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THE  
BAPTIST MESSENGER:

AND

Evangelical Treasury

AND

CHRONICLE OF THE CHURCHES.

FOR THE YEAR 1868.

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

F. BENTLEY AND CO., PRINTERS, SHOR LANE, FLEET STREET.

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THE  
BAPTIST MESSENGER,  
AND  
CHRONICLE OF THE CHURCHES.



THE REV. C. H. SPURGEON AND THE STOCKWELL ORPHANAGE.

THE readers of the MESSENGER are accustomed to look every month for a sermon by the Rev. C. H. Spurgeon. Few of them, probably, have ever reflected on the special favour by which the Editor is enabled to present this valuable copyright, revised under the immediate sanction of the preacher, although it has been enjoyed by the present arrangement for upwards of seven years. It becomes us, however, to acknowledge the fact and to appreciate the result. Our subscribers thereby obtain the full value of this cheap periodical in the first few pages of its contents, apart from the interesting papers and denominational intelligence that enhance its worth. We feel, therefore, fully justified in saying, that no magazine of its own size is better worth binding and preserving in a permanent form.

Such popularity as Mr. Spurgeon has witnessed for the past fourteen years, is not to be measured by any ordinary standard. That his own magnificent Tabernacle, or the largest building anywhere else to be procured, is invariably crowded to hear his discourses, may not be surprising to those who remember the enthusiasm which has followed the orators of every age. But in his instance there has been no elaborate preparation of great discourses for great occasions; his tongue has been seldom silent two days together; he has eschewed every other theme than that which is common to all Protestant ministers. His ordinary addresses have been reported by shorthand writers, forbidding him to repeat himself as Whitfield, Jay, and other laborious itinerants are known to have done. His heart has been a cistern constantly refilling, while his mouth has been pouring forth streams of gracious words, which, when printed, preserve the richness of their tone (as an immense and still widening circle of readers can bear witness), and convey, in simple gracefulness of style, the purity of doctrine and vigour of purpose that prove so continual a refreshment to his hearers.

Not that the name of Spurgeon is a mere synonym for the most popular preaching of the day, although as such it has become proverbial. Our excellent brother is far mightier in deeds than in words. The whole compass of eloquence he treats as an instrument to accomplish higher ends. Suppressing every natural capacity of his lips to be rhetorical, he aims at nothing but great plainness of speech. Never perhaps did any man's ministry furnish a more graphic illustration of the apostle's protest—"Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal." In the broadest sense of the designation, he is a philanthropist, and in its closest application he practically deals with the questions of the age. While others expend their zeal in writing a letter to some newspaper, or take steps to form a committee and organize a society, he brings his thoughts forth in a substantial form with an effective machinery, and shows them to the public with the steam up in full operation.

It was thus the Pastors' College was launched. His private benevolence had subscribed and collected among his friends the means of educating four or five young men, whom he placed out in the ministry, and showed the fruits of their

labours in many a baptism at New Park Street Chapel, before he presented a system to Christendom by which twenty times that number of young men are trained and supported. The average cost of five thousand pounds a year is now procured by free-will offerings, a large proportion of which has been hitherto legitimately earned by himself in the superabundance of his labours. The influences of this institution are so widely scattered, that it requires a patient examination of the annual reports to appreciate them. We date back twelve months, and observe that seventy-six pastors were then settled in England, many of whom have the oversight of churches newly formed, and there were not wanting several promising efforts to establish new interests; besides which there were nine pastors in Scotland; two in Ireland; one in Wales; three in Australia; one in St. Helena; and one in South Africa; all of whom had gone forth from the Metropolitan Tabernacle College.

According to that inviolable law of Christ, whereby the servant who makes good use of two talents has other talents committed to his charge, and he who has traded successfully with a little receives the rule over much, fresh responsibilities have devolved upon the Rev. C. H. Spurgeon, alike honourable and burdensome, in the institution and endowment of "the Stockwell Orphanage."

It is about sixteen months since the announcement was made that a lady had anonymously presented him with twenty thousand pounds for the establishment of some charity. The vagueness of such a paragraph in the newspapers would leave the public in total ignorance of the obligations the rev. gentleman would incur by accepting the trust. We venture to think that his own first reference to it in the "Sword and Trowel Magazine" for October, 1866, is pathetic. Besides the sustentation of the college, he refers to three other enterprises which then engaged him. The completing of day-schools and alms-houses in course of erection near the Elephant and Castle station, was the first. Towards this, which is the enlargement of an old trust, a considerable sum had been realized by the sale of the New Park Street property; but £1000 would be requisite to complete the cost, and a further sum of £5000 to perfect the endowment. Still he accepts that as a work for his own church and congregation, without appeal to other friends. Another matter pressing on him was an extensive system of colportage already in play. And, still further, he had for a considerable time contemplated founding a grammar-school. It was not, therefore, in an exultant key, but rather with an undertone of repressed emotion, that he informs his readers:—"A sister in Christ has requested us to take the care of £20,000, which she desires to consecrate to the Lord's service, by putting it in trust for the maintenance of orphan boys, with a special view to their godly education, in the hope that, by divine grace, they may be converted, and become ministers and missionaries in future years. Being weighed down with cares, we still hesitate in this business, but dare not do other than follow the intimations of the Divine hand. Our church officers have promised their help as trustees and otherwise. Our sister's hope is, that others will add their gifts to that which she most freely offers. Large as the sum is, when invested in the funds, as trust-money must be, it will yield but a small annual income, especially when the capital is largely reduced by the cost of the Orphan-House."

Who can fail to sympathize with the sentiments that colour this notice? Twenty thousand pounds! What a comfortable fortune it implies as the possession of a private lady! Why, it might provide her bread enough and to spare, batter it both sides, clothe her in scarlet and fine linen, jog her about in a chariot painted with heraldic figures, pay the fees for a medical attendant to prescribe for all the ills that accrue from eating too much and working too little, build a sepulchre for her corpse, and supply funds for protracted litigation in the law courts after her decease. "Twenty thousand pounds" is a large sum in the

hands of the covetous; but "twenty thousand pounds" are no more than a nest-egg for the benevolent founder of an orphan-house, to be perpetuated through succeeding generations; and Mrs. Hillyard was content to cast it as anonymously into the Lord's treasury, as some generous Christians would put a threepenny-piece into the plate, being their unacknowledged subscription to the mission of the gospel throughout all lands. Howbeit, like another daughter of Abraham, "she could not be hid."

Two months after this, an announcement was made at the Metropolitan Tabernacle by the pastor, that a site of two acres and a half of land had been purchased in the Clapham Road, on which the Orphanage was to be built. The plan of operation was so far matured that it was resolved to invest £12,000, the interest of which should be employed in maintaining fifty orphans; that the schools and chapel, and such other buildings as were absolutely necessary, should be reared in the centre of the ground, and that room be left to erect a number of small houses, as the money came in, thus to secure the grouping of the boys in separate cottages, rather than to huddle them together, as is the custom in workhouses.

The anxious thought, the diligent care, and the commercial thrift, to say nothing of the positive work that necessarily arose in adjusting the details of this charity, may well be left to the imagination of the reader. With that thorough ingenuousness which is characteristic of Mr. Spurgeon, he gave a lucid account of the entire position and requirements in "The Sword and Trowel," for May, 1867. In this he follows a worthy example. "All Israel and Judah loved David because he went out and came in before them." At the same time he helps to elucidate a knotty problem. The precise line that distinguishes strong faith from a drastic fanaticism is never so palpable as when illustrated by the caution that tempers the courage of God-fearing men. Trustees were appointed (we believe the lady's brother was one of the number), and the effects were transferred, not in golden sovereigns, or in bank-notes, but in railway debentures, which nearly all mature in the course of two years. A financial crisis restrained their immediate conversion into cash; hence an occasion for patience and hope. But zeal for the "charity" itself forbade them to leave it at a standstill. Securities to the extent of £3,000 were already mortgaged, and the ground had been got in possession. Thus, the "STOCKWELL ORPHANAGE" might already boast a site and a name, if not a local habitation, while the time of gestation was not unreasonable. But other ten thousand pounds were wanted to clothe the young institution in decent attire. The method in which the appeal is made to the Christian public has a peculiar charm. Appropriating small sums to the schools, larger gifts are invited to construct the dwelling-houses, at a cost of about £500 each. It is gratifying to record the lively response that has been already made. Within twelve months from the date of the original proposition, the first stones of three of the houses were laid. Their respective names are refreshing. Monuments of the goodness of God to the donors, as well as homes for the recipients of this Christian bounty, they are severally called "*The Silver Wedding House*," "*The Merchant's House*," and not least beautiful, "*The Workmen's House*," a tribute of regard to a good master by the employés of Mr. Higgs. Nor had the banner of welcome, under which more than three thousand persons passed on the 9th of August last, to witness in these auspicious proceedings the termination of even the first part of their history. There was a loud encore. Fresh announcements of progress floated in the wind. "*Unity House*" is already subscribed for as a lovely tablet in memory of a deceased lady whose personal praise could not die with herself, but survives in the fragrant name of a husband, of sons, and of grandchildren who have sustained a family interest in all the good works that were once initiated at Carter Lane, then transferred to New Park Street, and now flourish in the vigorous institutions of the

Metropolitan Tabernacle. Another of these houses has been stipulated for since then. But we linger on the gratifying fact heralded on that occasion, to the effect that the £3,000 for purchase of the freehold land in addition to the houses, had been provided without touching the principal of £20,000 presented by Mrs. Hillyard.

