opening services of the New Mission Hall were commenced on Friday, Sept. 6. In the afternoon, at three, the Rev. A. G. Brown, of Stepney, preached. A social tea-meeting was held in the school-rooms of Trinity Chapel (Independent), kindly lent for the occasion; after which, a public meeting was held, the chair being taken by the Rev. S. Eldridge, minister of Trinity Chapel. Prayer was offered by the Rev. W. McKenny, of the Pastors' College, and addresses delivered by the chairman, Rev. D. Jones, B.A. (Baptist), E. Bolton (Union), A. G. Brown, David Asquith, minister of the New Mis-

sion Hall, and A. C. Davis and D. E. Evans, of the Pastors' College. On Sunday, Sept. 8, two sermons were preached in the new hall—that in the morning, by D. Gracey, of the Pastors' College, and that in the evening by J. Spanswick, of Regent-street, Lambeth. The proceeds of the opening services amounted to the handsome sum of £57 ls.

MISCELLANEOUS.

CALNE.—The anniversary services in aid of the building fund of the Castle-street Chapel were held recently, Mr. Page, the minister, Rev. W. G. Lewis, of Westbourne-grove Chapel, preaching on the occasion. The proceeds of the anniversary amounted to about £26.

WESTON-SUPER-MARE.—The first anniversary of the opening of Bristol-road Chapel was held on Wednesday, Sept. 18, when sermons were preached by the Rev. James Culross, A.M., of Stirling, N.B., and the Rev. William G. Lewis, of Westbourne-grove, London. A tea-meeting was held between the services. The Revs. John Panny, of Clifton; R. P. Macmaster, of Bristol; W. H. McMechan, W. Dinne, and other ministers were present through the day. On the following Sabbath, the 22nd ult., two sermons were delivered by the Rev. James Culross, A.M. The entire proceeds of the anniversary exceeded £180.

GREENOCK.—The chapel in West Burnstreet, after undergoing extensive repairs and renovation, was re-opened on Sunday, Sept. 29, when discourses were delivered by the pastor, the Rev. E. McLean and the Rev. W. Tulloch, of Edinburgh. On the following day, Monday, a congregational *soirée* took place, at which upwards of 300 friends were present; and addresses were given by the Revs. Dr. Paterson and T. W. Medhurst, of Glasgow; the Revs. O. Flett and J. Crouch, of Paisley; and the Rev. W. H. Wylie, of Ashton.

RIDGMONT.—On Sunday, Sept. 29, the Rev. W. Cuff preached his farewell sermons. On the following day there was a farewell tea-meeting, when a large number of friends attended. The following ministers addressed the meeting:—Revs. A. Walker, of Winslow; G. H. Davis, of Houghton Regis; W. J. Inglis, of Wotton; T. Owen, of Cranfield; W. D. Elliston, of Leighton; G. Walker, of Fenny

Stratford; C. Hewitt, of Toddington; and D. Mace, of Stotfold.

SEALEY.—The members of the church and congregation in connection with the Baptist church met on Monday evening, Sept. 30, to celebrate the anniversary of the settlement of their pastor, the Rev. T. King, by a tea-meeting, and the presentation of a testimonial which took the form of a valuable time-piece.

BILDESTONE, SUFFOLK.—The Baptist church having applied, on the resignation of Mr. D. Thompson, to the Rev. O. H. Spurgeon's College, Mr. A. H. Knoll, after supplying the place for several Sundays, was invited to the pastorate. He commenced his stated labours there in January, 1865. Since that period both the church and congregation have considerably increased, which rendered the erection of galleries needful for the accommodation of the hearers. The re-opening of the place after the erection of the galleries and other improvements was celebrated by a public meeting on Wednesday, Sept. 25, in the afternoon of which the Rev. J. A. Spurgeon preached, and a public meeting was held in the evening, at which J. A. Spurgeon presided; and addresses were given by Revs. E. Spurrier, of Colchester; A. Smith, of Boxford; Mr. Underwood, Mr. Gibbons, Mr. Bull, and A. H. Knell. On the following Sunday sermons were preached in the morning and afternoon by G. Rogers, and one in the evening by A. Smith, of Boxford.

PROVIDENCE CHAPEL, HACKNEY-ROAD.—The annual tea and public meeting in connection with the Young Men's Bible Class was held on Tuesday, Sept. 24. After tea a public meeting was held in the chapel. The chair was taken by the pastor, the Rev. John Russell. Addresses were given by the Rev. D. Russell, of Edmonton; G. D. Evans, of Grove-road Chapel; A. A. Ramsey, of Adelphi Chapel; Mr. T. Pillow, O. Bridge, and the president of the class, Mr. J. Bowsher. The secretary of the class, Mr. R. Howe, jun., read a report concerning the work of the class.

KENSINGTON.—A social meeting was held, Oct. 8, at the Assembly Rooms, in connection with the church worshipping there under the care of Rev. R. Mosquita. Addresses were delivered by Revs. J. Reed, W. Perrie, and Messrs. E. E. Fisk, G. T. Edgley, and E. Lauderdale, of the Metropolitan College.

POITSEA.—Kent-street Chapel was reopened on Tuesday, Oct. 8, with a prayer-meeting in the afternoon, in which the following ministers took part:—Revs. W. Bentley, C. H. Harcourt, Henry Hastings, Horwell, Brokenshire; also Messrs. Warn, Clay, Haydon, and Lovett. The Rev. J. Gelson Gregson, the pastor, presided. In the evening, C. H. Harcourt, of Gosport, read and prayed, and the Rev. F. Tucker, B.A., preached. The chapel has been extensively improved and thoroughly repaired at a cost of about £500. Up to the present time about £135 have been raised.

LOUGHTON, ESSEX.—The jubilee of the pastorate of Rev. S. Brawn, was celebrated Oct. 10, many friends from London and the neighbourhood, assembling to congratulate the pastor on the occasion. Mr. Brawn delivered an address, reviewing the principal events connected with the formation of the church and his own pastorate. Revs. S. Green and J. Davis also delivered addresses, and Revs. W. Wallace and E. T. Egg took part in the service. Dinner and tea were provided; and at a meeting in the evening, Dr. Angus presented Mr. Brawn with a purse of 110 sovereigns, as an expression of the respect and love of his church and congregation. Rev. S. Brawn thanked the friends for their kindness, and speeches were subsequently delivered by Rev. F. Trestrail, T. C. Wigner, G. James, and W. H. Hooper.

CARLETON, RODE.—On Wednesday September 18, at the chapel, a harvest-home thanksgiving meeting was held. About one hundred persons took tea at 5.30, and in the evening the well attended meeting was addressed by Mr. Ewing, Mr. Sparham, and Mr. Baldwin, in a most interesting manner, causing all to feel much delight. A small sum was collected towards the building fund.

FRESHWATER, ISLE OF WIGHT.—The want of an harmonium having long been felt in the Baptist chapel, an effort has been successfully made to obtain one. To further the object a public tea was held on Tuesday, September 17, which was numerously attended; after which, an excellent sermon was preached by the Rev. R. Caven, B.A., of Southampton; the Rev. J. Bottesworth, of Wellow, and W. W. Martins, taking part in the services. The whole amount was raised, and it is cause for gratitude to God, that his people "owe no

man anything" for the maintenance of the service of his house.

During the past month harvest tea-meetings have been held in many of the Baptist chapels in the county of Norfolk. Appropriate addresses were delivered by ministers and other friends, which were eminently adapted for such thanksgiving services.

MIDDLETON CHENEY.—On Tuesday, October 1, services were held. The Rev. W. Burton preached, and a tea-meeting was held. Addresses were delivered by Revs. J. Bishop, A. Nash, T. Cockerton, and Mr. Russell. The attendance was good, and great interest was manifested in the service.

MILDENHALL.—On Thursday, September 12, a public meeting was held in the Baptist chapel, in connection with the cause at Barton Mills. About 120 friends partook of tea, provided by the ladies of the church and congregation. A public meeting was held in the evening, when the attendance was very good. The chair was taken by the Rev. S. Wills, D.D., of West Row. Addresses were delivered by the Revs. W. Cuff, of Ridgmount; D. Morgan, of Burwell; R. J. Mesquita, and E. E. Fisk, of Rev. C. H. Spurgeon's College; Mr. T. Ridley, of Bury St. Edmunds; and Rev. J. Hillman, pastor. There were likewise present the Revs. W. Cantlow, and T. Mee, of Isleham, who took part in the service. Mr. Hillman has recently settled here from Mr. Spurgeon's College.

CARDIFF.—The English Baptist chapel, Mount-Stuart-square, having been closed for the purpose of alteration and repairs, was re-opened on Sunday, the 6th inst., when two sermons were preached by the Rev. J. H. Millard, B.A., of Huntingdon.

GLASGOW.—On Thursday evening, October 3, the introductory lecture of "Our Mutual Improvement Society," was delivered by the president, T. W. Medhurst, at North Frederick-street Baptist chapel, Glasgow. A special collection was taken at the doors in behalf of the Metropolitan Tabernacle College, an outline of the rise and progress of which was given in the lectures.

KINGSTON-ON-THAMES, S.W.—On Wednesday evening, Sept. 25, an annual harvest thanksgiving service was held in the lecture room of the Kingston Baptist chapel. The service also had reference to the close of the sixth year of the ministry

of the Rev. Henry Bayley. Tea was provided. After tea a service was held. The Rev. Henry Bayley presided and delivered an address. The meeting was subsequently addressed by Mr. J. Ash, senior deacon, and His Worship the Mayor of Kingston (J. East, Esq.), who congratulated the minister and his people upon the success which had attended their past labours, and urged them to further consecration, activity, and faith in God, as essential to future usefulness and prosperity. This meeting, which throughout was most enjoyable and profitable, was closed with a song of thanksgiving, and a thankoffering.

STREATHAM.—A number of navvies were invited to tea, by the friends worshipping in the above place. After tea, addresses were delivered by Messrs. Tebutt and Faithful, the Revs. D. Drysdale, of Bermondsey; J. Field, of Peckham; and E. Lauderdale, of the Rev. C. H. Spurgeon's College. The men were very grateful for the kind words spoken to them, and some, we trust, were led to Him who "came, not to call the righteous, but sinners to repentance."

ISLEHAM, CAMBS.—Valedictory Service.—The church and congregation of the General Baptist chapel in this village held a tea and public meeting on Monday, October 7, to express their esteem for the Rev. Thomas Mee, who has laboured in their midst for ten years, and is now removing to take charge of the Baptist church at Retford, Notts. An excellent tea was provided by the ladies of the church and congregation. After tea, the chair was occupied by T. T. Ball, Esq., of Burwell; and addresses delivered by the Revs. G. Sear and J. B. Catlow (Independent), of Soham; J. E. Cullen (Independent), of Fordham; D. Morgan, of Burwell; G. Richardson, Prickwillow; W. W. Cantlow, Isleham; and J. Moore (Primitive Methodist), of Soham. During the evening, a token of respect was shown by the presentation of a tastefully illuminated testimonial, with a purse containing £37 9s. 11d., chiefly collected by Mr. J. Brown, from about 300 persons in the village and neighbourhood. A beautiful tea-service was also presented to Mrs. Mee, purchased by small contributions from the poorest among the people.

BRANDENBURGH, ELGIN.—We are glad to hear that the church here is experiencing a season of revival since the com-

mencement of Mr. Campbell's ministry. Several additions have been made, and the evident blessing of God rests upon his labours.

THE "OLD WELSH" ASSOCIATION.—The next quarterly meeting of the above Association will be held at Talywern, Montgomeryshire, on Wednesday and Thursday, November 6 and 7, 1867. Conference to commence at three o'clock, p.m., the first day; and on Friday, November 8, 1867, there will be a meeting held in the Baptist Chapel at Machynlleth, to commence at ten o'clock, a.m. The ministers of the Association are requested to attend the meetings at both places.