One substantial part of the Orphanage has thus been fairly begun. Another part, however, has been hitherto overlooked. The dormitories are being constructed, but the school-house, refectory, kitchen, and soullery departments, are rather inconveniently held in abeyance. They wait the accumulation of little, be they pounds or shillings, from the wide circle of those whose hearts are touched and their sympathies awakened, as shall produce an adequate total.

To such an appeal for free-will offerings we anticipate a cordial response. We recommend the "Stockwell Orphanage" as a good investment, heartily believing that it is a privilege to contribute to its support. Christians, if they are of the true metal, must give to the cause of Christ, whether they give out of the abundance of their riches, or out of the abundance of their poverty. "To visit the fatherless and the widows in their affliction" is an entail of obligation in the Testament of our Lord which it would be infidelity to deny.

Thousands of our Lord's servants, who steadfastly look for his coming, have no other means of increasing their talents but by putting them out to interest (the usurers!) Many of them have embarked a little on their own account, and suffered loss. Let such reckon it no small privilege to have a share allotted them in this substantial undertaking. We do not solicit your alms as mendicants. Do you, we might venture to ask, honour the Lord with your substance and devote to Him the first-fruits of all your increase? In that case, after having dispersed abroad your casual benefactions, as conscience shall dictate, there will most likely be a residue with which you will be glad to enrol your name, and take a little part in a work of which philanthropy is but a subordinate design—its sacred object being to seek "the conversion of the boys in the school," and pray that "ministers and missionaries for our churches" may be raised up "among these children of our care, whose souls will be our first and highest concern." Of this thing we are fully persuaded; there is enough that is distinctive in the origin, the design, the constitution, and the management of this Orphanage to sustain a remarkable individuality of its own, an individuality of that kind which evangelical Christians will be sure to appreciate.

Contributions will be thankfully received by the Editor, 4, Trafalgar Square, Charing Cross, W.C.

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## OUR POSITION AND OUR PURPOSE.\*

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

"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 COR. vii. 1.

KINDLING with strong emotion, constrained by the love of Christ, and animated by the fellowship of all spiritual blessings, the apostle here strikes out an exhortation, in which he appeals to the noblest passions of the children of God, to their sense of a divine lineage, and a present endowment, as well as of an exalted destiny, for an incentive to purity of character and holiness of life.

The first thought which he gives to stir up in us this godly ambition is that THE CHRISTIAN MAN IS POSSESSED OF MOST GLORIOUS PRIVILEGES.

By such words—"Having, therefore, these promises," I understand not merely having the promises in reversion, as they belonged to the Jews, but having them

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in seizin, having received them, having obtained them, having got them, having grasped them, and being seized of them, as lawyers express it, so that the promises are no longer mere promises, but things which we have actually in our possession. I understand by Paul's language here that believers in the Lord God have a thousand blessed promises, in the enjoyment of which they daily live.

The promises he especially refers to are mentioned in the previous chapter, which we just now read. They appear to be these: first, *divine indwelling*. "I will dwell in them." Now, this is no light or inferior privilege of the Christian Church. God has been pleased to make the bodies of his people to be the temples of the Holy Ghost. At this very moment, in every one of you who have put your trust in the Lord Jesus, Deity resides. He dwelleth not in houses made with hands, that is to say, of man's building, but yet He dwelleth within these houses of clay, tabernacled in us; a promise this which we have actually obtained, and are now positively enjoying.

The next is *divine communion*. "I will dwell in them, and walk in them." As God talked with Abraham, so He doth with every believer. God is not to us afar off, but He is our friend, our acquaintance.

"With Him high converse I maintain;  
Bold as He is I dare to be."

If I can tell Him my heart, He also will tell me his heart, for "the secret of the Lord is with them that fear Him." Communion is not merely a matter of promise to you and me, beloved, but we enjoy it now. I hope it has become habitual with us to abide with Jesus Christ. At morning break, we can frequently say, "When I awake I am still with Thee;" and when the sun is gone down, and we toss upon the bed, and cannot sleep, in the night-watches our soul talks with Him whose eyes never slumber. Blessed be his name, this walking of Christ with his people is one of the daily privileges of the Heir of Heaven.

Another promise we have obtained is that of *divine coenancing*. "And I will be their God, and they shall be my people." God gives Himself to his people to be theirs, and they, by the purchase of his own Son, and by the effectual conquest of the arm of his grace, are his. He hath chosen us for his inheritance, and granted to us that He should become our portion and our inheritance. "I will be their God, and they shall be my people." Yes, God has entered into covenant relations with us, bound Himself by promise, and yet further by another immutable thing, in which it is impossible for Him to lie, namely, by his oath. There are between us and our God bonds which cannot be snapped, links that never can be severed. Let us thank God to-night, and summon every faculty of our souls to praise his name. This is one of the blessings which was communicated to some of the olden saints, though they did not perfectly understand and comprehend it. Cannot you and I, basking in sunlight—light compared with which theirs was but twilight—say that we have obtained this promise?

In addition to all this we have *divine adoption*. "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." Is not this our blessed state? He loves us with a father's love, guides us with a father's care, protects us with a father's watchfulness, instructs us with a father's wisdom, bears with us with a father's patience, longs for us with a father's longing. We are his tender children, and He is our loving parent. These are not things which are yet to come, like the second advent of our Lord, in millennial splendour. They are promises which we have obtained. These are things common to the worshippers at that altar of which we have a right to eat, and familiar at that table where we daily feed.

The dignity of a Christian, if we look at it in the light of these blessings, how

unspeakably great it is! Before we understood it, how we thirsted after it. We thought when under conviction of sin, could we dare hope to be among such people, it would be enough joy for us if we never had an earthly joy beside. I am afraid that since these things have become ours we have not prized them as we should; perhaps for this cause we are sometimes brought into the prison-house of doubt, and our faith faileth us. Just as we do not know the value of health till we are sick, so some of these blessed privileges are not valued by us until we have to walk in the dark, and sigh and cry after unbroken fellowship amidst intermittent snatches of sweet assurance. The Lord give his people to know the value of these heavenly realities, that in an abiding sense of their calling and their standing, they may act worthy of such great dignities.

Now, you perceive that it is necessary for us to get a good clear view of the possessions of the Christian, because it is from thence Paul draws his argument, "Having, therefore, these promises." He uses, not the logic of the law, nor the logic of threatening, but the logic of love—"you have these mercies; you are so unspeakably favoured; you are living in the daily enjoyment of divine indwelling, divine communion, divine covenanting, and divine adoption; therefore"—he takes a step in advance, and says—"let us cleanse ourselves from all filthiness of the flesh and spirit." It is clear, then, that the doctrines of grace, redolent as they are of the privileges of the Christian, do not logically and spontaneously lead to licentiousness, as some have profanely said, but they naturally and instinctively, lawfully and reasonably, lead to holiness of life. The fact that we are absolutely and unconditionally saved by God's grace, that our standing is secured, that we have become the children of God, is not an incentive to careless walking and to unholy living. Such an argument is the weak invention of malice; unworthy, I had almost said, of the Father of lies; for Satan is wont to palm off his offspring with a plausible appearance. But the argument is to gratitude in the heart and obedience in the life. What is obedience to God but holiness? True obedience would be holiness in perfection.

II. We now proceed to an appropriate inference. The Christian being possessed of glorious privileges, IS THEREFORE LABOURING TO BE RID OF OBNOXIOUS EVILS.

"Let us cleanse ourselves," says the apostle. What then? Do they need cleansing? Are they such originally and by nature, that they must be cleansed? God's blood-bought, quickened people, and yet want cleansing? Ah! yes, brethren, every one of them, even the Apostle Paul himself! Where shall you find a warmer spirit, a more zealous heart, a more consecrated man than the Apostle Paul? And yet *he* says, "Let us cleanse ourselves." It would not surely be presumptuous on my part if there should be in this assembly some venerable saint who has been for many years kept in the faith with unblemished garments, and engaged above many in the service of the Master, in winning souls—it would not be presumptuous if I should say to him, "Let us cleanse ourselves." I suppose that the nearer we get to heaven, the more conscious we shall be of our imperfections; the more light we get, the more we discover our own darkness; that which is scarcely accounted sin by some men, will be a grievous defilement to a tender conscience. It is not that we are greater sinners as we grow older, but that we have a finer sensibility of sin, and see that to be sin which we winked at in the days of our ignorance. Yes, we may say to those whose grey hairs show that they are getting near home, "Let us cleanse ourselves." And if it be thus to the holiest and most eminent of the people of God, much more is it to us, beloved, common saints, scarcely worthy to be called saints at all, only that we trust we are washed in the precious blood, and are saved through the righteousness of Jesus Christ. "Let us cleanse ourselves."