THE ANNUAL GATHERING OF THE BAPTIST UNION was held at Cardiff, commencing Monday, October 8. The introductory prayer-meeting was held on Monday evening, at Bethany Chapel, and was presided over by Rev. J. H. Hinton. The attendance was very large, and a most devout and earnest spirit pervaded the whole service. Prayer was offered by Rev. G. W. Humphreys, of Wellington; Rev. J. C. Young, of Orely; Dr. Warren, Secretary of American Baptist Board of Missions, by Dr. Hoby, and Mr. Hinton. Rev. Arthur Mursell's Sermon to the Young was delivered at seven o'clock on Tuesday morning, at Bethany Chapel. The service was concluded by Rev. Charles Williams, of Southampton. At half-past ten o'clock the same morning, a conference was held of the ministers and delegates present, concerning the Foreign Mission. A most interesting and exhaustive paper was read by Rev. F. Trestail as to the financial history and position of the Society. The statements made by the secretaries, and the speeches of the ministers, cheered all present. In the evening a public meeting on behalf of Foreign Missions was held in Bethany Chapel; G. F. Muntz, Esq., of Birmingham, in the chair. The speakers were—Rev. Charles Williams, of Southampton; Rev. J. C. Pike, of General Baptist Mission; Rev. Hugh Jones, of Llangollen; Rev. C. Griffiths, of Merthyr; and Rev. Dr. Warren, of America. On Wednesday morning, at seven, a prayer-meeting was held at the Tabernaclc Chapel, under the presidency of Rev. S. G. Green, of Rawdon College, who delivered an appropriate address. At ten o'clock a devotional service was held in Bethany Chapel, preparatory to commencing the

session of the Union. Dr. Thomas, of Pontypool Collego, presided, and after reading Eph. x., he called upon Rev. Evan Edwards, of Choud; E. Webb, of Tiverton; and W. Collings, of Gloucester, to engage in prayer. Sermons were also preached by Revs. W. Stott and H. Varley. The address of the chairman, the Hon. and Rev. Baptist Noel, was received by the crowded audience with the warmest expressions of pleasure. It was pointed, powerful, and in every sense worthy of our denomination. The Rev. C. Williams, of Southampton, proposed the appointment of a committee for the purpose of inquiring as to the practicability of increasing ministers' incomes. The resolution was seconded in a very telling speech by Rev. J. T. Brown, of Northampton, and was supported by Rev. Arthur Mursell. The proposal was unanimously and heartily accepted. The Rev. S. G. Green, B.A., of Rawdon, proposed that a committee should be appointed to consider the question of "National Education." Dr. Underhill very ably seconded the proposal, and the resolution was passed without exciting any discussion.

The Quarterly Meeting of the Baptist Association was held at Cross-street Chapel, Islington, October 15. The ministers met on the morning for prayer and conference. A paper was read by Rev. D. Jones, of Brixton. Dinner was provided; after which the Rev. W. Brock, the chairman, welcomed on recovery from illness the Rev. W. Landels. The delegates met in the afternoon. After tea, a meeting of the officers of the associated churches was held. Mr. Brook occupied the chair. The Rev. J. H. Book, and Rev. W. Howieson gave excellent and interesting addresses.

BRENTFORD, PARK CHAPEL.—On Tuesday evening, October 1, a social meeting was held to celebrate the second year's pastorate of Rev. W. A. Blake. A large number of friends partook of tea, and a public meeting was held in the chapel, under the presidency of Henry Tarrant, Esq. Statements referring to the progress of the church were made by the pastor, and Mr. Collier, one of the deacons. Interesting addresses were given by Revs. J. H. Blake, J. F. Glass, E. Taylor, J. Vine, and R. Goshawk.

CROCKEN HILL CHAPEL, SEVENOAKS.—Harvest thanksgiving services were held at the above chapel, October 14. A

sermon was preached in the afternoon by Rev. W. Hood, of Ford. After tea, a public meeting was held in the chapel, Rev. W. A. Blake, of Brentford, in the chair. Addresses were delivered by the chairman, Revs. R. Boazley, W. Hood, J. M. Camp, and J. Cole.

BAPTISMS.

Ashton-under-Lyne.—September 29, Seven, by J. Hughes.

Alford, Lincoln.—September 18, One, by J. Nutsoy.

Colombo, Ceylon, Grandpass Chapel.—August 11, One; 18, One; by James Silva.

_____, *Gonawella Chapel.*—August 21, Thirteen, by J. Gunasekera.

Errisood, Wales, Hepzibah.—October 18, Four, by G. H. Llewellyn.

_____, *Ramah.*—September 8, One, by G. H. Llewellyn.

Freshwater, Isle of Wight.—September 22, One, by W. W. Martin.

Germanweek, North Devon.—August 11, Three, by T. Bray.

Glasgow, North Fredorick Street.—September 29, Thirteen, by T. W. Medhurst.

Hatherleigh, Devon.—July 21, Two, by W. Norman.

Harrow-on-the-Hill.—June 27, Five; Sept. 30, Two; by W. Julyam, for the church at Pinner.

_____,—July 21, Six; August 22, One; by H. Hill.

Jarrow-on-Tyne.—October 13, One, by C. Morgan.

Largs.—September 29, Two; October 13, One; by P. M. Mitchell.

Lasfield, Suffolk.—October 13, Two, by R. E. Sears.

Llantwit Major, Glamorgan.—August 24, Three; September 22, Three; by T. Cocker.

London, Kilburn, Canterbury Road.—August 25, One; September 25, Seven; by T. Hall.

_____, (for the Church at Streatlam).—October 2, at the Metropolitan Tabernacle, Two; October 7, at Salem Chapel, Brixton, Four; by Edward Lauderdale.

_____, *Pouiel Tabernacle, Chalk Farm Road.*—June 30, Four; August 25, Eleven; 26, One; September 29

Eleven; by G. T. Edgley.

London, Stepney, Bridge Street.—October 14, Eight, by J. Harrison.

—, Stepney Green.—October 3, Six, by A. G. Brown.

—, Vernon Chapel, Pentonville.—September 26, Seventeen; Oct. 3, Twenty-one; Oct. 10, Ten; by C. B. Sawday.

Manchester, Grosvenor Street.—September 29, Five, by H. J. Betts.

Middlesborough, Yorkshire.—September 29, Three, by W. Bontems.

Preston, Polo Street.—July 28, Five; August 25, Five; Sept. 29, Five; by Mr. Stuart.

Reading, King's Road Chapel.—June 18, Five, by G. Goldstone, of Caversham.

Snailbeach.—October 6, Two, by T. T. Phillips.

Southampton, Carlton Chapel.—October 4, Five, by John Collins.

Soham.—August 2, Two; 4, Three; Oct. 2, Two; by George Scar.

Swoffham, Norfolk.—January 29, Five; February 21, Seven; March 27, One; April 4, One; June 23, Seven; by T. A. Williams.

Uxbridge.—June 9, Six; September 8, Four; by John Smith.

Westbury Leigh, Penknapp, Wilts.—June 2, Five, by W. Jeffery.

Worstead, Norfolk.—September 29, One, by W. H. Payne.

York.—May 26, Four; July 14, Five; August 11, Five; 22, Two; by J. F. Smythe.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from Sept. 1st to Oct. 15th, 1867.

£ s. d.		£ s. d.		£ s. d.	
Proceeds of Lecture		Mrs. Tyson	12 10 0	Mrs. Stacey.....	0 7 6
by Mr. Vincent.....	17 7 0	Mr. J. F. Jutson ...	0 1 6	Mrs. Ware.....	0 7 6
Mr. and Mrs. Craig ..	2 10 0	Mr. A. Jamieson ...	0 16 0	Mr. Pago	0 8 0
A Friend, per Mr. F.		A Widow	0 5 0	O. H.	0 5 0
Phillips	4 16 0	Mr. Grange	1 1 0	Mr. J. Challis	1 0 0
May.....	0 5 0	Mr. J. Hilditch	1 0 0	A Widow	0 10 0
Mr. H. B. Frearson ..	5 0 0	Orux	0 6 8	Collection at Kings-	
Mrs. Best	1 0 0	S. M.	5 0 0	gata-street Chapel	11 0 0
Mrs. Penahms	1 0 0	S. M. S.....	5 0 0	Mr. Medhurst's In-	
Mr. A. Ashworth.....	0 5 0	In Memoriam	2 0 0	troductory Lecture,	
Friends, per Mrs.		Mr. and Mrs. Spur-		Glasgow	3 0 0
Diack.....	0 6 8	geon, Lans Doo ...	10 0 0	Weekly Offerings at	
Mr. B. Bate.....	1 10 0	Mr. J. Nichol	12 0 0	Tabernacle, Sep. 22	33 18 0
Mrs. C. Bate.....	0 10 0	Sale of Articles left		" "	20 46 13 4
Miss Margaret Dove	0 10 0	from Bazaar, per		" " Oct. 6	31 2 10
Mr. Gomm—Collect-		Mrs. Balchin	5 0 0	" " "	13 30 3 10
ing Box	1 9 11	Mrs. Bryant.....	1 1 0		
Mrs. Hughes	1' 1 0	The Misses Dransfield	2 2 0		
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Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington. CHARLES BLACKSHAW.

WOE AND WEAL.*

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

"I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold his righteousness."—MICAH vii. 9.

THOSE who expect to find the road to heaven smooth and unobstructed, will discover little in the experience of the ancient saints to support the expectation. The Lord's people have, in all ages, been a tried people. Cowper well says—

"The path of sorrow, and that path alone,
Leads to the place where sorrow is unknown."

Though, perhaps, to the youthful mind this may sound rather harsh, yet there is a large amount of comfort in it to the more advanced saint, for he says to himself, "Then my difficulties, my distresses, my tribulations, are no new thing; I am in the footsteps of the flock; I can see that I am travelling in the good old way that leads to God—

'The way the holy prophets went;
The way that leads from banishment.'

Did I meet with no chastisement, I might fear that I was not a child; but inasmuch as I am made to smart under the rod, I may hopefully infer from it, if I feel the spirit of adoption within, that my Father's love has not forgotten me."

All sorts of trials have beset the saints of God. Rough winds have blown upon them from all points of the compass, and they have had bad weather in all seasons of the year. They have been plagued from within, and assailed from without. The arrows of temptation have come upwards from the pit, and often the blows of the rod have come downward from the throne. There is no form of sorrow, I suppose, which has not been experienced by the chosen of the Lord, though, blessed be his name, the Lord hath delivered them out of it all.

Micah appears to have been troubled by a combination of difficulties and afflictions. He was grieved at the low estate of the Church—a lamentation which ought to affect some of us a great deal more than it does. Alas! there are some who will always be contented enough if their own house shall flourish, though God's house should be utterly ruined. Micah loved the Church of God, and the low estate of it cut him to the quick. Moreover, the generation among whom He lived added to his grief. "The best of them," he said, "were as a brier, and as a thorn-hedge." Doubtless he sympathized with the cry of David when he said, "Woe is me that I dwell in Meshech, and tabernacle in the tents of Kedar." I'll company vexed his soul as the Sodomites vexed the soul of the righteous Lot; and it appears from reading the chapter through, that he also had a personal difficulty, probably in the matter of slander. He speaks of "him that is mine enemy." You may notice how he dwells upon it—upon himself being persecuted and maligned, and he implies his belief that God would arise and advance his righteous cause. Slander is no uncommon injury for the children of God to bear. That which false tongues glibly utter, ungenerous minds easily credit; and a pure conscience is exquisitely sensitive. The birds will pluck at the ripe fruits, whatever they may do with the sour ones. The loftiest trees cast the

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No. 100, NEW SERIES.

longest shadows, and those who stand the highest are often thought by men of the world to be the most base. God was slandered in Paradise; why should we expect to escape being slandered in the midst of this world of sinners?

It seems that in the midst of all this affliction which had befallen Micah—affliction far heavier than any words of mine can describe—the prophet was led into meditation, and in this meditation he penned the words of our text, in which we may discern, first, *what the prophet felt*—he says, “I will bear the indignation of the Lord, for I have sinned”; secondly, *what he believed*—“until He plead my cause, and execute judgment for me”; and, thirdly, *what he expected*—“He will bring me forth to the light, and I shall behold his righteousness.”

I. While tracing out **WHAT THE PROPHET FELT**, if we happen to be feeling the same, it may comfort us to hear the voice of a fellow-pilgrim passing through the valley of death-shade.

Doubtless *he felt the smart of the rod*. The tone of his utterance shows this. He speaks like a man who could not be callous, for he had been touched in his inmost soul. I think God intends that his people should feel the rod. If we had manifold temptations, but were never depressed in spirit by them, I question whether they would answer any good design. The “needs be” is not only for the trial, but for the “heaviness” which results from the trial; for you remember what saith the apostle, “If needs be we are in heaviness through manifold temptations.” There is a “needs be” that the rod should make the child smart. To play the Stoic under trouble is a very different thing from playing the Christian; in fact, it is the very opposite of it. Our great Saviour did not stand at the grave of Lazarus, and say coldly, “It is well,” without any show of emotion; but “Jesus wept;” so we are permitted, nay, expected, to weep when God chastens us. Do not ask, dear friends, that your nerves may become steel and your sinews of iron. This would be no excellence. It is rather an excellence to be sensitive under the hand of God. I see not how, excepting by the blueness of the wound, the hurt can be made better. It is when the trouble really stings that it blesses, when the flail falls heavily upon the wheat it separates the chaff from the pure grain. Expect not to play the bravado with God; expect rather to have to humble thyself before Him, and out of the depths to cry out, as others have done, unto the Most High. It is clear, from the language he uses, that the prophet felt the smart of the rod.