How pointedly the apostle puts it. I want you to notice the points. The

matter is *personal*. "Let us cleanse ourselves." It were more in accordance with our tastes to cleanse other people, and attempt a moral reformation among our neighbours. Oh! it is easy to find out other men's faults, and to bring the whole force of our mind to inveigh against them. It is delightful to expose vice and lampoon the follies of the age, with a dash of wit to enliven it, or to preach virtue, with a little of the sugar of scandal to sweeten a painful tale. It highly gratifies some people when they can find a fault in some highly-respected brother; they just pull him to pieces with about the same zest that might be displayed by a jackdaw or an ape. That is their forte, the strength of their genius—detraction—pulling to pieces what they could not put together, and attempting to raise themselves by lowering others. But notice, the apostle says, "Let us cleanse ourselves." Oh, that we would look at home! Oh, that we did more indoor work in this department! Yes, it is our business to tell our brother of his faults, certainly. This ought we to have done, but certainly we ought not to have left the other undone, for that is the first business. "Let us cleanse ourselves." It is very well to drag the Church of God up to the altar, like some bleeding victim, and there to stab her with the sharpest knife of our criticism, and to say of the modern Church that she is not this and she is not that. One might ask, how far do I help to make her what she is? If she be degenerate, how far is that degeneracy consequent upon my having fallen from the high standing which I ought to have occupied? We shall all have contributed our quota to the reform of the Church when we are reformed ourselves. There can be no better way of promoting general holiness than by increasing in personal holiness. "Let us cleanse ourselves."

*There is activity* needed however in discharging this personal duty. "Let us cleanse ourselves." It seems to imply that the Christian man, while he is acted upon by divine influence, and is cleansed, is also an active agent of his own sanctification. He is not like the vessels and the pots of which the apostle speaks, that were cleansed under the law; but man is a free agent, and the holiness which God works in him is not the pretended holiness of candlesticks and altars, but it is the holiness of a responsible being—a holiness which is not forced upon him, but which his whole soul gives consent unto. He purges himself. Depend upon it, you and I do not grow holy by going to sleep. People are not made to grow in grace as plants grow, of which it is said, "Ye grow ye know not how." The Christian is developed by actively seeking growth, by earnestly striving after holiness, and resolutely endeavouring to obtain it. The utmost of our activity ought to be put forth in cleansing ourselves. Your bad temper—you will not overcome that by saying, "Well, you know, I am quick-tempered; I cannot help it." But you *must* help it. You must, if you are a Christian. You have no more right to shake hands with a bad temper than you have to fraternize with the devil. You have got to overcome it, and in the name of God you must. Or if you happen to be of a slothful disposition, you must not say, "Ah, well! you know, I am naturally so." Yes, but what you are naturally we know. You are naturally as bad as you can be; surely that is not the point we are concerned with—what you are to become by divine grace. Albeit, sanctification is the work of the Holy Spirit, yet it is equally true, and this we must ever bear in mind, the Holy Spirit makes us active agents in our own sanctification. In the first work of regeneration, doubtless the soul is passive, because it is dead, and the dead cannot contribute to their own quickening, but, being quickened, He "worketh in us to will and to do of his own good pleasure." He does not work in us to sleep and to slumber; his good pleasure is answered by us when we are engaged to will and to do; hence the apostle's comment, "Work out your own salvation with fear and trembling, because it is God that worketh it in you;" He works it in; you work it out. You have to bring out

in the outward life what He works in the inner springs of your spiritual being. You are to work out because He works in. Sin is to be driven out of us as the Canaanites were driven out of Canaan by the edge of the sword. Jericho's walls will come down, but not without being compassed about seven days. Weary may be your march, but march you must if you would conquer. How does the apostle put it? "We wrestle not with flesh and blood," and so on; but he represents the conquest as being a conquest gained by wrestling. He declares that he had to fight with his old nature, and stern the conflict was. Although saved by grace, gracious souls make marvellous efforts—efforts beyond their natural powers—to enter into a state of rest from sin.

Nor must we stop short of *universality* in our purgations and ablutions. "Let us cleanse ourselves *from all filthiness.*" Your eye must not spare, your heart must not pity one pet sin. Most men would fain be holy if it were not for some one sin that they vainly flatter themselves to be innocuous and harmless. "From all filthiness let us cleanse ourselves." O Christian! you may very well doubt your right to that name, unless all sin is obnoxious to you. You have no right to say, "I will give up pride and vanity, if you excuse yourself for being covetous." If covetousness be the leak in your vessel, it will sink it quite as surely as pride. If neither pride nor covetousness should be there, yet if you have an unforgiving temper, and cannot be heartily reconciled to those who offend you, you shall just as soon prove yourself to be reprobate that way as by any other. It must be an interesting sight to see the father of a Jewish family purging out the leaven before the Passover. He lights a candle, you know, and goes to the cupboard under the stairs, or wherever the bread may be kept, and takes care that every bit is put away. He then has every cupboard unlocked, and rummages with a brush in his hand, himself personally, and with a candle, too, to see lest there should be even a crumb of leaven, for he cannot keep the Passover if there is a crumb of leaven in the house. Such should be our earnest searching after all filthiness, to get it all out. Search as best we may, I am afraid something will still be left. There will be some beloved Rachel still, some idol hidden away somewhere in the recesses of the mind. The heart will cling to its idols in such a style, that we cannot find them all out at one investigation; the more need to search again and again; they must be searched after, and we must be prepared to say—

"The dearest idol I have known,  
 Whate'er the idol be;  
 Help me to tear it from its throne,  
 And worship only Thee."

The apostle shows *the thoroughness* of this work by saying, "Let us cleanse ourselves from all filthiness of *the flesh and spirit.*" "Filthiness of the flesh." We may reckon this to include all those outside sins so well known and so easily distinguishable; those degrading sins which even morality condemns. Possibly, Christian, although you may guard yourself against these, yet you will be in danger from the next class, namely, sins of the spirit. These are the mothers of the sins of the flesh. Some one killed a wasp in the early spring, and it was said that he had killed a thousand wasps, for that wasp was full of eggs. Sins of the spirit are full of that spawn which, when matured, issues in shameful delinquencies. If you can cleanse yourselves from these, you will save yourself from dangers you little reckon; the outward life will be right enough when the inward life is right. I wish we were more concerned about cleansing ourselves from the filthiness of the spirit. I am inclined to think that some men heedlessly pollute their spirits. I mean that you do it wilfully. I am not sure that when even there is a divorce case in the papers I have any business to read it; and yet

a great many very good Christian people, who often pray to be delivered from temptation, take pretty good care that they master all its details. When there is a bad story afloat about anybody, I do not know that I should listen to it; and yet that curiosity of ours often tempts the devil to tempt us. If there is any ditch-water, or any dirty puddle of water, I do not know that I am bound to get drink out of it. True, I may be an officer appointed to taste the water; if I am not, I would rather avoid the noxious sip; it were better to leave it alone. We may all do a great deal of that kind of thing, and now-a-days, when the press ventilates everything, and it is published all over the world, I am sure that Christians do pollute their spirits a great deal more than they have any occasion; and besides that, we can turn over a sin, you know, in our mind, till we become so accustomed to it that we do not think it a sin. I know that some Christians have managed at last to cozen their conscience into the idea that what they do is not sin in them, but would be sin in other people; that they are so constituted that they require to be tolerated in this point, and to take a little liberty in the other point, so that, generally speaking, it would be very, very wrong for other people to do the like; they have got a sort of spiritual indulgence, such as used to be issued by Rome, and they never doubt they can sin with impunity. Ah! dear friends, this will not do. "Let us cleanse ourselves from all filthiness of the flesh and the spirit."

The drift of the argument is this,—if God dwells in us, let us make the house clean for so pure a God. What! indwelling Deity and unclean lusts! Indwelling Godhead, and yet a spirit defiled with evil thoughts! God forbid! Let us cry aloud unto the Most High, that in this thing we may be cleansed, that the temple may be fit for the habitation of the Master. What! does God walk in us, and hold communion with us? And shall we let Belial come in? What concord can he have with Christ? Shall we give ourselves to be the servants of Mammon, when God has become our Friend, our Companion? It must not be! Divine indwelling and divine communion both require from us personal holiness.