It is equally clear that *he readily perceived that the rod was held in the hand of God*. Not all Christians can see this, especially in the case of slander. We generally exhaust our thoughts upon the second cause, and vent our indignation upon the framer of mischief. We are angry with the person who has caused us our loss, or put us to shame, instead of knowing that God uses even the wicked to chastise his people. Beat a small dog, and it will try to bite the stick; if it were a reasoning creature, it would try to bite you. Sometimes you and I are doggish, and we snap at the instrument that makes us smart. We are irritated with the missile which has smitten us to our grief. Oh that we would but look up, and see that there is a hand, an unseen hand, that wields the agencies of providence, and not a stroke comes upon the Christian but is given by his heavenly Father's will. Would to God we were not so accustomed generally to stop at second causes! I am afraid that this is a part of the philosophy of the age. When the world was very ignorant, men used to pray for rain, and thank God for it when it came; they believed that thunder was the voice of God, and lightning was the glittering of his spear. Now we have grown so wise, that we attribute all startling visitations to natural causes. We will scarcely pray to have cholera or plague removed, or ask for anything desirable as the bountiful gift of heaven. The philosophy that puts God farther off from us than He used to be, were perhaps better unlearned, and a truer philosophy known. At

any rate, so far as personal sorrows are concerned, it is very sharp and bitter to think that I have an affliction which God never sent me; that the bitter cup was never filled by his hand; that my trials were never measured out by Him, nor sent to me in his weight and quantity. Oh, that were bitterness indeed! But, on the contrary, the prophet here sees the hand of God in all; and I pray that you and I may do the same. May we see that the Father fills the cup with loving tenderness, and holds it out, and says, "Drink, my child; bitter as it is, it is a love-potion which is meant to do thee permanent good." The discerning of the hand of God is a sweet lesson in the school of experience.

As he felt the smart, and traced that smart to the hand of God, the prophet *discerned that he had sinned*. "Because I have sinned," said he. We do not always see that quite so clearly in health as we do in sickness. A night or two of weary tossings upon our bed will do more for us as to heart-work and as to the depravity of our nature than a hundred sermons. To be despised and misrepresented, to have to creep into a corner away from one's best friends because they are alienated from you, or to have to go to the grave with one after another of the dearest objects of our affection—these are sermons under which we cannot sleep, and sermons the responsibility of which we cannot shift to another. God's children, if they be as they should be, are greatly profited and benefited in the discovery of sin by the affliction which God sendeth them. I had never known the loathsomeness there was in my heart if the spade of tribulation had not turned over the green sods of my profession, and made me see therein holes and places where loathsome things did creep and crawl within. Do not shun the furnace, dear friends. You need not certainly pray for it; you will have enough of it without praying for it; but if God sends it, do not be afraid of it. There is no more enriching place in the world to go to than to the Egypt of bondage, for ye shall come up out of it with jewels of silver and of gold. I am of Rutherford's mind when he said that, "Of all the wine in God's cellar birch-wine may be the bitterest, but it is the best." And so it is. You shall never see the stars shine with such splendour as at the northern pole, where the sharp frosts and the long winter have taken away the light of the natural day. All the arctic voyagers tell us that there seems to be an excessive sparkle about the stars there. So it is in the winter of trouble. We then see the sparkling of the grace of God as a contrast to the evil which we discover in our own hearts.

Another thing the prophet felt was, *the trouble he then experienced from God dealing with his sin*. We must always discriminate between things that differ. God never punishes his people for sin in the sense of a legal and vindictive infliction. That would be unjust, for Christ, their Substitute, was once for all punished in their stead. They owe no debts to divine justice, for all their debts were to the utmost farthing paid by Christ. But now they are placed under a different government. They are not summoned before a judge, but they are put under parental care, and like as a father chastens every child he loveth, so our heavenly Father chastens us. Again, I say, not with a legislative punishment for sin, but with a father's chastisement for our offences.

Antinomians have gone the length of saying that there is no such thing as even chastisement for sin. Very likely not, as far as they are concerned. I do not suppose that they were ever worth chastening, or that God ever took the trouble to chastise them. But his own children He does, and I think those who know their adoption will not be long before they get a sight of it in the tingling of their flesh under the rod of the covenant. Why, of all the blessings of the covenant, the sharpest, but one of the best, is the rod. "Before I was afflicted I went astray, but now have I kept thy law," says David, and that testimony of David's is the testimony of all the saints. They will all tell you that they have to bless the hand of a chastening God quite as much as they have to bless the lips of a

caressing God, when He kisses them with the kisses of his mouth. No, the child of God cannot sin without smarting for it. "For you only have I known of all the nations of the earth; therefore will I punish you for your iniquities." If some boys were breaking windows in the street to-night, and you went by, you might let them all alone, save and except your own boy if you saw him there, and most likely you would make him smart for it. And when God goeth through the world, as this is not the day of judgment, He winks at the sins of many sinners, but if He sees his people transgressing, He will not wink at them. Do you know, I have often felt very glad when I have seen some of God's people come down in the world to poverty. I have not rejoiced at their misfortunes, but I have been glad of the gracious discipline it indicated. I have sometimes said of such and such a man, "If that man prospers, acting as he does in business, I shall know that he is not a child of God; if he be a child of God, he cannot do as other men do without making a terrible misadventure of it ere long." If you only want gain in this world, do not be a Christian; do not pretend to it. You cannot expect the two to agree together. If you be a Christian, God will watch you more narrowly than others. If you be a king's counsel, a little thing will be treason in you which would not have been treason in an ordinary subject. God expects great things where He gives great things, and if He honours us to tell us the secret of his covenant, He expects us to walk with the greatest possible circumspection. So, Christian, whenever you are in trouble, though it may not be distinctly the result of sin, yet you may well inquire whether it be so or not. Say with Job, "Show me wherefore thou contendest with me." At the bottom of our sorrow there is generally a sin; at the roots of our grief we shall find our guilt.

Observe one more point. The prophet felt that *since he could connect his suffering with his sin, he could bear it*. "I will bear the indignation of the Lord." 'Twas a grand point in Aaron when he "held his peace." In that case, "silence" was "golden" indeed. And when we see distinctly our trouble coming upon us, and springing out of our wrong doing, what can we say, what can we do, but put our hand upon our mouth, and humbly bow before God? I am persuaded, dear friends, that we often make trouble to ourselves by holding an argument with God about our trouble. When your child is stubborn, as long as he holds out and brazens it with you, you will not put away the rod, but when with broken heart and weeping eyes he confesses that you have done right, and that he has been wrong, then your heart moves towards him, and your bowels yearn with compassion. It is so with our God. Let us cast ourselves into his arms. It is a sweet thing to be able to say, "Well, Lord, do as Thou wilt with me." It is not easy to say it when the pain is acute, or when the inward grief is very heavy, but it is a sweet relief to let the lancet, as it were, into the gathering, and it gives us ease to say, "Not as I will, but as Thou wilt." You are not far from liberty when you are content to sit there in the dungeon till He wills to let you out, when you can say in your spirit, "Strike, Lord, if Thou wilt, only sanctify it, but go on striking if so Thou wilt, I will not say a single word against all that Thou dost. 'I will bear the indignation of the Lord, because I have sinned.'" Have you ever read Brooks's "MUTE CHRISTIAN UNDER A SMARTING ROD"? If you have not, you might do so with great profit, if you can get a copy of it; but better than reading that will be to go out yourselves and be "mute Christians under a smarting rod."

If some of you do not know anything about this infliction now, you will one day. You need not wish that the day may be very soon, but when it comes, remember what has been said, and bear the indignation of the Lord as the prophet did.

II. Briefly, in the second place, WHAT DID THE PROPHET BELIEVE? *He believed that he had an Advocate above*. Though he would not plead for him-

self, yet he says—"Until he plead my cause, and execute judgment for me." Every believer has at least two advocates in heaven. His Father Himself is his advocate. "Like as a father pitieth his children, so doth the Lord pity them that fear Him." Have you never felt your own heart plead for your child when you have said to him—"Now you are under my displeasure; go away, I shall not want to see you again; go to your bed-chamber, and stop there." And if you have heard him moaning there, and sighing and crying, oh, your heart has ached to be with him. You have said to yourself, "Have I been too severe?" And though you may have come to the conclusion that you were not, that it was necessary for his good, still your child does not want to plead for himself, for your heart pleads for him. "Like as a father pitieth his children, so the Lord pities them that fear Him; for He knoweth our frame; He remembereth that we are dust." Oh! the tenderness of God's heart, even when you feel the roughness of God's hand! Oh! to believe, Christian, that God is doing, as it were, despite to Himself when He smites you; that although his wisdom and his highest love appoint it, the tenderness of love would fain let you go unchastened, unless the knowledge and prudence of love observed it for your welfare, that you should feel the smart! You have got an advocate in your Father Himself. And then you have another advocate whose office it is to plead for you, your blessed Lord Jesus. Could you want a better? In all your afflictions He is afflicted. He can sympathize with every pang that torments you, with every doubt that oppresses you.

"He takes you through no darker rooms
Than He went through before."

And at the everlasting throne, when you are sifted like wheat, He is praying for you, pleading still, and the rod passes away, and full often, what is worse than the rod, the axe, too, because the Intercessor pleads for us. Yes, we have some one, then, to plead our cause.

And do you notice that the *prophet puts with the pleading above, activity on earth?* He looks at his present trouble, which seems in his case to have been slender, and he says that the Lord Himself would execute judgment for him. When David took his sword in his hand, and said to his men, "As the Lord liveth, there shall not be a single man of the host of Nabal alive by morning light," how furious was the son of Jesse, as he marched at the head of his clan; and what a blessing that was when Abigail, the wise woman, knelt before him and stopped him, and said—"My lord fighteth the Lord's battles." David stopped and bethought himself, and saw that when he became a king, it would be no small consideration to be able to feel that he had not shed blood in haste; and so he put up his sword and went his way. There was no need for David to slay Nabal, for ten days after Nabal died. Why, oh why, should we be in such a great hurry to fight our own battles?

Brethren and sisters, if anybody should speak hard words of us we are up in arms directly. "Oh!" says one, "I will have this righted; my character is too precious to be lost in that way." "Yes," says another, "I will see the thing out; I will have the law of such and such people." Well, now, be still. Go and fight the Lord's battles, but let God fight for you. What is your name or your character after all? Who will be any the better for your caring about such an insignificant creature as you are? Why, when you are dead and gone, the world will not miss you! It is wonderful what great things we are in our own esteem, and yet what little things we really are, after all! When Mr. Whitelock was much troubled about the peril of England, his servant said to him, "Mr. Whitelock, did England get on pretty well before you were born?" "Oh, yes, John; very well indeed." "And do you think it will when you are dead?" "Yes, I think it will, John." "Very well, then. If I were you, sir, I'd leave it to God now

it will get on very well without your troubling yourself about it." The fact is, the longer I live the more I feel that the very things which I fret about are the things that go wrong; but the other matters that I can just put on the shelf, and leave with God, always go right. Says the hymn—

"'Tis mine to obey; 'tis his to provide."

While we are trying to provide, we neglect to obey, and so the obeying and the providing both go awry. If it be a battle of your own, leave it alone. In everything else, if you want a thing done, do it yourself; but in the matter of your own character, if you want it defended, leave it alone. God will take care of it, and the less you stir in that the better for you, and the better for his glory.

What a sweet thing it is, then, to believe that you have one to plead for you above, and that the same Lord will vindicate your cause below! How blessed to live with all in his hands, casting your burden upon the Lord, and making it your only burden to pray to Him all the days of your life!

III. Now, lastly, WHAT WAS IT THAT THE PROPHET EXPECTED?

He says, "He will bring me forth to the light, and I shall behold his righteousness." Believer, will you also expect this—that God will bring you forth to the light? "Be of good courage, and He shall strengthen thy heart." But if you are not of good courage, your heart will be weak. If Satan can persuade you that the night will never give place to the morning, then he can make an easy prey of you; but if you stand to it, "No, he will bring me forth to the light;" if your faith can still feel persuaded that God never did cast one soul of his own chosen ones down without intending to lift it up; never did kill without making alive, and never did wound without intending to heal, why then your worst and multiplied afflictions can be borne with holy cheerfulness and confidence. "He will bring me forth to the light." Oh! what a mercy it is to come forth to the light after you have been in the dark. How sweet the light is then! I have heard people say who have been very sick, that, after they have recovered, life has been a perfect joy to them. Nay, I know one who very seldom has a day free from pain, and when she does have such a day, it is a day indeed. You can see by the very sparkling of her eye how good a thing it is to live. It is almost worth while to suffer to have the joy of being delivered from it. And so, when a child of God has been tried, tempted, afflicted, and he once gets out of it, what joy and peace he has! If you are baptized in trouble, when you lift your head out you shall come out all the fairer and the brighter for the washing, and thank each billow that breaks over you for the good it has brought you, as you come forth to the light.