Has the Lord entered into covenant with us that we shall be his people? Does not this involve a call upon us to live like his people, as becometh godliness? Favoured and privileged above other men to be a peculiar people, separated unto God's own self, shall there be nothing peculiar about our lives? Shall we not be zealous for good works?

Divinely adopted into the family of the Most High, and made heirs of God, joint heirs with Christ. What need of further argument to constrain us to holiness? You see the "therefore." It is just this, because we have attained such choice and special privileges, therefore—for this reason "let us cleanse ourselves from all filthiness of the flesh and the spirit."

III. The text goes on to DESCRIBE THE CHRISTIAN AS AIMING AT A MOST EXALTED POSITION.

"Perfecting holiness." There was a bitter discussion at one time about the possibility of perfection in the flesh; it was a most unhappy thing that this controversy did arise at all. Between Mr. Wesley and Mr. Toplady fierce altercations were carried on. Between Mr. Wesley and Mr. Whitfield, I believe the dispute was conducted in a temper honourable to both sides. One admires the Christian love of the two brethren, who both of them stood to advocate what they believed to be the truth, and did maintain, I believe, their own views of truth in a very proper spirit. But as the dispute was carried on between Mr. Wesley and Mr. Toplady, I do not think it was creditable to the Christianity of either; they both of them seem to have lost their temper, and to have forgotten that the wrath of man worketh not the righteousness of God. Hence this doctrine of Christian perfection never seems to me to have had fair consideration

at all. It has been rather made an arena for controversy than a subject for deliberate thought. "Can a Christian man be perfect in this life?" When this question was put to me the other night, I answered, "No." "Well, but is not the Christian man perfect when he gets to heaven?" "Yes." "Well, then, he was perfect when he died, was he not?" I thought he must be; I do not understand any change taking place in the solemn article of death, between the moment of departure from this world and the moment of entrance into heaven. "Very well!" was the answer; "but he was in the flesh, thou, you know." The question thus turned on being in the flesh, and the answer is obvious. The flesh is inherently sinful, and all its carnal desires are at enmity against God. Perfection at present does not aim at regenerating the old nature; such perfection will be effected at the resurrection of the just. But as many as are perfect must control and keep the flesh and its motions completely under dominion. That is our present duty. If the death of the body looses us from sin, the mortification of our members which are upon the earth must be our continual aim, till we are delivered from the bondage of corruption. An illustration may explain my meaning. I can imagine a room in your house being perfectly clean, but I cannot imagine its being kept perfectly clean, unless the process by which it was first cleansed be frequently repeated. Whether that room is in constant use, or whether it is shut up, after a monastic fashion, it will require to be swept and dusted every day, or it will not be perfectly clean very long. I remember hearing a man say that he had lived for six years without having sinned in either thought, or word, or deed. I apprehend he committed a sin then, if he never had before, in uttering such a proud, boastful speech. It seemed to me that if he had known anything about his own heart he would not have dared to speak thus confidently. Were it true of me, I think I should be like a man who had diamonds about him, and dared not tell anybody, for fear the mention of it should prompt some one to rob him of his treasure. I should keep it all to myself. If such a priceless pearl as perfection can belong to any of the saints, and I were the happy possessor, I should be very jealous of it, lest any one should know it, and seek to deprive me of it. No, no; I cannot believe that the flesh can be perfect, nor, consequently, that a man can be perfect in this flesh. I cannot believe that we shall ever live to see people walking up and down in this world without sin; but I can believe that it is our duty to be perfect, that the law of God means perfection, and that the law as it is in Christ—for there it is you know—is binding on the Christian. It is not, as in the hands of Moses, armed with power to justify or to condemn him, for he is not under the law but under grace; but it is binding upon him as it is in the hands of Christ. The law, as it is in the hands of Christ, is just as glorious, just as perfect, just as complete, as when it was in the hands of Moses; Christ did not come to destroy the law, or to cast it down, but to establish it; and therefore, notwithstanding every point where I fall short of perfection as a creature, I am complete in Christ Jesus. That which God requires of me is, that I should be perfect. That I can understand; and the next thing I should know is that for such perfection I ought to pray. I should not like to pray for anything short of that. I should not like at the prayer-meeting to hear any of you say, "Lord, bring us half-way toward perfection." No, no, no; our prayer must be, "Lord, put away all sin; deliver me from it altogether." And God would hardly teach you to pray for what He did not mean to give. Your perfection is God's design, for He has chosen you to be conformed to the image of his Son; and what is that? Surely the image of his Son is perfection. There are no faults in the Lord Jesus Christ. We are to be made like Him, and if this is the work and design of grace, then perfection is the centre of the target at which God's grace is always aiming. All that He works in us is with this great ultimate end and aim, that He may sanctify us wholly—spirit, soul, and

body; and that He may release us from sin, and make us perfect even as our Father who is in heaven is perfect. Oh, when will it be! when will it be! Why, the very thought of it makes me feel as if I could sing,

"Oh! happy hour, oh! blest abode,  
I shall be near and like my God."

What a joy it will be to be just like Him, to have no more corruption of the flesh, and no more incitements of sin, to destroy the soul's delight and pleasure in her God. May the Lord hasten on the day! "Perfecting holiness."

Although a young artist, when he starts in his work, dare not hope that he shall come up to Praxiteles in sculpture, or to Apelles in painting; yet were he to set before himself anything short of the highest standard, he would not be likely to attain honour as an academician. When he begins to work, he studies, not imperfect pictures, but models. He studies Raphael; he wants to see what Michael Angelo could do. "Oh!" says one. "what are you trying to paint?" "Are you trying to be a Raphael?" "Will you ever paint like Raphael or Michael Angelo?—never." What mean your sneers and jibes? Would you have him go and buy some worthless print at a pawnshop, and copy from that? What sort of an artist would he make then? The only possibility of his being a good artist is his taking perfect models. So with you, Christian. Your model is to be the perfect Saviour, and this is to be what you are to aim at every day—"perfecting holiness." And for all you may say, "Ah! I shall never come up to that; many failures have proved to me that I shall not reach it!" yet you will do better with that as your ambition than you could have done if you had selected some imperfect model, and had said, "Well, if I am as good as that man, that will suit me." Nothing but perfection must content you. Beloved, press forward towards it, and God speed you in the race!

IV. Follow me one step further, and observe how THE CHRISTIAN MAN IS PROMPTED BY THE MOST SACRED OF MOTIVES:—"Perfecting holiness in the fear of God."

An abiding sense of God's presence, a perpetual feeling of our obligations to our Creator, produces a reverent fear of God—not a slavish, servile fear which brings torment; but the fear which bows the tall Archangel in adoration before the throne; the fear which makes the cherub veil his face with his wings while he adores. Such a constant fear as this is the main-spring of Christian holiness. Not the fear of man; many people are kept moral by that: not the fear of some Christian man whom you respect, lest he should upbraid you; that fear may be very helpful, in some cases, to keep men from certain sins, but it is fitter motive for an infant than for a man. No, your great motive is to be the fear of God. Not the fear of the public eye. This is a very marvellous thing. Have you not often noticed that the very thing which the world calls "bad, shameful, horrible, detestable," if it does not succeed, would be thought clever, creditable, to be admired, if it succeeded well. I believe there have been scores of venturesome traders who have acquired wealth and gained reputation for brilliant shrewdness by the very means which we see so much and so properly reprobated in certain other large traders now-a-days, the only difference being that one man was fortunate enough to jump over the ditch, while the other man jumped in. Both were equally reckless. The world only appreciates success, that is about the measure of the world's morality. The true Christian hath a higher system of ethics. He perfects holiness in the fear of God, and, if he should be successful, and the world should say, "Well done! well done!" yet, if he felt he had done a wrong thing or an unholy thing, his conscience would prick him. He would be as uneasy as though everybody pointed the finger of scorn at him. Methinks he would be as restless as Zaccheus until he had made a just disposition of his unholy gains.