"For yet I know I shall Him praise
Who great has been to me;
The health is of my countenance;
Yea, my own God is He."

Aforetime He has succoured me. "Because Thou hast been my help, therefore in the shadow of thy wings will I rejoice." If I cannot get the light of thy face, the very shadow of thy wings shall make me glad, for I shall feel that I am safe even under their shadow. O God, Thou wilt bring forth thy people. They shall triumph in thy exalted right arm, oh! my delivering God.

"I shall behold thy righteousness." One might have half-forgiven him if he had said, after being slandered, "I shall behold my own righteousness; men shall see it too, and they shall honour me the more because they treated me unjustly for a time." Oh, no, it is not so; but "I shall behold thy righteousness." To see the righteousness of God in having tried us, to discern clearly his wisdom, his goodness, his truth, his faithfulness in having afflicted us, and more and more to

see the suitability to the fulness of righteousness which is treasured up in Christ Jesus. This is the divine result from all our troubles. So may it be with us till the last wave breaks over us, and we enter into everlasting rest!

Dear friends, I commend the text to you. May you live in the spirit of it, and may the Lord help you to sing his praises.

Alas! I know there are some here who have their troubles, and they have no God to go to! How I pity you! The snow that falls to-night makes it very cheerless, and the thaw makes the snow press through your boots till your very bones and marrow seem chilled. Thank God, we can get the curtains drawn, and sit around the fire; and if the blast blows outside, it is all warm within. But what must it be to have no home to go to? What must it be to be a houseless wanderer on such a night as this? What must it be to pass by houses all alight and cheerful, and to say, "There is no home, sweet home for me; I am an outcast, and must tread all night these snowy streets"? I hope there is no such creature in London who will have to do so. One could pity such a poor wretch indeed! But think, my dear friends, what must it be for your soul at the last to have no home; when the storm of wrath shall fall to have nothing to comfort you; to be driven from God's presence; to have no Father in heaven, to find no warmth of love in the divine heart; to see the happiness of angels and the joy of glorified spirits; perhaps to see your own children in heaven and be yourselves shut out; dear ones, whom you loved on earth divided from you by a great gulf for ever? The day is not over yet! The day of mercy is not past! The long eternal night has not set in! Haste, sinner! There is a home for thee if thou hast grace to knock at this door. The door is Mercy; to knock is Prayer; to step across the threshold is Faith. Trust the Lord Jesus, and thou needest not fear, though all thy life long thou shouldest be tried. Thou needest not fear the accumulated terrors of the latter days, whatever they may be, nor fear the dread trump of judgment, nor the last tremendous day. Fly to Jesus! Fly to Jesus! Fly now to Jesus! May his Spirit draw you this night. Amen.

THE STOCKWELL ORPHANAGE.

CLAPHAM, *November 11.*

DEAR MR. EDITOR,—In the Stockwell Orphanage we have four houses nearly finished, and I believe that funds for four more are on the road, but we have no money whatever with which to build a school-house, dining-hall, and the other offices needed for the whole Orphanage. Without these the houses will be of little service; for, of course, we could not take boys if we had no place in which to teach and feed them. Could not the MESSENGER subscribers, as a body, do something towards this? They have had my sermons for many years, and I earnestly beg them to minister unto my work in temporals as I have served them in spirituals. Will you not take up the matter for me, and so greatly oblige, yours most truly,

C. H. SPURGEON.

[We need scarcely say how heartily we indorse the desire of our friend Mr. Spurgeon. For many years he has been a constant contributor to our pages, and we feel we have been highly favoured in being permitted to bring before our readers the utterances of one whose praise is in all the churches, while the many expressions of profit and edification which we have received have abundantly proved how much his efforts have been appreciated. We will gladly further, in every way possible, the noble work of the Stockwell Orphanage. Who but the Church should care for the orphan? and we can conceive nothing so well calculated to complete the noble work carried on in connection with the Metropolitan Tabernacle as that which has been so lately and so ably commenced. We shall be happy to open a "Baptist Messenger Fund" in aid of the Stockwell Orphanage, to which we earnestly beg the kind contributions of our readers.]

Address, "Editor, Baptist Messenger," 4, Trafalgar Square, Charing Cross, W.C.

Essays and Papers on Religious Subjects.

IMPORTANT QUESTIONS.

NO. III.

BY T. W. MEDHURST.

"HOW CAN I GET CHRIST?"

"Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price."—Isa. lv. 1.

SINNERS, I invite you by all the virtues of Jesus Christ, that noble "PLANT OF RENOWN;" by that everlasting love that dwells in his precious heart; by all the wounds and sufferings that He received; by his eternal glory; and by all the blessings and joys of heaven; and by all that love that ye owe to your precious and immortal souls, that ye would come and embrace Him as He is freely offered to you in "the everlasting gospel."

Come and buy Christ, and buy Him "without money"! Does that invitation seem a contradiction? I tell you it is not so. Come and receive Christ, and ye shall have as unquestionable a right to Him, as if ye had bought Him. That is, to buy "without money." Ye have nothing to commend you to Christ, but your necessities. Your necessities bid you go to Christ. Christ Himself bids you come to Him. Then why do ye refuse?

Here is a gospel mystery—ye are to "buy" Christ, and yet Christ is above price. There is nothing that ye can give to buy this PEARL OF GREATEST PRICE. And yet ye must buy Him. That is, ye must come and buy Christ with faith. Ye must give up all your idols. This is all the price that He doth require for Himself; and, therefore, He requireth nothing of you but what He Himself doth give, and also that which is both your duty and advantage to give up and to forsake, and which is no gain for Him to receive. Christ is not enriched by your hearts, nor by your giving your consent unto Him.

This is also a gospel mystery, that we are to buy "without money and without price," and yet we are to buy with a price. Christ Himself doth put "a price in the hand of a fool to get wisdom." (Prov. xvii. 16). The meaning of which is, that though Christ be offered to you in the gospel freely, yet ye must not sit down idly, but must be active in closing with Him. What is the price that Christ requireth of you? It is this, that ye should forsake your soul-destroying sins, that ye should turn from your evil ways, and that ye should lay hold on Him as He now presents Himself to you in the gospel. And are these terms hard? Nay. Cursed shall that heart be that will not embrace Christ. To have Him but one hour in our arms, were well worth ten thousand eternities of all the enjoyments of all things that are here below. None will ever open their arms again to any other lover, who once have Jesus lying between their breasts. Oh, that ye had but a sight of Him who now is the eternal ravishment of all the glorified hosts above! Such a sight of Jesus would transport your hearts with joy, delight, and admiration above all expression or conception.

Ye must buy Christ and yet ye must have Him freely. Here is a gospel mystery; Christ is the seller, the wares, and the buyer. He presents Himself unto our hearts; He desires to sell Himself; He persuades and enables us to buy Himself. Jesus stands both *inside* and *outside* of our hearts. He stands outside the heart, and *knocks by his word*. He stands inside the heart, and *opens it by his Spirit*. He both commands and obeys, and He does all freely.

Be ye persuaded to take Christ who is freely promised and offered unto you. There is willingness in the heart of Christ to take you in. He commands you to come to Him, and to receive Him. If ye were to multiply objec-

tions throughout eternity against receiving Christ, they would be all cut asunder with this sword. *Christ commands you to come unto Him.* "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," (Matt. xi. 28). "Ho, every one that thirsteth, come ye to the waters."

Consider also, that Christ doth deeply regret and resent the baseness of sinners, that they will not come unto Him. How bitterly did He weep when He wept over Jerusalem, because they would not receive Him! What think ye can be the cause of this, that Christ should sorrow when sinners will not give up their hearts unto Him? Does He increase his gain when sinners yield themselves to Him? No, He is always God over all, happy for evermore; but his tender heart is touched with pity, and He cannot endure that madness in you, that you should forsake your only gain. Sinners, be mad no longer. Ye may have Christ FOR A LOOK. Look unto Him, look unto Him, ye ends of the earth, that ye may be saved. Oh, is not this a marvellous, a matchless mercy, that the fruit and virtue of all the sufferings of Jesus, of all the pains and tortures of this heart of love, and of his bearing the unsupportable wrath of an offended God, shall be yours *for a look!* Will ye refuse to look unto Jesus? Do ye think ye will ever find a freer salvation?

Yea, more, not only may ye have Christ for a look, *but even the look itself He will give you.* It is impossible that our cursed sin-blinded eyes should ever look to a precious Christ, unless He first give us the ability to look. Hence it is said, "They shall look upon Me whom they have pierced." The look that saves first comes from Christ, and is included in his promise.

When the sinner comes to and heartily closeth with Christ, he receives a crown of eternal life, a crown of everlasting glory, a crown of knowledge, so that he may understand many of the rich and precious mysteries of the gospel—a crown of uninterrupted happiness that fadeth not away, and a

crown of unspotted righteousness that endureth for ever. Will not these fair crowns persuade you now to trust in Jesus?

If ye refuse to come to Jesus, if ye will not have Him for your Saviour, then, poor souls, ye must be "cast into hell-fire; where the worm dieth not, and the fire is not quenched." Ye shall then behold the darkness of wrath for ever. Ye shall then hear the dreadful shrieks and horrid groans that shall eternally ascend upward from the damned. Ye shall then drink of the rivers of brimstone. Ye shall then be scorched with the fires of eternal indignation. When once ye shall enter into that eternity of pain, there shall be no escape. Awake, awake, ye careless sinners, awake, for behold the Judge cometh, and He shall render vengeance unto all them that know Him not. Now "behold the Lamb of God, that taketh away the sin of the world." Now "hear and your soul shall live." Now call upon the name of the Lord, and you shall be saved. Now drink of the rivers of salvation. Now touch the hem of Christ's garment, and be healed.

Glasgow.

TIME NO LONGER.

BY THE REV. DR. BURNS.

TIME is measured duration, and we arrange time by the motion of our earth around the sun, and the revolutions of the other heavenly bodies. Hence we have days, and weeks, and months, and years; and days are again divided into hours, and minutes, and seconds. Time will thus be measured until our world shall end its present form of existence. But as time began, so certainly it will cease to be. Such is the most solemn and sublime utterance of the Great Angel, who shall stand upon the sea and upon the earth, and lift up his hand to heaven, and shall swear by Him that liveth for ever and ever, who created heaven, and the things that

therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer (Rev. x. 5-6).

To this final consummation all things are tending. The earth is groaning with age, ours are emphatically the last days, and speedily the drama of this world's history will end, and the curtain of eternity fall on all its multifarious concerns. Eternity is the opposite of time; that is, it is unmeasured duration. It has no beginning, and no end. Time has both, and may be represented as a fragment of the everlasting ages. But the great question should be, do we rightly know the value of time, of our time, and do we so appropriate it that its termination will not be a shock and dismay to our souls. Time is allotted that the great concerns of life may be regarded, and that we may obtain a title and meekness for the never-ending future. It is our seed-time for eternity; we sow now, and then we shall reap both in quality and quantity, in proportion to what has been sown. It is to us the measurer of our probation. While we have time, all the great concerns of the soul may be transacted, but with the cessation of our time opportunities pass away for ever. It is in time that we are to receive the abiding impulses of goodness or evil that will last for ever. Time is our period of education; now we are like pupils at school, and we learn and grow in knowledge, or we become confirmed in ignorance and mental darkness. Time is that season in which God calls us to the great duties and realities of personal religion. It is while we have time that we must consider, and pause, and ponder our ways. That we must repent of sin, and believe in the Lord Jesus Christ, and obtain the remission of sins, and a good hope of eternal life. So time is our only period of Christian activity and usefulness. All that we can do for our spiritual improvement, or for the welfare of our families, or for the advancement of the truth, or for the alleviation of suffering,

and the glory of Jesus, must be done in time. It is now that we are to live, and labour, and pray, and toil, and make sacrifices, and spend and be spent in works of piety and goodness. And whatever impressions we make on the footprints of time, will meet us again when time shall be no longer. But how needful to know time in its intrinsic worth, to discern time so as wisely to lay it out. To redeem time, so that its precious seasons shall not be wasted and killed, and cry at length for a just, but terrible retribution. How essential that we gather up all the fragments of time, that nothing be lost. That we are careful of the very sweepings, as the gold refiner is of the dust of the precious metal. And we shall be much aided in all this if we prudently arrange time, and predispose of it as far as we are able. Especially let the soul have its due proportion. And let not God be robbed of that which He claims for his own service. Alas, alas! how time is whiled away. How to many it is a burden. How men contrive to dissipate it. How they labour to pass it in levity, and folly, and in vanity. How melancholy are such exhibitions of depraved infatuation. How they will deeply regret it. How they will long and pray for its continuance, when to them it shall be no longer. And then the last and grand finale, the descending Saviour, with all his holy angels. The reeling earth, time expiring, and a world in flames! Then the judgment-seat, the Great White Throne, the assembled total of mankind, the opened books, the honoured and glorified saints, the sentence of woe, everlasting woe, on the ungodly; and the final departure into regions of dolorous misery and blackness of the disobedient and unbelieving of our race.

And now eternity reigns, an eternity of heaven's repose, of heaven's joys. Now the saints of time are crowned with glory, immortality, eternal life. Reader, often think, on the employment of time now, of that last great day of God when time itself shall be no longer.

Puddington.

Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FAIRBANKS,

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

A LEGACY, IN TWO CHAPTERS.

CHAPTER II.

"It is not well for man to be alone." And perhaps it is even less well for woman. There are a thousand occupations, of business or pleasure, of travel or excitement, for a man who has no home ties; but what is a woman to do who has not her own living to earn, and has no one in the world to care for? What an aimless, joyless life she must live—a life against which her own soul must cry out; a life which every energetic woman should cast off, finding for herself some good to do—some service to render. We do not marvel at the "Sisterhoods," which are plentiful. The women want something to do, and work which is at the same time religious and benevolent seems to give them just what they need. Only there are grave reasons why they may be harmful as well as good; only every woman may be a sister of mercy, and yet keep her home from the domination of the priest. This is a day in which no one need be idle; in which every woman, from her own door-step, may dispense good, and by her own individual effort become a promoter of the Master's kingdom. And we think there is no better way than by receiving into the family some orphan, or outcast child. It is even better, because the giver is more enriched, than founding Orphan Asylums and Refuges.

Miss Watson had always been benevolent. Collectors could count upon receiving a donation from her, whatever good object they had in view. But mere giving is cold work. Miss Watson's legacy, although it entailed plenty of giving on her part, seemed to cause her to be always receiving instead, there was so much love connected with it. And she had not to stay many

months before she received four-fold—nay, a hundred-fold—for all that she had given.

Miss Watson had always been a healthy woman. She had ridiculed the headaches and sideaches which formed so large a subject of conversation among her feminine acquaintances. And it was therefore with no small amount of fear that she recognized one morning the grim visitant, sickness, to which we have all, at some time or other, to succumb. While dressing, she was seized with sudden faintness, which was followed by violent pain. Her powers of endurance were strong, but they were heavily taxed, and she was obliged to own herself but a weak woman after all.

Her illness was of long duration. After the pain had been removed, her medical attendant still pronounced his patient to be in the greatest danger. She would need, he said, the utmost care, or even now she would not recover.

"We will engage a nurse," said she to Edith, who was watching her with tearful eyes.

"Let me nurse you," she said; "I could not bear to lose that privilege after all you have done for me. Let me stay with you."

And such a nurse as she made it would be well for every invalid to have. It is a good thing to have a bright young face in the sick chamber. Hope is a good medicine, and youth is always hopeful. With a tenderness beyond her years she watched at the sick bed, and Miss Watson, who would have shrunk from the attentions of a hireling, clung to the girl, and derived almost new life from her presence. Through that long, weary illness, and lagging convalescence, she discovered what a good thing it is to be loved.

"God has been very gracious to me," she thought. "I have lived all my life to myself, and for my own ease and comfort; yet now, when I have some work to do, He suddenly changes it into a reward."

But Miss Watson was to have her trials, as everybody does who tries to do a good deed. One day, when she was better, and sitting up, with Edith beside her, anticipating every wish, the girl, suddenly looking up, said:—

"I cannot tell how it is, but a fancy has sprung into my mind that I have heard my father talk about you."

"That can scarcely be," replied Miss Watson; "I never knew any one by your name."

"Perhaps he knew you better than you knew him. He lived in England until he was twenty-five, and he went out to America, and married my mother during the voyage. He had known her before, I think. I have often heard him ask people who came from England if they knew a Miss Watson."

"What kind of a man was your father, Edith?"

"He must have been very handsome when he was young. He was very gay and witty. Everybody called him clever, and it seemed to us, his children, as if he could do everything. I have heard mother say, that if he had possessed as much perseverance as ability, he would have made a great man."

"Have you a portrait of him?" Miss Watson's voice was a little changed as she asked, for a suspicion began to dawn into her mind.

Edith fetched the only one she had.

"It was taken when he was quite young," she said. "Dear Miss Watson, I hope it will turn out that you did know him, after all."

Miss Watson took the portrait, and gazed at it silently. It could but be a painful reminiscence, for before her eyes was the image of him who had won her first, and indeed her only love. How faithless he had been she never knew till now. Perhaps, indeed, in her inmost heart she knew that the

hope of his return had scarcely faded quite away. But now she knew—not a pleasant thing to discover—that even he had not really cared for, or had, at all events, preferred another to her. And after all these years of silence she heard of him as dead. And, strange coincidence, it was his child which had been bequeathed to her by a dying mother.

"Did you know him, Miss Watson?"

"Yes, Edith; I know him a little—not very well, I believe."

"Oh!" in a tone of disappointment; "then you were not friends, after all."

"Yes, we were."

"Ah! I am very glad of that. It never struck me until the other day that you were the Miss Watson he used to talk about."

"Edith, do you think your mother knew?"

"I think she must have done, because she came here as soon as she reached England, and I know Miss Watson was the first person she asked for. But she never told me why."

"I will try to sleep a little now, Edith, if you will leave me."

When she was alone, Miss Watson communed with her own heart. Ungenerous as it was, she could not help a little revulsion in her feeling towards Edith. She was *his* daughter who had caused her the one great sorrow of her life; for whose sake she had foregone the sweet endearments of home and kindred; and it seemed hard, she thought, to find in the child who had grown so dear to her something which would ever remind her of him.

Ah! she had something to learn from this. Miss Watson was a Christian woman, and she must practise the grace of forgiveness; she must give back to the daughter generous love, care, and watchfulness for the father's sake.

"Perhaps," she thought, "he told his wife to bring Edith to me, knowing her worth, and thinking thereby to make me some amends." And this thought comforted her. She saw, too,

that it would be well for Edith to have a counsellor. Might she not have her father's faults? and might not a gentle but firm hand help to eradicate them? "O Lord," she prayed, "help me to do well the work Thou hast given me to do."

And as she mused longer, and still better thoughts came into her mind, she asked that she whose words had never been made a blessing to anybody, might be the means of bringing this young heart to the footstool of the Master.

When Edith came back, the familiar look of love welcomed her, and no shadow of bygone times came between them.

For two years after her illness, Miss Watson continued to pray for the conversion of the girl who had been confided to her care; but her prayers seemed in vain. At length there came a time when the gentle solicitude rose into an insupportable anxiety. Was it after all in vain that she prayed? Was her child, for so she called her, not to be of the number of the redeemed? Was it useless to read and speak to her, and even to pray for her? But as she thought of this she felt as if she could not relinquish this great good. She grew bold. "I must have it; I will not let Thee go except Thou bless me." She could not bear to think of her child as an alien from the commonwealth of Israel.

That evening the Lord answered her prayers.

Edith came to her.

"I must tell you," she said, "I am in such trouble. I have been so great a sinner, and have turned from the Saviour, and now I have gone to Him, and asked Him to forgive me; do you think it is too late?"

"Too late, my child! It is never too late for mercy when you feel you need it. 'Whosoever will, let him come.' These are the Master's words. Do not leave his feet until He gives you peace."

They read together the words which have comforted the seekers, with Zion-

ward faces, from generation to generation, which will comfort still when we have passed away.

And that night the Saviour spoke his words of pardon.

What joy came into the heart of Miss Watson as she witnessed Edith's profession of faith, we cannot describe. May such joy, if only a taste of it, be given to us all, that some one whom we have cherished and love may, by our instrumentality, be led to the Saviour.

These two women, the young and the older one, lived happy lives together until the releaser came. And Miss Watson said when she lay dying, that the greatest blessing in her life had been the strange legacy which was left her.

Let no sorrowful Christian make up his mind to be lonely and childless; let all do as the Master would have done—try to make some one, if only a child, happy. Then shall joy flow like a stream, and the complaining tongue learn songs of praise instead.

A MOTHER'S PRAYER.

FROM morning till nightfall the pitiless rain fell upon the begrimed houses and the sloppy streets. It was hard work to keep even the fireside cheerful and bright, when so much discomfort reigned without; for the windows were splashed and beaten, and the doors rattled with the violence of the storm, which lasted long, and seemed to get stronger and more unfriendly every hour.

Wearily watching it was a woman on whose head the snows of time had fallen, and whose eyes had a look of sorrow in them enough to move the beholder's heart to pity. Evidently she was battling with some calamity which had befallen her. It was now to her as yet, for she had not settled down either into dogged gloom or quiet resignation. She was perturbed and restless, and her step was rapid and uneven, as she paced the little room, first settling a moment

by the fire, and then gazing out of the window at the never-weary rain.

She was a widow, and a mother. One child only had been given to her, a son, who had grown in beauty beside her, filling the yearning mother's heart with indescribable gladness. But it often seems an unfortunate thing to have only one child. The heart is bound up in him too fondly and absorbingly. It is dangerous both for him and the mother.

"If Charles were to go wrong," this mother had said, "I believe it would kill me."

And Charles had gone wrong.

It is wonderful how little the bearers of ill-tidings care for weather. They will go through rain, and hail, and snow, and anything else there may be, rather than miss their opportunity. Is it charity or malice which makes them so eager? We will give them the benefit of the doubt, and suppose it to be charity; for how can it be pleasure, even of the worst kind, for them to say the words that they know will crush us to the very earth?

There had come in the morning, under pretence of paying a friendly visit, a lady who hinted, and insinuated, and grieved, until the poor writhing victim could bear it no longer, and exclaimed—

"Tell me, and quickly, all you know."

And then she told her that her son—her Charles—the darling and hope of her heart, was keeping ill company, and spending money "for that which is not bread;" that he gambled and drank; that the gloss which his mother saw was only put on to deceive his mother; that he was living a low and debased life apart from his home. And having charitably delivered this encouraging news, with great fidelity and exactness of detail, the visitor bowed herself out, and left the broken-hearted mother to herself and her God.

One thought comforted her. She believed the whole fabric was built on a lie for its foundation, and that it

would all topple to the ground as soon as her boy appeared.

So she waited for him during the day, thinking little of the rain, longing for, yet dreading, the quick step and the handsome face, which had made her heart leap many a time.

"I will tell him everything."

"Wise mother; it was the only thing to do."

The day closed, and the night set in. Her thoughts grew sadder, for she remembered many things which seemed like corroborations of the tale she had heard; but she clung to her faith in her son to the very last, even when at midnight he came in with flushed face and uneven step.

"Charlie, I have heard something to-day which has nearly broken my heart."

"Now, who has been troubling you? What is it?"

"It is about you, my son. I have been told that you are not as careful as you used to be; that you are doing things which a respectable young man should not do; that you frequent places which you should shun. I do not believe it all, and I want you to tell me it is not true."

"People are very kind," he said, sarcastically. "What does it matter to anybody where I go and what I do? You cannot expect, mother, that I am going to be pinned to your apron-strings all my life!"

"Charlie, tell your mother what you do with your evenings."

"I spend them at the 'Rose and Crown,' and I shall not give up my pleasures for anybody."

Then stamping out of the room in a furious temper, he banged the door behind him, and went to his own chamber without so much as a spoken "good-night" to his mother.

The agony which some people endure is known only to themselves and their God. This poor mother suffered that night as, thank God, few of us have to suffer. In the morning she was strong, and kind, and pitiful, for she had taken a resolve. Day and night,

at all hours, in all occupations, she would pray for the conversion of her son, until God had accomplished it. She wrestled eagerly, importunately, with such prayer as NEVER fails to win its way to the throne—"I will not let Thee go, except Thou bless me."

Ah! go to your accustomed haunts, young man. Drink the toast and drain the cup, sing the song and pass the jest, there is something stronger at work than even your unregenerate will and stubborn obstinacy.

Charles tried, but he tried in vain, all that day to find his pleasure in the usual way. There was something haunting him. There were voices he could not silence, a power which he could not master. What put serious thoughts into his careless head? What bowed the proud heart to the very dust that day? He was utterly miserable, frightened, remorseful, seeking rest and

finding none. He strove against it, but was it likely that his strife would be anything against the might of a mother's prayers?