I cannot speak to you as I would wish to-night. But oh! were the hour of my departure come; were I allowed but to utter one sentence and then must die, I would say to you, members of this church, "Be holy! Whatever you are, do seek to be holy." And if you will not be holy—if you have a mind to keep your sins—do us the favour to lay down your profession. If you *will* have your sins and go to hell, you can do it so much better out of the Church than you can in. I cannot see why you must needs do Christ the double ill-turn to be his enemy, and yet profess to be his friend. Get out of the Church, ye that are hypocrites! What profit can ye get? There are no loaves and fishes that I know of to be had here. If you want them, there are some places where you can have them in abundance. There is no particular honour that I know of in being associated with this church. We are generally held in little enough esteem by the world. Why should you come, unless you intend to be true followers of the Crucified? Why, why, deacon, if thou lovest the world, dost thou pretend to love the Church? Judas, Judas, go sell somebody else: what need to sell Christ, and to be a son of perdition? Oh! you who are unholy, you who cheat in business, you who can lie in your daily lives—there is scope enough for you outside of God's Church, why need you come with your filthiness where you are not asked to come, nor wanted? The Word of God calls his saints to come out and be separate from such; but when once they thrust themselves into the Church, what shall we say? We feel like the servants who would fain root up the tares, and that we must not do. They must both grow together till the harvest. Yet we would not sleep, but be watchful to prevent the enemy sowing more tares among the wheat. Be holy, be holy, be holy! Ye that are servants, be holy in the family. Ye that are masters, show holiness among your work-folks. Mothers and fathers, let your children see your piety. Children, may the Holy Ghost make you to be the holiest of children, like the holy child Jesus. And may it be a point with one and all of us that if we live we will live unto Christ, so that when we die we may be found in Him, made meet to be partakers of the inheritance of the saints in light.

The Lord bless you, dear friends, for Jesus' sake. Amen.

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## Essays and Papers on Religious Subjects.

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### A TIME FOR EVERYTHING.

#### REFLECTIONS FOR THE NEW YEAR.

BY THE REV. D. JENNINGS.

"To everything there is a season, and a time for every purpose under the heaven."  
—ECCLES. iii. 1.

TIME is the workshop of eternity; and *there are many things which must be done in time, or they will not be done at all.* But there are some things which ought never to be done, and for which we should never find time. No time to sin, none to waste, none to spare. Our

spare time, if the phrase be rightly used, can only relate to time not demanded by our ordinary vocation, and which should be profitably filled up. Things neglected in time cannot be done in eternity. Death is the mordant which fixes the colour of the soul. At present, misspent time may, in some cases, be redeemed; but there is no work, nor device, nor knowledge, nor wisdom, in the grave. Attention to the claims of God and the wants of the soul, seeking the kingdom of God, entering the strait gate, and laying up for ourselves treasures in heaven, are things which form the proper business of time; and if

these things be undone in time, the soul will be wofully undone in eternity. The Christian man feels that he has a work to do for God. To do good in God's name, to instruct the ignorant, relieve the distressed, and to imitate the loving Redeemer, who, when on earth, went about

“With foot as silent as the starry dew,  
In search of misery that pined unseen,  
And would not ask.”

*God has graciously allowed time for the discharge of all real duties.* The careless and negligent often seek an excuse for their indifference by alleging that they have no time to attend to religious concerns; domestic cares and business pursuits absorb all. They have time to eat, to drink, to sleep, and to spend upon their pleasures; they will have time to be ill and to die; but they have no time to spend about their souls, or to seek the blessings of redemption. And yet the very object God has in view in sparing them is to furnish them with “space to repent.” “The long-suffering of God is salvation;” “the goodness of God leads to repentance;” and now, at the opening of the present year, the pleadings of Divine mercy are heard, “let it alone another year.”

The Christian will find time, during the coming year, for all religious duties and exercises, so that they be neither neglected nor allowed to clash. Closet duties and sanctuary services; Sabbath gatherings and week evening meetings; the Church, the school, and the world, will, with a wise adjustment of our affairs, each have its proper season; and the right observance of religious privileges will secure for us ample space for things temporal, and serve to weaken the force of worldly temptations, and to ease the pressure of worldly cares.

*Each work has its appointed season, and each season its proper work.* Things good in themselves may be ill-timed or unseasonable, as snow in harvest, or as mirth in the house of mourning, reproof to a broken heart, or comfort to a rebellious soul. Pleasure, simple and healthful, is for youth, business for

manhood, and reflection for age. It would be sad to see youth wrinkled with care, or age giddy with pleasure. There are times for sober thought, for deep emotion, and for energetic action. A time for business and a time for religious exercises. A Christian spirit should pervade all, but things distinct should not be intermingled or confounded. Our business should not be taken into the sanctuary, nor should religious exercises be mingled with the din of business. He that drove the traffickers from the temple, reproved the Pharisees for praying in the marketplace. The present year will bring with it its own duties, trials, sorrows, joys; for everything there is a season. Plenty of space will there be to rejoice and to mourn, for sunshine and for cloud, to serve God and to assist man to be afflicted—perhaps to die. Each moment has its mission.

“As each day has its proper share  
Of duty, toil, and sorrow,  
Meet them at once, and let not care  
Be treasured for the morrow.”

*The all-wise Disposer of events has ordained a profitable variety in our lives.* The day of prosperity and the day of adversity, are set the one over against the other, that we may both consider and rejoice. Seed-time and harvest, summer and winter, day and night, each bringing its appropriate work, will fill up the coming year, and by their regular succession prevent that unbroken monotony which would make earth a dull and tiresome place. Unceasing application to business would soon wear out the mortal machine, which requires the “oil of joy” to make it work smoothly and pleasantly. Continual mental effort, or long-protracted religious exercises, would be too great a strain on the mind, causing a feeling of distress, and, perhaps, provoking the exclamation of impatience, “What a weariness it is!” But God, who knoweth our frame, has graciously appointed times and seasons for us. The dark night will not always throw its gloomy shadows around us; the

morning cometh. The sadness of sowing shall be succeeded by the joy of harvest. Summer suns shall not always shine, and winter's blasts shall not pierce for ever. A few brief days are allotted to each, thus alleviating our grief by anticipations of coming joy, and moderating our joy by the certain prospect of future sorrow. All things work together for good to them that love God, but the space allowed for their complex operation is limited to "times and seasons." We have not an eternity at our command, that we may do things at our pleasure. What, therefore, we have to do should be done quickly, for the night cometh when no man can work.

*Rayleigh.*

## THOUGHTS ON THE NEW YEAR.

BY REV. W. H. PAYNE.

THROUGH the loving-kindness of our Heavenly Father, we are spared to welcome the opening of another year; and from our hearts we would wish all the readers of the BAPTIST MESSENGER in the highest and best sense of the word, "A Happy New Year!"

George Herbert says, "Kind words are worth much, and cost little;" and so these good wishes, though they may cost little, will, we trust, be worth much, and fall upon the heart gracefully, like flakes of falling snow. The past year has been a most eventful one, whether we regard it commercially, politically, or religiously; but it is not now our purpose to revert to it, except it be to inspire us with gratitude and adoration.

It is past, gone for ever, until it meet us again as we enter upon that eternity which is "measured not by years."

Our God has brought us, sometimes by ways we knew not, and by paths we could not trace. His hand, though unseen, has conducted the beautiful vicissitude. If we have had some trials, we have had many mercies; and each

of us may say with the great apostle of the Gentiles, "Having, therefore, obtained help of God, I continue unto this day." Then let there rise from every reader a song of grateful praise: "Bless the Lord, O my soul, and forget not all his benefits." It is of the Lord's mercies that we are not consumed, and because his compassions fail not. What shall I render unto the Lord for all his benefits?

We are entered upon the eventful year of 1868, but who can cast its horoscope, or predict its changes? Certainly, as we take a retrospective glance over the past, we may learn the lesson of *trust* for the future. If we were but content to live one day at a time, how much more should we be free from carking care and unhappy surmising, both with regard to ourselves and to the Church of God.

Let us not mourn over the past, that will not avail us anything; let us not trust the future, that is dark and unknown to us; and, it may be, our future will be but a brief one for the Master's work. Rather let us act well our part in the "living present," depending upon our God, who, to teach us implicit trust in Him, has said, "As thy *day* thy strength shall be."

Just as of old the manna was to be gathered day by day, and if not thus collected, "it stank," so, under the better Covenant, we are taught to pray "Give us day by day our daily bread."

The sweet poet who, during the past year, has fallen on sleep, and is now joining in the Song of Moses and the Lamb, thus wrote while on earth:

"Oh for the faith to cast our load  
Of anxious thoughts upon our God,  
For He will clothe and feed;  
And from the lilies as they grow,  
And from the tondred ravens know,  
That we are safe indeed.

"Lord, make these faithless hearts of ours  
Thy lessons learn from birds and flowers,  
And from self-torment cease!  
Father! we trust; and we lie still;  
Leave all things to Thy holy will;  
And so find perfect peace."

While we look at God's dealings with us, we have to exclaim, "Our cup runneth over!" but as we remember our conduct towards Him, we have to say with Daniel, "O Lord, to us belongeth confusion of face, to our kings, to our princes, to our fathers; because we have sinned against Thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him."

If the holy and devoted Andrew Fuller could endorse the remark of another faithful servant of God, "I wish I had prayed more," may we not in the same spirit adopt the same words?

Neglecting prayer, neglecting heart searchings, we, alas! have been cold

and formal in the service of God; but, instead of vainly lamenting the past, let us remember:—

"No chains so unworthy to hold us  
As those of vain regret;"

and by the mercies of God, with renewed consecration, present our bodies living sacrifices, holy, acceptable unto God, our reasonable service.