Presently, much sooner than she had dared to hope, he came home with pale face and quivering lips.

"Charles, what is the matter?"

"Oh, nothing."

He tried to keep up, but it was no use. He threw himself on his knees beside her, and broke into a bitter cry.

"Mother, mother, pray for me, for I am utterly lost and miserable!"

Pray for him! she had done that already. Now she offered thanksgiving instead, for her boy was clothed and in his right mind.

God did not leave incomplete the work which He had begun. The widow's only son lived to be her blessing in life, her comfort even in death.

Reviews.

Things New and Old, by JOHN SPENCER, and ROBERT COWDROY'S TREASURY OF SIMILES, etc., etc. London: R. D. Dickinson, 92, Farringdon Street.

WE called attention to this admirable volume in our last number, but we are anxious that all our readers should be able to understand somewhat the treasures it contains. "Spencer" alone is worth double the price of the whole, for his selections include nearly every conceivable theme that the minister, student, or general reader could contemplate, and the important subjects are enriched by varied and multiplied illustrations. On "God," his attributes, works, etc., etc., and on "Christ," his person, sacrifice, and kingdom, we have hundreds of quotations. So on "Man," "Sin," "Soul," "World," "Faith." Then the pure and telling anecdotes are both apposite and numerous. Spencer seems to have travelled over the entire region of Literature, Philosophy, and Religion, by which he amassed a pile of intellectual and spiritual nuggets suffi-

cient to set up in the capital of rich ideas all future generations. Cowdroy is only second to Spencer, and his Similes quaint, amusing, instructive, and pious, cannot fail to supply all attentive readers with valuable trains of thought, and be suggestive, in a most abundant manner, to all ministers of the gospel. These united works, which were so rare and expensive, are now within the reach of all, or if any of our brethren cannot find means to purchase them, we trust their deacons and friends will at once do it for them. No library should be without them.

The Class and the Desk. A Manual for Sunday-School Teachers. New Testament Series. By JAMES COWPER GRAY, Halifax. London: J. Sangster and Co., La Belle Sauvage Yard.

THIS is a work of immense value to our Sunday-School Teachers, Lay Preachers, and public religious speakers in general. It must have cost great labour to produce, but that labour has been most wisely and

judiciously employed, and it cannot fail to be highly appreciated by the tens of thousands of devoted workers in the huge spheres occupied by teachers, students, and preachers. We advise our young friends at once to possess it, and if they do so they will thank us for the counsel we have given them.

Immortality and Eternal Punishment, etc., etc. A Theological Discussion; being a Reply to the Rev. Wm. Ker, M.A. By L. WEAVER, Toll End, Staffordshire. London: F. Pitman.

THE incumbent of Tipton holds and teaches the destruction of the wicked, and immortality as the special gift of God to believers in the Lord Jesus Christ. These views have been rather plausibly taught by numbers of persons otherwise sound in the faith. Mr. Weaver sticks to the old-fashioned orthodox views of the everlasting misery of the wicked, and the essential immortality of man. Any of our readers interested in this controversy may do worse than weighing these opposite tenets in the balances of the Holy Scriptures, and in doing so, this pamphlet will afford very valuable assistance. We have no space for the discussion of this subject in our pages.

My Log Book, is the Diary of John Bunyan M'Care of his Voyage in the "Great Britain" from Australia to England during the present autumn, and says very much for the pious decision of its worthy author. It is published at the office of the "Gospel Guide," 4, Crane Court.

We are thoroughly gratified that our enterprising and laborious Glasgow friend, T. W. Medhurst, has had the moral courage both to lecture, and print his lecture on *Romanism not Christianity, but a Satanic*

Delusion, and he has not spared Anti-Christian Rome, but uttered such truths, and in such a way as would have delighted the souls of our old Protestant martyrs. There is no London publisher given, but no doubt Elliot Stock would obtain it for English readers. It is sold at twopence.

MAGAZINES FOR NOVEMBER.

THE *Baptist Magazine* is good throughout. The *Sword and Trowel* is, if possible, better than any preceding number. We hope its devoted editor will, by God's blessing, be speedily restored to his former health and vigour. The *Ragged School Union Magazine* is very rich and telling. The *Scattered Nation* exhibits great skill and labour in working out its special vocation. The *Gospel Magazine* is thoroughly edifying. The *Mothers' Friend* is, as usual, varied and satisfactory. All mothers should read it. *Our Own Fireside* stands at the head of that class of periodicals, and has every feature to make it amusing, interesting, and useful. The *Little Gleaner* and *The Sower* hold on their way, making good provision for their readers. *Merry and Wise* has all the vivacity and vigour of youth. The *Sentinel* and *British Flag* abound in the three great essential elements of the evangelical, experimental, and practical. *Old Jonathan* in every respect good. No. 35 of the *Clifton Sermons*, by Septimus Sears, is entitled "An Ebenezer of Praise."

ERRATUM.—At page 262, 2nd column, 9th line from top, the sentence should read: "He did not say there was sin in loving the praise of men, but in loving the praise of men more than the praise of God."

Poetry.

AT THE END OF THE YEAR.

BACKWARD we look along the year,
Now that its end is drawing near,
And we can see how, all the way,
God's goodness free has crowned each day.
But yet, while we are favoured thus,
How dull we are! Lord, shine on us,
And warm our hearts, that they may be
Aglow with gratitude to Thee.

We look around—on either hand
Dark clouds seem gathering o'er the
land;
The love of many waxes cold,
And error rears its head so bold.
But, blessed thought, God reigns above,
The all-wise God whose name is love;
And things now little understood
Are working for his people's good.

Forward we look—the future lies
 Condensed from our poor mortal eyes.
 O Lord, may it be ours to know
 That we are Thine, for we may go
 Calmly the unknown year to meet,
 If we can grasp the truth so sweet,
 That whether dark or light it prove,
 'Tis ordered by our Father's love.

Upward we look to heaven, and pray
 For guidance on our future way.
 O Lord, Thou knowest well our case ;
 Give us each day all needed grace ;
 May we to Thee our way commit,
 And yield to all Thou seeest fit.
 Oh, be our Helper and our Friend,
 And guide us to our journey's end.

Wellingborough.

THEODORA.

NO ABIDING.

"Our days on' the earth are as a shadow,
 there is none abiding."—1 Chron. xxix. 15.

As the leaves of summer fade till the trees
 are worn and bare,
 As the shadow on the grass passes as by
 breath of air,
 As a dream when one awakes, as a phantom
 of the night,
 So our days are gliding by to the city of
 the light.

And with quick but stealthy step comes
 the autumn to our years,
 Comes the time of looking back with re-
 lenting and with tears,
 Comes the time of looking forth, as we
 each prepare to move
 From the transient shadow-land to the
 home of deathless love.

Nothing here remains unchanged, friends
 and kindred pass away,
 And the loving eyes shine not that so
 gladdened yesterday,
 And the strong man is brought low, and
 the young have weary grown,
 And the erst rejoicing crowd change the
 song into a moan.

Does it matter, all this change? Do they
 matter all these tears?
 Nay, for we who pass away, we who change
 with changing years,
 Shall *abide*, in God's good time, with a
 glad immortal band,
 Shall grow young and strong again in the
 far unchanging land.

Let the shadows come and go, let the
 short days dawn and die,
 We are passing to the land of a long
 eternity,
 For the Christian cannot die, he can only
 pass away

From the night of this low earth to the
 heaven of nightless day.

MARIANNE FAIRMINGHAM.

BEAUTIFUL BIBLE.

BEAUTIFUL Bible, book of truth,
 Beautiful as the guide of youth ;
 Beautiful lamp for every age,
 Beautiful gems in every page.
 Beautiful are thy precepts giv'n,
 Beautiful words that speak of Heav'n ;
 Beautiful names by thee are told,
 Beautiful precious names of old.
 Beautiful message from above,
 Beautiful treasure that I love ;
 Beautiful all thy golden rules,
 Beautiful in our Sabbath-schools :
 Beautiful in the world we roam,
 Beautiful guide to heaven our home !

W. C. W.

Denominational Intelligence.

MINISTERIAL CHANGES.

After a pastorate of six years, the Rev. J. Davies has resigned his connection with Bond-street Chapel, Birmingham, much to the regret of the church and congregation, and also of the members of the Baptist body generally in Birmingham and the district. He is now on his way to the

United States, where he hopes, by the Divine blessing, to pursue the same ministerial work in which he has been so useful in England.

In consequence of declining health, the Rev. J. Davies has resigned his charge of the church meeting in Mount Calvary Chapel, Upper Lichfield-street, Willenhall.

The Rev. Thomas Grove, of Aston, has accepted the cordial and unanimous invitation of the church to succeed Mr. Davies.

Mr. J. Robinson, of Earith, Hunts, has accepted the invitation of the church at Landbeach, Cambs, to the pastorate.

The Rev. D. Jones, formerly of Capel Gwyn, Blaengwan, Anglesea, has accepted the pastorate of the Welsh Baptist church at Maudlin-street, Bristol.

The Hon. and Rev. B. W. Noel, M.A., has intimated his decided intention of resigning the pastorate of John-street Church in July next, on his attaining his seventieth year.

The Rev. William Cordon Jones has resigned the pastorate of the Baptist church, Ventnor, Isle of Wight.

Mr. R. T. Lewis, of Wolverton, and late of Rev. C. H. Spurgeon's College, having supplied the pulpit at the Baptist chapel, Long-street, Hanslope, has accepted the request of the church and congregation to become their pastor.

The Rev. W. Julian, of Pinner, Middlesex, has accepted a very cordial and unanimous invitation to the pastorate of the Baptist church, Bidgmount, Beds.

The church and congregation worshipping in Salem Chapel, Ipswich, have secured the services of the Rev. E. A. Griffin, of Sandhurst, in Kent.

The Rev. James Duncley, late of Haywood, has accepted an invitation to the pastorate of the church Upton-on-Severn.

RECOGNITION SERVICES.

GREAT YARMOUTH.—On Thursday, October 17, the ordination services of the Rev. S. Vincent were held morning and evening in the Baptist chapel, St. George's Dunes. The Rev. W. Griffiths, M.A. of the Congregational Church, Yarmouth, opened the services. The introductory discourse was delivered by the Rev. T. A. Wheeler, of Bristol. The usual statements of the deacon and pastor were listened to with marked attention. The Rev. J. Green, of the old Baptist chapel, Yarmouth, offered prayer for the pastor, and the Rev. Dr. Gotch, Theological tutor of the Baptist College, Bristol, gave an address to the pastor. The evening service was opened by the Rev. T. Poston, of St. Clement's Norwich; the sermon to the church, by the Rev. George Gould, of St. Mary's, Norwich. The Rev. — Gooch, also of

Norwich, closed the services with prayer. There were present, beside many other friends—the Revs. R. Nicholson; R. F. Todd, of Yarmouth; — Daniels, of Somerleyton; T. J. Malyon, of Lymo; S. Hawkes, of Buxton; W. H. Payne, of Worston; and Mr. Root, of Ingham.

MOULTON.—A public recognition of the Rev. J. R. Parker, as pastor of the Baptist church, took place on Tuesday, Oct. 15. After the Rev. John Lichfield had read suitable portions of Scripture, and offered prayer, the chair was taken by John Perry, Esq., J.P., who congratulated the people in their choice of a pastor, and upon the great increase of both the church and congregation since he came to Moulton. B. Pickering, Esq., the senior deacon, on behalf of the church, gave the new minister a hearty welcome. The Rev. Thomas Gough delivered wise and Scriptural advice to both minister and people. Other addresses of a practical character were delivered by the Revs. Wm. Carryer, of Foxton, J. Lichfield, and the minister of the place. The proceeds of the service amounted to about £15, which will be appropriated towards paying off a debt of £120 incurred in improving the chapel.

OBADLEY.—The public recognition of the Rev. M. Morgan as the pastor of the church was held on Monday last by a tea-meeting and a public service. The large chapel was afterwards crowded during the public meeting. The Rev. G. Cosens, Four Ways, introduced the public service by giving out a hymn, and engaging in prayer. In the unavoidable absence of W. Barnett, Esq., Coseley, the Rev. D. Evans, Dudley, was voted to the chair. After reading letters of recommendation from the conference of the old association, and from various ministerial friends, testifying to the character of the new pastor, Mr. Evans delivered an introductory address. The Rev. A. Major, Netherton, Mr. Stringer, Rev. T. Davies, and Rev. Mr. Giles, took part in the service.

DURNHAM.—The public recognition of Mr. Macgregor as a minister of the Baptist church, Shotley-bridge, took place in the Town Hall, Consett, on Monday, Oct. 13. This building, capable of seating nearly 500 people, has been taken for twelve months as a preaching-place. Rev. J. Brooks, senior minister, conducted the services. Rev. R. Menzies, Bromley, read the Scriptures and offered prayer; after

which Rev. P. Gibb, of Wolsingham, a fellow-student of Mr. Macgregor, asked the usual questions, which were replied to in a satisfactory manner. Rev. E. Edwards, Hartlepool, then offered special prayer for the young minister. Dr. Paterson delivered the charge. Rev. W. Hanson, South Shields, then addressed the church; and Rev. W. T. Adey, of Darlington, closed with prayer. On Tuesday the ministers connected with the Northern Association of Baptist Churches, held their half-yearly conference at Shotley-bridge; Rev. T. V. Tymms, of Berwick, read an elaborate and valuable paper on the duty of Dissenters in relation to State education. Dr. Paterson, in the course of an interesting discussion, gave a few words of weighty import. The conference was renewed after dinner, and closed its business by spending nearly an hour in earnest prayer. In the evening a public meeting was held in the chapel; Rev. J. Brooks, Rev. J. Charter, Rev. E. Edwards, and other ministers, taking part in the proceedings.

HOLLOWAY.—Services in recognition of the pastoral connection of the Rev. W. J. Styles, formerly of High Wycombe, with the recently established Baptist church in Lower Holloway, were held on Tuesday, Oct. 29, at Barnsbury Hall, Islington. In the afternoon the Rev. J. Keed, of Acton, acted as moderator. The charge to the pastor was delivered by the Rev. G. Rogers, and that to the church by the Rev. Frank White, of Chelsea. At the tea-meeting that followed a purse and a testimonial of regard from the church and congregation were presented by Mr. A. D. Harding. At the public meeting Mr. Styles presided. The Rev. F. Tucker, B.A., the Rev. J. Keed, the Rev. Jesse Hobson, Mr. C. Moxham, and Mr. W. Child, of High Wycombe, the Rev. W. Leask, D.D., and the Rev. John Barnard, of Highgate, addressed the meetings. The services were of a very encouraging nature.

PRESENTATION SERVICES.

An interesting meeting was held at Deal, Oct. 31, upon the occasion of presenting the Rev. Wm. Garwood with a purse of twenty-three sovereigns, after twelve years' pastoral labour.

A purse of twenty-five guineas was lately presented to Rev. J. Burditt, M.A., Tenby; addresses were delivered on

the occasion by Rev. W. Owen, Haverfordwest, Messrs. Rees, Miller, Evans, Rogers, Noot, Phillips, and Day.

On the resignation of Mr. Fegg, Bethel Chapel, Cheltenham, a valedictory service was held, and a testimonial presented. Addresses were delivered by Messrs. Pulham, Broom, &c.

An interesting meeting was held in the Baptist chapel, Frome, on October 28, for the purpose of presenting Mr. Noah Rogers, of Trowbridge, with a beautifully illuminated address, as a memento of the love of his church and congregation. Interesting speeches were made on the occasion.

At a meeting held Oct. 29, in the Baptist chapel, Ridgmount, Beds., the Rev. W. Cuff was presented with a splendid oil painting of the Rev. C. H. Spurgeon, as a farewell token of affection.

The Rev. H. Perkins, having resigned the pastorate of the Baptist church, Warminster, preached his farewell sermons on Sunday, October 20. Previously a handsome timepiece and album had been presented to him by a number of his congregation, as a token of the esteem and affection in which he was held. On Thursday, Oct. 24, a public tea-meeting was held in the school-room attached to the chapel; the Rev. H. M. Gunn presiding. Rev. G. Howe, of Ross, Rev. H. Blewitt, Messrs. Stent, Hardick, Toone, and others, addressed the meeting.

GLASGOW.—The pastor's fifth anniversary soiree was held at North Frederick-street Baptist chapel, on Wednesday, October 30; Rev. T. W. Medhurst, in the chair. Revs. J. E. Chamberlain, J. Crouch, R. Glover, and Messrs. J. Coats, Esq., and J. W. Magill, Esq., took part in the meeting. In the course of the evening Wm. Bowser, Esq., presented the pastor, in the name of members of the church and congregation, with a purse containing twenty-eight sovereigns, and a copy of Dr. James Buchanan's "Analogy, considered as a Guide to Truth, and applied as an Aid to Faith," as a memento of affection and esteem. The church has nearly doubled its membership during the five years Mr. Medhurst has been pastor. When he began, in November, 1862, there were 220 members; there are now 426 on the church rolls. Last year 40 believers were baptized, and 74 were added to the fellowship of the church.

NEW CHAPELS.

DARFORD.—The memorial-stone of a new Baptist chapel was laid on Wednesday afternoon, Nov. 6, by the Rev. Francis Tucker, B.A. A hymn having been given out by the Rev. E. T. Gibson, the Scriptures were read by the Rev. A. Sturge, the pastor of the church, and the dedicatory prayer was offered by the Rev. J. Adey, of Bexley Heath. The Rev. F. Tucker delivered an address. A silver trowel was then presented to Mr. Tucker by Mr. Sharp, the builder of the chapel, with which he laid the stone. Many friends came forward to lay their contributions upon it, which, with donations from absent friends, amounted to £127, which was increased to £135, by contributions at the close of the public meeting held after tea at the Victoria Assembly Rooms, presided over by Joseph Weatherby, Esq., of London. Addresses were given by the chairman, A. P. Hepburn, Esq., the Revs. F. Tucker, W. Goodman, E. T. Gibson, and A. Sturge. The spacious room, which was beautifully decorated, was well filled, and a very happy and profitable evening spent. About £700 is needed to make up the sum required for the completion of the chapel and school-room.

BISHOPSGATE.—The Temperance Hall, Liverpool-buildings, Liverpool-street, in connection with the Metropolitan Tabernacle, was lately opened for divine worship, when Mr. Cooper, an elder of the Tabernacle, preached an impressive sermon. Mr. C. Brittain and Mr. Coombes, of the Tabernacle, conducted the services.

ISLINGTON.—The church worshipping at King's-cross Baptist chapel, Caledonian-road, has been greatly blessed by an increase of members, and has therefore, for better convenience, removed to Thornhill Hall, Richmond-street, Richmond-road, Islington. The Sabbath-school is still carried on at King's-cross Baptist chapel. The opening sermons of Thornhill Hall were preached by Mr. G. Kirkham, C. B. Sawday, and Mr. M. Cockerton, pastor.

MISCELLANEOUS.

TALYVERN.—The quarterly meeting of the Old Welsh Association was held Nov. 6 and 7. The ministers and delegates of the churches met in conferences, presided over by the Rev. J. Nicholas, of Caerwys, when several plans were talked of for the

enlargement of the Saviour's kingdom; the present low state of religion was much deplored; and the churches were requested to be steadfast in prayer, and diligent in well-doing, hoping that the dawn may soon break, and many wandering souls may come to seek the Saviour. Sermons were preached by the Rev. J. Nicholas, H. Edwards, of Llanidloes; G. H. Llewellyn, of Erwood; D. Davies, of Nantgwyn; H. C. Williams, of Staylitttle; R. Davies, of Carnllwyd, and W. Roberts, of Rhoe-llanerchargog.

ATHERTON.—The ninth meeting of the South Lancashire Baptist Union was lately held here. The Rev. R. Cheney occupied the chair. The Rev. J. L. Whitely, one of the secretaries, reported that the chapel debt at Middleton was extinguished under the auspices of this Union. The Rev. H. Hall gave a report of the present state of the interest at Leigh. A paper was read by the Rev. H. J. Botta, on "Evangelistic labours of the Church as connected with its inner life," which was followed by an animated discussion. In the evening the Rev. A. McLaren, B.A., preached from Acts xxiii. 11; and a collection was made for the Baptist Missionary Society.

BIRMINGHAM.—An important work, in which the friends of the Baptist chapel, Cannon-street, have for the last two years been occupied, was brought to a close on Monday evening, October 14, by a tea and public meeting, the last of a series of public services. The first part of the work—namely, the erection of lectern and school-rooms, and formation of vestries and ladies'-rooms out of the old school-room—was finished rather more than a year ago, at a cost of £1597, the whole of which sum was obtained chiefly from the Cannon-street church and congregation. The second part—namely, the thorough cleaning, painting, and repairing of the chapel—has been completed, and the reopening services were as follows:—On October 10 two sermons were preached by the Rev. N. Hayercroft, of Leicester. On the following Sunday the Rev. William Joesc Gites preached to large congregations. The following Monday a tea and public meeting was held, at which J. H. Hopkine, Esq., presided. The rooms were crowded to excess, more than 500 sitting down to tea, and amongst those present were the Revs. C. Vince, G. B. Johnson, J. J.

Brown, S. Pearson, M.A.,—McFie, H. C. Leonard, M.A., F. Marchant, S. Chew, W. L. Giles, J. S. Hopkins, Esq., and A. Hopkins, Esq. The public meeting was held in the chapel, which was filled in every part. The secretary of the church reported that towards the £265 which he estimated the repairs would cost, there had been received by subscriptions, and £22 from the collections, £195. The meeting was next addressed by most of the gentlemen already named. The speeches were all of an earnest, practical, and encouraging nature.

BRUNSWICK-SQUARE.—On Lord's-day, October 27, the forty-sixth anniversary of the opening of the Baptist chapel, Henrietta-street, was commemorated, when three sermons were preached by the new pastor, the Rev. W. A. Thomas, the Hon. and Rev. B. W. Noel, A.M., and the Rev. J. Bennett, of Arthur-street, London. On the Tuesday evening following, a tea and public meeting was held, at which about 120 friends were present. The Rev. C. Woolacott presided at the public meeting, which was addressed by the Rev. Messrs. Webb, J. Brake, J. Woolacott, Honson, and Messrs. Biggar and Ludlow (elders), Phillips, Leggo, and the pastor. The collections were of a most encouraging character.

RYDE, ISLE OF WIGHT.—A short time since a tea-meeting was held in connection with the Baptist church, George-street, to hear statements from the pastor, the Rev. T. Aston Binns, respecting the debt resting on the church. About 200 sat down to tea, after which Mr. Binns stated that whereas in September, 1866, the debt was more than £1000, every penny was now paid off. Congratulatory speeches were delivered by the Rev. C. Williams, of Southampton, and the deacons, Messrs. House, Hemmings, Wayland, and Whittington. In connection with the extinction of the debt a series of interesting thanksgiving services were held.

NEWCASTLE-ON-TYNE.—Berwick-street Chapel, which has been closed four Sundays for alterations and painting, was reopened on Sunday, Nov. 10, by the pastor, the Rev. W. Walters. Liberal collections were taken towards defraying the expenses, which amounted to £200.

COX HEATH.—On Tuesday, October 15, a social meeting was held in connection with the Baptist Tabernacle, which is

carried on by the indefatigable efforts of friends worshipping at Bethel Chapel, Maidstone, under the care of the Rev. D. Cranbrook. In the evening a public meeting was held to consider the best means of providing more extensive accommodation.

HIGHGATE.—The Baptist chapel, which was closed for repairs in July last, has been reopened for public worship, under very gratifying and encouraging circumstances. It was estimated that the sum of £700 would be required; the whole of this amount has, by the aid of kind friends at Highgate and elsewhere, been raised to meet all the liabilities incurred by the contract, and to defray all other incidental expenses. Sermons, in connection with the reopening services, were preached by the Rev. S. Wardlaw M'All, M.A., the Rev. Joseph Angus, D.D., the Rev. Francis Tucker, B.A., the Rev. Josiah Viney, and the Rev. John Heskins Bernard.

GREENOCK, N.B.—Interesting services were held here on September 29 and 30, on the occasion of the reopening of the Baptist chapel, in Westburn-street, after being enlarged and improved. This chapel, formerly all in one, has been for many years divided into two storeys, the lower storey being let for a school-room, the upper part being used for worship by the church. Within the past two years, however, the circumstances of the church have so far improved as to warrant the friends here in seeking to restore the chapel to its original proportions. There was all the more urgent necessity for this step as the church meeting in Westburn-street is now the only Baptist church in the town, and as the congregation were gradually increasing, the chapel has not only been restored to its former size, but has also been newly seated in the area, thoroughly and tastefully decorated, and very much improved. Having been shut for upwards of two months, during which time the church met in the Queen's-rooms, the chapel was reopened on Sunday, Sept. 29, when the Rev. W. Tulloch, of Edinburgh, preached morning and evening, and the Rev. E. McLean, pastor, in the afternoon. On Monday evening a public soirée was held in the chapel, when upwards of 300 sat down to tea, and interesting and congratulatory addresses were delivered by the Rev. Dr. Paterson, and T. W. Medhurst, of Glasgow; O.