The love of Christ constraining us to walk in his steps and to live for his glory, then, if the year bring for us sunshine or cloud, calm or storm, pleasures or troubles, joys or sorrows, it will still prove in our experience, "A Happy New Year."

*Worstead.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. I.—ON ONE-WORD TEXTS.

"Altars."—Ps. lxxxiv. 3.

In this age of revived ritualism, it is important to ascertain the exact signification of words in common use on religious subjects. The Romish Church, in connection with their superstitious, unbloody sacrifice of the mass, has its prominent altar. The Church of England, not entirely purified from Romish leaven, has its communion table, described, and oven represented by its high ceremonial party, as the altar. Altars did exist, and that too under Divine appointment, through the various ages that preceded the Christian era, and are often spoken of in the Law, the Prophets, and the Psalms. Let us review the testimony of Scripture on the subject. Observe—

I. THE RURAL ALTARS OF THE EARLY AND PATRIARCHAL AGES. They are first noticed in connection with Noah (Gen. viii. 20). So also in the religious history of Abraham (Gen. xii. 6; xiii. 9). So also Jacob (Gen. xxxv. 1). These were evidently of earth or stone, and were founded, as the places of sacrifice and rural worship. Here sacrifices were presented,

vows made, and blessings supplicated. Here God testified his favour, and showed Himself gracious, and gave tokens of his mercy. No doubt, the worshippers around these altars looked for the promised Saviour, the great sacrifice, of which all other offerings were merely types and foreshadowings.

II. THEN THERE WERE THE ALTARS UNDER THE LAW (See Exod. xxvii. 1, etc.). Now these were still more strikingly typical of Christ and his sacrifice. Observe—

1. *The Form.* Four-square. The symbol of the perfect, which would be realized in Christ.

2. *The Material.* Precious, incorruptible wood, bound with brass to sustain it. Exhibiting Christ's twofold nature, divine and human—both perfect.

3. *The various Victims Sacrificed.* Slain, laid on it, burned. Exhibiting sin in its evil and curse, and the only way of salvation by expiatory blood (See Heb. ix. 11, and x. 12).

4. *The Horns of the Altar* (Exod. xxvii. 2). Criminals fled for refuge here (1 Kings ii. 28). See also its typical reference (Luko i. 69, and Heb. vi. 18).

5. *The Position of the Altar.* Its face

the entrance of the gate; was prominent, and easy of access. So the Saviour and his sacrifice.

6. *Its Oneness.* One altar for the various sacrifices, and for all sins and sinners. So one Saviour for all grades of evil, and every class of transgressors.

III. **THERE WAS THE ALTAR OF INCENSE** (See Exod. xxx. 1—10). This was smaller than the altar of burnt-offering, and in every respect was typical of Jesus and his mediatorial work.

It was made of precious wood.

It was just before the veil, between the other altar and the holiest of all.

It was golden, "overlaid with pure gold," not brass, exhibiting the supreme Deity of Jesus.

A crown of gold round it (verse 2), showing forth Christ's royal office.

Incense was placed upon it—precious spices, beaten into powder, filling the tabernacle with fragrant odour (verse 7).

The fire was brought from the altar of burnt-offering, connecting the sacrifice with intercession of Jesus.

The incense rose continually from the altar. So Jesus ever liveth to make intercession.

The last and grandest altar is—

IV. **THE ALTAR OF THE CROSS OF CALVARY** (Heb. xiii. 10). Here is the one great substantial altar, the true antitype,

the real victim for sin, the one sacrifice, the redeeming blood, that could alone take away sin. And this is the one and only altar of the Christian economy. All others were shadowings of this. Jesus both the offering and the priest, Calvary the site, the cross the real place of sacrifice. To this we must now repair. Here we have the atoning blood; burned with holy fire, the one victim, who bore our sins in his own body (Heb. xiii. 13). Based on this sacrifice is the whole mediatorial work of Jesus. He has now entered into the holiest of all, with his own precious blood, as our one great High Priest, to make intercession for us (Rom. viii. 34). And now we learn

1. That all other altars are superseded.

2. All other sacrifices unnecessary. Just as there is no other priest or offering now but the Lord Jesus Christ.

3. That this sacrifice is symbolized in the bread and wine of the Lord's Supper, and that there we are called to remember Him, and show forth his death till He come.

4. That the Romish mass is idolatrous, superstitious, and vain, the service of Antichrist and wickedness.

5. That faith in the one offering of the true altar of Calvary is the only hope of the sinner, and the only glory of the Christian (Gal. vi. 17).

## The Family Hearth.

### READINGS TO AMUSE, INSTRUCT, AND IMPROVE.

#### TRUSTING MAN AND CHRIST.

It was a time of spiritual awakening in a small manufacturing town. The foreman in a department of one of the factories became anxious about his soul. He was directed to Christ as the sinner's only refuge, by many, and by his own master after the rest; but it seemed to be without result. At last his master thought of reaching his mind and bringing him to see the sincerity of God in the gospel, by writing a note asking him to come to see him at six o'clock, after he left "the work."

He came promptly with the letter

in his hand. When ushered into his room, his master inquired, "Do you wish to see me, James?"

James was confounded, and holding up the note requesting him to come, said:

"The letter! the letter!"

"Oh," said his master, "I see you believed that I wanted to see you, and when I sent you the message you came at once."

"Surely, sir! surely, sir!" replied James.

"Well, see, here is another letter sending for you by One equally in

earnest," said his master, holding up a slip of paper with some texts of Scripture written on it.

James took the paper and began to read slowly—"Come—unto—Me—all—ye—that—labour," etc. His lips quivered; his eyes filled with tears; and, likely to choke with emotion, he thrust his hand into his jacket pocket, grasping his large, red handkerchief, with which he covered his face, and there he stood for a few moments, not knowing what to do. At length he inquired:

"Am I just to believe that in the same way I believed your letter?"

"Just in the same way," rejoined the master. "*If we receive the witness of men, the witness of God is greater.*"

This expedient was owned of God in setting James at liberty. He was a happy believer that very night, and has continued to go on his way rejoicing in God his Saviour, to point others to Calvary, and walk in the narrow way.

Reader, if anxious about your salvation, be persuaded to believe God when He speaks to you in his Word, in the same way you would credit the word of an honourable man, and you will obtain peace through the precious blood of Christ. He cannot deny himself.

#### WANTED IMMEDIATELY.

A FEW more Aarons and Hurs as attendants on the weekly prayer-meetings, to pray for the success of the preaching of the gospel on the Sabbath.

Also, a few more teachers in the

Sabbath-school, of the right sort, who will give themselves to earnest prayer and work on behalf of their scholars, until all have been brought to Jesus.

Also, a few more tract-distributors in destitute neighbourhoods surrounding sumptuous sanctuaries, where "aline may reach him who a sermon flies."

Also, a few more contributors to the Lord's treasury on earth, who more highly prize an eternal treasure in heaven.

Persons seeking such employment, may find it at once by applying to their pastor.

#### THE POWER OF SONG.

A HARDENED Scottish soldier lay on his hospital bed and refused stubbornly to listen to a word of spiritual counsel from the good minister who visited him. He "knew how to die, without the aid of the priest," he said. The most affectionate entreaty seemed lost upon him, and he turned his face to the wall, determined to close the interview.

The minister sat down by his bed and began to sing a hymn well known in Scotland:

"O mother, dear, Jerusalem, when shall I come to thee?"

In a few moments the man turned himself upon his pillow, the hard look all gone and the eye wet with a tear.

"Who taught you that?" he asked.

"My mother," said the minister.

"And so did mine," he replied; and with those memories surging back into his soul, he was ready and willing to listen to the words of heavenly counsel.

EBENEZER ERSEINE.—When one of his elders said to him, "Sir, you have given us many good advices, may I ask what you are now doing with your own soul?" "I am just doing with it," he replied, "what I did forty years ago: I am resting on that word, 'I am the Lord thy God.'" Another friend put the question, "Sir, are

you not afraid of your sins?" "Indeed, no," was his answer; "ever since I know Christ I have never thought highly of my frames and duties, nor am I slavishly afraid of my sins." At another time he said, "I know that when my soul forsakes this tabernacle of clay, it will fly as naturally to my Saviour's bosom as the bird to its beloved."

## 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 NEW YEAR.

It is true, and it is generally a sad truth, that resolutions are not always well kept. Sometimes, indeed, they are better broken, but only when the resolutions themselves are not good ones, which is not often the case with those of the New Year. The resolutions we then form are most likely good ones, though, of course, it is very possible that even they may be wrong.

Two young men spent a New Year's Day together; they were not as light and frivolous as are too many of the present day; they were neither of them wholly given up to pleasure; "what to enjoy" was not the all-engrossing thought in their minds; "what can I do," was the principal thought with them. They recognized and rejoiced in the thought that they had minds, and powers, and memories, and gifts, for the purpose of making some use of them. So far, they were alike, and yet there was a great difference in them—the difference that separates so many otherwise near and dear ones—that lifts up a barrier between those who share the same hearth and home, and feel on all other matters heart to heart.

As the day wore away, and evening arrived, a greater earnestness seemed to come into their spirits. "I cannot talk to-night," said one, "the New Year always makes me serious. It is a good time for laying plans, I think, and collecting together some rules for the future."

"Yes," replied the other; "and, Harry, it is a good time for worship. What better time than the present for you to say, 'My Lord and my God?' What better time for you to make up your mind to be a Christian man?"

"The old question," said the other, smiling. "What a tease you are! As if there were nothing else to think of

but religion. Why, man, if we were only to live for that, how is it that we are not fed with manna at once, and so saved the trouble of earning our bread before we eat it? I believe we have to do our best with reference to this life, and not trouble ourselves so much about the other, of which we know just nothing."

"Not so, Harry, this life is only a preparation for a higher."

"Excuse me," said the other, "New Year's Day is too valuable a time to be lost in discussion; you spend it as you please, I shall see whether I cannot lay some plan by which my talent of five pounds may not be increased to ten pounds. Quite a Bible kind of procedure, I assure you."

Frank Harleston, thus left to himself, was at no loss as to what to do with his time. He opened his little Bible, and read there the words which, after all, form by far the best counsels for the New Year; and, as he read, a light came upon his face, for his heart was full of peace. After that he spent the evening in laying plans, but they were not for his own satisfaction, or wealth, or good. "How much can I do for the Master?" was his one question, and towards all this all his thoughts tended.

Henry Sharman went to his home, and opened his books, but they were not the Bible; they all had reference to profit and loss, so much gain and so much outlay, and at the top of each page was the sign £ s. d. He spent the evening in laying plans, and his rules all turned to wealth and worldly interest.

The New Year soon became an old one. The days melted into nights, the months passed slowly away, and in the great world, people moved slowly to-

wards the end. It is a true saying that most men are what they make themselves, and New Year's resolutions are important, because the months are likely to be, at least in some measure, what we will them to be.

Harleston and Sharman worked toward the end they had placed before themselves. The former gave himself up to the work of the Lord; it was life to him, and he joyed in it. From morning till night his whole leisure was devoted to that purpose. He lived, and thought, and talked, and suffered for the Master. And gradually the work of the Lord seemed to prosper in his hands. The efforts which he made were not in vain. He worked in faith, and God blessed him. Some with tearful eyes and sorrowful spirits came to him, and he was enabled to lead them to the fountain of life, to the Bethesda where they were healed of whatsoever disease they had. Was it a happy year? Oh, friend, if we all got our happiness in the same way, how much should we be the gainers!

His friend also "had his reward." The balance was on the right side. The money accumulated, and the hard-working and careworn young man was successful. People spoke of him approvingly, and the honour which in this world is always given to the prosperous, came to him. And was he happy? No one who knew him would have hesitated as to the answer. He

was a restless, irritable, eager young man, who would be sure to grow prematurely old, and who would be dissatisfied to the end of his life.

Dear young friends, you will be forming resolutions and laying plans during this glad season. On which side will you be? What will you give your life for? Will you serve God or Mammon? Will you choose the highest of all destinies, or will you be content to grovel in the lowlands of the world?

You will not misunderstand us. Success in life is a good thing—one to be coveted and sought after. Money, in the hands of those who know how to use it wisely, is a very important possession. We would not have Christian people less energetic, less prosperous, than those who have no reverence for their Maker. But it should not be the first thing. To belong to God, to bear with honour the Christian name, to be able to look up through the sins and sorrows of earth, and say, with a glad consciousness—

"The love of Jesus, what it is  
None but his loved ones know"—

this is happiness; and if any are feeling the lack of it, knowing that at present they are destitute of the great one thing needful, may we remind them of the Saviour's words: "Him that cometh unto Me, I will in no wise cast out." May He grant you a very happy New Year.

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## Reviews.

*The River of Life Pilgrims; or, Homeward Bound. Who's for the Voyage? A Sacred Allegory.* London: Collingridge. We have had occasion to speak favourably of this work during the appearance of its monthly parts. We are delighted to speak more emphatically on its behalf in its completed form. It is a work full of striking imagery, abounding in evangelical truths, linked with practical righteousness and holiness of life. It contains faithful warn-

ings and admonitions as to the perils of the Christian life, and will greatly aid true believers in the earnest discharge of the difficult duties to which they may be called. The writer is obviously possessed of much Christian knowledge, of deep experience, and has exhibited very considerable talent and great painstaking in the execution of his work. We hope it will do good service in the cause of experimental piety.

*The Bible Student's Life of our Lord, etc.*  
By the Rev. SAML. J. ANDREWS. London:  
A. Strahan.

WE have been acquainted with this excellent work for some time, and have consulted it with great advantage. The author has given the "Life of our Lord" in its historical and geographical relations, and has availed himself of an immense mass of critical aid supplied by both British and Foreign divines. He has successfully accomplished a task of considerable difficulty, which must have cost immense labour, and every part of which displays a sound head and a sincere heart. To students, and all classes of ministers, and conductors of Bible classes, as well as to all devout readers of Holy Scripture, it will be a great treasure. It has our heartiest wishes and highest commendation.

*Paul Gerhard's Spiritual Songs.* Translated by JOHN KELLY. London: A. Strahan, 1867.

PAUL GERHARDT, the eminent SAXON spiritual poet, has found both a translator and publisher to do him justice. This elegant square volume is a perfect gem, and its holy songs a treasure of great price. The illustrious author of these exquisite songs passed away from this world to a brighter 190 years ago; but his works remain with us, and will be read with delight by all succeeding generations. Christian parents, at once place this excellent volume in your libraries, or rather on your tables, that your children may catch some of the joyous strains of these spiritual songs. It is admirably adapted for a Christmas, New Year, or birthday gift.

## Poetry.

### A NEW YEAR'S MOTTO.

"I can do all things through Christ, which strengtheneth me."

DEEP are the shadows on vale and hill,  
'Tis evening, and darkness increaseth still,  
But onward I go through the opening year,  
Where the shadows and darkness will disappear;

For, whatever may lie in the way I go,  
The Master will strengthen for all, I know.

Sorrows may gather, and storms may rise,  
And tears of sadness o'erflow my eyes,  
Dangers may throng in the untried way,  
And the grief-bell toll through the misty day;  
But the strength to endure shall be given  
with each,  
And grace with the lessons which sorrows  
teach.

Heavy the burdens of life which wait,  
But they all are light for the Master's sake;  
Difficult paths are before my feet,  
But I shall go where the pleasures meet,  
And light shall shine, and the joy shall come,  
For the steps I take bring me nearer home.

Therefore, whatever of doubt there be,  
Father, I leave it in trust to Thee;  
All shall be well when, with mighty love,  
Thou art leading me safe to my home  
above;  
And danger, and sorrow, and doubt shall  
But calmly to Thee will I lift my eyes.

MARIANNE FARNINGHAM.

### THE CHRISTIAN'S RETROSPECT.

"Few and evil have the days of the years of my life been."—GEN. xliii. 9.

"EVIL and few," the patriarch said, "my days on earth have been;"  
And I can half endorse his words, as now,  
with pensive mien,  
I gaze upon the shadowy past, and think  
of all the tears,  
The troubles, and the toilsome cares, which  
mark the bygone years.

Yet I some gladsome notes must blend  
with Jacob's mournful strain;  
For life has had its pleasant scenes as well  
as hours of pain:  
Unnumbered blessings from above around  
my steps have twined,  
And joys, up-springing like sweet flowers,  
still in my path I find.

Yes, in green pastures, and where clear,  
refreshing waters flow,  
Our faithful Shepherd often leads his pil-  
grim flock below;  
And even when through desert ways He  
does his servants guide,  
With manna and with gushing streams  
their wants are well supplied.

So I would own the tender love which long  
has circled me—  
The grace which has relieved my fears, and  
made the tempter flee—  
The mercy which has blotted out the sins  
that I deplore—  
The goodness which has followed me, and  
shall for evermore.

I raise to-day my grateful song for every  
gift bestowed—  
For strength, vouchsafed to bear my cross  
along life's weary road—

For peace, which nestles o'er my home  
with soft and sheltering wings—  
For hope, which such a radiant light across  
the future flings.

Nay, even for the varied griefs that have  
my heart oppress,  
For all the changes which have taught, this  
world is not my rest,  
I offer thanks; for sorrow comes to train  
us for the skies,  
And from the seeds in sadness sown eternal  
harvests rise.