Hett and J. Crouch, Paisley; W. H. Wylie, Gourcock (late of Acorington); and J. MacNair, Esq., Greenock, one of the deacons of the church. The number of the members is about 140, while the chapel will accommodate about 450.

WEST BROMWICH.—The chapel, having been closed four months for extensive alterations, was reopened on Lord's-day, Oct. 13, when three sermons were preached by the Rev. W. Stokes, of Manchester, and the Rev. W. L. Giles, of Birmingham. On Monday a tea-meeting was held in the school, which was largely attended. After tea a public meeting was held in the chapel, presided over by the pastor, the Rev. T. Hanson, and was ably addressed by Revs. J. Whewell, J. G. Jukes, W. Stokes, T. Hanson, and Mr. Levi Bayley. On Lord's-day, Oct. 20, the services were resumed, when three sermons were preached by the Rev. D. Evans, of Dudley, the Rev. C. Vince, of Birmingham, and the Rev. John Dowty, M.A., Wesleyan minister, of West Bromwich. The collections amounted to £46. The Baptists in West Bromwich have long needed a better and a more inviting place of worship, which necessity is now supplied in the very beautiful and commodious sanctuary recently opened.

PECKHAM.—The fifth anniversary of the opening of the Baptist chapel, Park-road, recently celebrated, was of a most interesting and cheering character. On Lord's-day, Oct. 13, the pastor, the Rev. T. J. Cole, preached in the morning, and in the evening the Rev. P. Bailhache. On Wednesday, the 16th, a goodly company of friends gathered to tea, after which a public meeting was held. The pastor presided, and addresses full of pastoral affection and spiritual earnestness were delivered by the Rev. W. A. Essery, S. Birch, J. W. Munna, and R. R. Finch. Mr. Potter, the secretary of the church, gave a brief account of its history, showing that the Lord had wonderfully blessed the labours of the pastor during the eleven years of his ministry at Peckham. The church was in a healthy condition, actively engaged in various spheres of Christian labour, and looking hopefully to coming years of spiritual prosperity.

BOSTON.—Anniversary of Salom Chapel.—On Sunday, Sept. 22, the Rev. R. Smart, Grimsby, preached two appropriate sermons. On Monday, the 23rd, over 300

friends eat down to an excellent tea, provided gratuitously by the ladies of the congregation. After tea, addresses were delivered by Rev. R. Smart, Rev. K. Armstrong, B.A., Rev. J. K. Chapelle, pastor of the church, and by ministers from neighbouring churches, to a crowded audience.

STREATHAM.—The first anniversary services in connection with the formation of a Baptist Church at Streatham were held on Sunday, Nov. 10. Sermons were delivered by Rev. J. Mitchel Cox, of Penge, in the morning, and in the evening by Edward Lauderdale, of Rev. O. H. Spurgeon's College. On Monday tea was provided, after which a public meeting was held. Mr. Lauderdale being called upon to preside, stirring addresses were delivered by Revs. R. J. Mesquita, D. Aaquith, E. Evans, and W. J. Hall. Messrs. T. E. Telbutt, E. Knights, and W. Gilbert. From the report read by Mr. Telbutt (deacon of the church), the work is in a flourishing condition. During the twelve months' ministry of Mr. Lauderdale the church has been formed, and since then more than doubled her number of members. The friends have also commenced preaching the gospel at Thornton Heath. We are sorry to add, the hindrance to a greater success is the want of a more commodious house, in which this earnest little church might find room to move.

BROMLEY.—The anniversary services in connection with the Baptist chapel, Bromley, took place on Thursday, Oct. 24, 1867. A large number of persons sat down to tea, which was provided by the ladies in connection with the church. After the tea a public meeting was held, at which W. Olney, Esq., one of the deacons of the Metropolitan Tabernacle, presided. Addresses were delivered by the Revs. David Longwill, J. Cox, G. Buck, and J. L. Plumbridge, Esq. The pastor, the Rev. A. Tessier, announced that above £100 had been realized by collection and promises during the evening toward the liquidation of the debt on the chapel.

BAPTISMS.

Aberdare, Carmel Chapel.—November 3, Three, by T. A. Pryce.
Blackwater.—September 11, Nine, by G.

- Moss, of Ash Common, eight of whom were soldiers from Aldershot; September 29, Two, by S. Sale.
- Braunston*, Northamptonshire.—October 20, Four, by J. W. Cole.
- Brentford*, Park Chapel.—October 31, Three, by W. Fritchard, for the church at Chiswick.
- Bromley*, Kent.—October 31, Two, by A. Teasler.
- Cardiff*, Welsh Chapel, Canton.—June 23, Two; September 8, One; September 29, One; October 27, Two; by Timothy Thomas
- Cascob*, Radnor.—October, Four, by G. Phillips.
- Croscombe and North Wootton*, Somerset.—August 4, Three; September 1, Five; October 6, Six; Nov. 3, Eleven; by George Parker.
- Dyliffe*, Montgomeryshire.—September 6, One, by H. C. Williams.
- Earl's Barton*, Northamptonshire.—October 30, Four, by C. Noble.
- Exeter*, Bartholomew Street.—November 10, Thirteen, by John Field.
- , Priory Church.—May, Seven; October 16, Four; by E. H. Tuckett.
- , South Street.—August 28, One; October 6, Four; by S. Mann.
- , Thorverton.—July 25, Three, by W. Davis.
- Forres*, N. B.—In the River Findhorn, One, by Mr. Stewart; October 13, One; October 27, One; by J. Scott.
- Gladestry*, Radnorshire.—November, One, by G. Phillips.
- Glasgow*, North Frederick Street.—November 3, Eight, by T. W. Medhurst.
- Halwill*, North Devon.—October 27, One, by T. Hanger.
- Horsforth*, Leeds.—November 2, Five, by J. Harper.
- Hunslet*, Leeds.—August 25, Four; November 3, Eight; by H. Dunn.
- Kislingbury*, Northamptonshire.—July 7, Three; October 31, Three; by J. T. Felce.
- Lancaster*.—September 26, Three, by R. J. Boeckliff.
- London*, Abbey Road.—October 29, Five, by W. Stott.
- , Bow.—October 27, Five, by J. H. Blake.
- , Cave Adullam, Old Manor, Stepney.—October 30, Five, by J. Webster.
- , Goswell Road.—November 3, Eight, by P. Gast.
- London*, Henrietta Street.—November 14, Seven, by W. A. Blake, for pastor.
- , Meard's Court, Salem.—October 31, Three, by W. K. Dexter.
- , Metropolitan Tabernacle.—October 13, Five; 17, Eleven; 28, Twelve; 31, Ten; by J. A. Spurgeon.
- , Peniel Tabernacle.—October 27, Eight, by G. T. Edgley.
- , Pentonville, Vernon Chapel.—October 31, Fourteen, by C. B. Sawday.
- , Stepney, Bridge Street.—October 31, Ten, by J. Harrison.
- , Stepney Green Tabernacle.—October 31, Sixteen, by A. G. Brown.
- Manchester*, Grosvenor Street.—October 27, Seven, by H. J. Betts.
- Middlesborough*, Yorkshire.—October 24, Three; November 3, Four; by W. Bonetans.
- Moleston*.—September 22, Five; October 20, Three; by J. Harris.
- Narbeth*.—November 3, One, by J. Harris.
- Newchapel*, Montgomeryshire.—August 9, One; October 6, Two; by Robert Jones.
- Newton-Abbot*.—June, One; July, One; October, One; by F. Pearce.
- Niton*, Isle of Wight.—November 7, Three, by J. Bateman.
- Over Darwen*.—October 27, One, by W. H. McMeahan.
- Pembroke Dock*, Bethany.—October 6, One, by J. Harris.
- Peterchurch*, Hereford.—October 27, Two, by J. Beard.
- Pontypool*, Zion Chapel.—October 3, Three, by J. Forth.
- Redhill*, Surrey.—October 27, Three; November 3, One; by J. Smith.
- Ridgmount*, Bedfordshire.—November 10, Five, by W. Julian.
- Rotherham*.—October 27, Two, by G. Whitehead.
- St. Peter's*, near Margate.—November 3, Three, by J. Crofts.
- Staylittle*.—October 8, Three, by H. C. Williams.
- Thurleigh*, Bedfordshire.—October 13, One, by G. Chandler.
- Torquay*, Upton Vale.—November 3, Two, by J. Kings.
- Wellow*, Yarmouth, Isle of Wight.—October 27, Three, by J. Bettsworth.
- Woodchester*, Gloucestershire.—November 7, Ten, by E. P. Barrett.

TO OUR READERS AND CONTRIBUTORS.

DEAR FRIENDS,—It appears but a short time since we wished you "a Happy New Year" as 1867 dawned upon us: the months have rolled away, and now we come before you with one last word ere it closes. Verily, "we spend our years as a tale that is told"; for not more rapidly vanishing is the effect of a tale upon the imagination, and upon the heart, than the rapidity with which the days, months, and years of our lives are passing away. And yet this is no cause for sadness, since every day brings us nearer home, and leaves the number less which we have to pass in that land where we have no continuing city, no abiding rest. Be comforted, therefore, brethren; your redemption draweth nigh.

An editor's retrospect is not always a pleasant one, and our retrospect of 1867 is one of mingled joy and sadness; for while we have feelings of joy and gratitude at the way in which many of our friends have fulfilled the pledges of support we received from them at the commencement of the year, we cannot but feel that in some instances our hopes have been unfulfilled, while some with whom we have often taken sweet counsel have passed that bourne whence no traveller returns.

In justice, however, to our friends, we must record that the former feeling far outweighs the latter, and obliges us to express to our ministerial brethren our gratitude for their continued support. They have often been "spent in our service," and thus laid us under deep obligation—an increase in our circulation being abundant testimony that their good efforts have not been in vain, and have been duly appreciated by our readers in the Churches. It has been our endeavour to make the MESSENGER a repository of sound gospel literature. We have endeavoured to "warn the sinner," to "comfort the saint," to "promote peace and goodwill among the Churches," and thus "honour our God," glorify his name, and "hasten his kingdom." All thanks be to God for giving us such a sphere of labour, and all thanks be to our many friends who have so nobly seconded us in this great and glorious work. We look to the past with gratitude, to the present with humble satisfaction, and to the future with fervent hope, begging still a share in your efforts, and an interest in your prayers, that success may attend the steps of the BAPTIST MESSENGER.

That the approaching season may be to all a season of joy and gladness is the heartfelt desire of your ever-grateful friend,
THE EDITOR.

P.S.—Our pages during the ensuing year will contain an outline or sketch of Sermons, chiefly upon unusual texts, as suggestive aids to our village and lay preachers.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from Oct. 1st to Nov. 10th, 1867.

£ s. d.		£ s. d.		£ s. d.	
A. G.	0 10 0	A Thank Offering in Affliction	5 0 0	A Friend, per Mrs. Davis	10 0 0
Collection at Baptist Chapel, Water-beach	2 13 0	Miss S. B. Pavey	1 0 0	A Friend, per Mr. S. C. Cork	1 0 0
A Thursday night hearer	5 0 0	Castle Douglas	0 10 0	Mr. and Mrs. Keovil	5 0 0
Mr. H. Pledge	0 5 0	Miss Lightfoot	0 10 0	Mr. Morgan—Collecting Box	0 1 6
Miss F. Price	0 10 0	Mr. M. Tritton	3 0 0	W. C.	0 5 0
Mr. Padgett	1 0 0	W. E. M.	0 5 0	Miss Pringle	1 0 0
Rev. J. A. Brown	2 2 0	G. H. R.	0 3 0	Mr. and Mrs. Banning	1 0 0
Mrs. E. Gare	2 0 0	Mrs. Stickling	0 1 0	O. H.	0 5 0
Crux	2 11 0	P. P., etc.	0 2 0	Weekly Offerings at Tabernacle, Oct. 20	31 8 5
C. R.	0 0 6	Mr. E. Ryder	0 10 0	" " " 27	37 11 3
A. S.	0 3 0	Collection at Baptist Chapel, Pontypool	1 10 6	" " " Nov. 3	25 4 7
W. Llunvapley	0 10 0	Maryport	0 13 0	" " " 10	34 10 0
Mrs. Keys, returned Money Box	1 5 0	May	0 5 0		
Mrs. Edwards	1 0 0	Mr. J. Bate	0 10 0		
M. M.	0 2 0	A Strict Baptist	0 5 0		
Mr. G. Darwick	1 0 0	Mr. E. Griffiths	0 2 6		
		Mr. Dransfield	2 3 0		
		Mr. Seward	2 3 0		
					£187 1 0

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