Evil and few! Since Christ is mine, no  
evil need I fear;  
Through joy or gloom, in life or death, He  
will be always near;  
And if my moments quickly glide, and  
earthly days seem "few,"  
They only bring a better life, a fairer  
home, in view! H. M. W.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

Rev. W. Scriven, of the Bristol Bap-  
tist College, has accepted the invitation of  
the Baptist church at Ilfracombe, Devon.

Mr. W. Miller, late of the Tabernacle  
College, has accepted the invitation of the  
church, Lewes, Sussex, to become their  
pastor.

Mr. R. J. Mesquitta, of the Tabernacle  
College, has accepted the invitation of the  
church worshipping at the Assembly  
Rooms, High-street, Kensington, to become  
their pastor.

Rev. W. K. Armstrong, B.A., has an-  
nounced his intention of terminating his  
ministerial labours in connection with the  
church, Mint-lane, Lincoln, at the close of  
this year, in order to enter upon a literary  
engagement in Ashton-under-Lyne.

Rev. C. Deavin, of Fakenham, Norfolk,  
has accepted an invitation from the church  
at Dawley Bank, Salop, to become their  
pastor.

Rev. G. T. Ennals has been compelled,  
through ill health, to resign the pastorate

of the church worshipping in the Public  
Hall, Billingborough, Lincolnshire.

Rev. J. P. Carey, of Wolverhampton,  
has accepted the invitation of the church  
worshipping in the Boutport-street Chapel,  
Barnstaple, to become their pastor.

Mr. O. Welton, of the Tabernacle Col-  
lege, has accepted the invitation of the  
church at Thetford, to become their pastor.

Rev. T. Howell Davies, of Swansea,  
and late of Rawdon College, has accepted  
an invitation from the church at Rugby to  
become their pastor.

Mr. John Bateman, late of the Taber-  
nacle College, has accepted the invitation  
to become co-pastor with the Rev. John  
Hockin, of the church, Niton, Isle of  
Wight.

Mr. Henry Morgau, of the Pastors'  
College, has received and accepted from  
the church at Lydbrook, Gloucestershire,  
a most cordial and unanimous invitation to  
become their pastor. The actual number  
of church members at the present time is  
48, all working people, and not 68, as  
stated in the *Baptist Handbook* for 1867.

This little band has succeeded in erecting a substantial house of prayer at a cost of upwards of £700, and in a little over three years have paid for it within £220.

An interesting meeting was held in the Baptist chapel, Earith, Hunts, on November 20, to bid farewell to Mr. J. Robinson, who is about to become pastor of the church at Landbeach, Cambs.

Mr. W. K. Dexter has declined the invitation of the Baptist church, North-street, Peterboro', to become their pastor.

### RECOGNITION SERVICES.

OVER DAEWEN, LANCASHIRE.—A largely attended meeting was held in the chapel on Monday, November 25, for the purpose of recognizing as pastor the Rev. W. H. McMechan, late of Highbridge and Mash, Somerset, and formerly missionary in China. The introductory service was conducted by the Revs. J. O. Doll, R. Cameron, G. Berry, J. Sawyer, and T. Mills. The right hand of fellowship was given to Mr. McMechan by the Rev. T. Davies, who also offered the recognition prayer. The charge to the pastor was delivered by the Rev. S. G. Green, B.A., President of Rawdon College. The Rev. J. L. Whitby, of Salford, Secretary of the Lancashire and Cheshire Association, delivered an address to the church and congregation. The service was closed by the pastor.

LONGTON, STAFFORDSHIRE.—A service in connection with the public setting apart of Mr. W. Bishop, of Chilwell College, near Nottingham, to the pastorate of the Baptist church, was recently held in the Town Hall. The service was preceded by a tea-meeting, which was numerously attended. The service was opened by the Rev. W. Chambers, of Newcastle-under-Lyne, reading the Scriptures and offering prayer. An introductory address was then given by Mr. W. Bishop, of Bourne (father of the minister). The Rev. W. R. Stevenson, M.A., classical tutor of Chilwell College, asked the usual questions of the church, and J. Y. Carryer, Esq., responded on behalf of the church and congregation. The Rev. Dr. Underwood proposed the usual questions to the minister. The Rev. E. Johnson, of Newcastle, offered the designatory prayer, after the questions had been answered by the minister. The Rev. Dr. Underwood delivered the charge, and the Rev. W. E. Stevenson addressed the

church and congregation. The Rev. H. Douce welcomed the minister to the town in a few well-chosen and kind words.

OLD KENT-ROAD.—The Rev. H. Buck was publicly recognized as pastor of Alfred-place Chapel, on Tuesday, November 26. The Rev. W. Alderson, of East-street, read a portion of Scripture, and offered prayer, after which Mr. F. Thorogood, the senior deacon, read a statement of the history of the church, and of the circumstances that led to Mr. Buck being chosen as pastor. Mr. Buck then gave a very interesting account of his conversion, subsequent career, his work as a home missionary, of his entering the Metropolitan Tabernacle College, and of his call to Alfred-place. Rev. James Sears, of Cottage-green, offered a most appropriate ordination prayer, after which the Rev. George Rogers gave the charge to the pastor, and Rev. B. Davies, of Greenwich, gave the charge to the church. Revs. R. Finch, J. A. Brown, and P. J. Turquand also took part in the service.

INGHAM.—Interesting services in connection with the settlement of the Rev. W. H. Root as pastor of the Baptist church, were held on November 14. The afternoon services were opened by the Rev. Mr. Hawkes, of Buxton. The Rev. W. Griffiths, M.A., of Yarmouth, delivered an address on the "Nature and Constitution of a Christian Church." The Rev. Mr. Gooch asked the usual questions, and offered the ordination prayer. The Rev. G. Gould, of Norwich, then gave the charge. The evening service was commenced by the Rev. Mr. Goffe, of North Walsham. The Rev. W. Howison, Walworth-road Chapel, gave the address to the church. Mr. Root closed the meeting with prayer.

KINGTON, HERTFORDSHIRE.—The recognition of the Rev. J. W. Thorne took place on Friday, November 15. Tea was provided by the ladies in the Burton Hall, after which a public meeting took place, presided over by the Rev. S. Blaokmore, of Irlsland. Revs. G. Rees, G. Phillips, W. Hunt, and others, took part in the meeting.

STOKE-UPON-TRENT.—The ordination of the Rev. William March, late of Chilwell College, Nottingham, to the pastorate of the church, Trensham-road, took place on November 13. The Rev. Thos. Cocker opened the service by reading passages of Scripture, and offered prayer. The Rev.

W. R. Stevenson, M.A., next delivered an address. The Rev. W. Underwood, D.D., proposed the questions to the church, which were answered by Mr. John Taylor in a highly satisfactory manner. The Rev. W. R. Stevenson, M.A., then put the questions to the pastor. These having been replied to, the Rev. Robert Johnston offered prayer. The Rev. J. Jackson delivered the charge to the pastor. The Rev. W. Underwood, D.D., afterwards delivered the charge to the church. The Revs. R. N. Barritt, W. Bishop, R. Y. Roberts, and Mr. W. Bishop, son. (Bourne), were present, and took part in the service.

**LOWESTOFT.**—On November 7, a public tea-meeting was held in the school-room adjoining the chapel. London-road, for the purpose of welcoming the Rev. W. Peppercorn, B.A., LL.B., of Regent's-park College, the newly-elected pastor. The Rev. J. B. Blackmore, the late pastor, presided at the subsequent proceedings, and gave a suitable initiatory address. The Revs. C. Daniells, F. Goodall, J. Parkes, and Mr. Hinde, severally welcomed Mr. Peppercorn, who, in response, thanked them for their sympathy and warm-hearted greetings.

**RETTFORD.**—The Rev. T. Mee, late of Isleham, was recently recognized as pastor of the church. A social meeting was held, presided over by T. Merroywether, Esq., and addresses were delivered by Revs. R. Jackson, J. Store, Mr. Jenkinson, and other friends.

**URTON-ON-SWVERN.**—On Tuesday, November 12, an interesting service was held to recognize the Rev. James Dunckley as pastor of the Baptist church. About 180 persons partook of tea in the school-room, after which there was a large gathering in the chapel. The chair was taken by A. Kerkham, Esq. The Rev. W. B. Birtt read the Scriptures, and the Rev. J. Ashworth engaged in prayer. Mr. Thomas Taylor, the senior deacon, gave an account of the circumstances under which the people were led to choose Mr. Dunckley as their pastor, and earnest and encouraging addresses were delivered by the chairman, the Revs. J. Dunckley, H. E. Von Sturmer, T. Wilkinson, J. Ashworth, S. Dunn, and W. B. Birtt.

#### PRESENTATION SERVICES.

**GOVAN, NEAR GLASGOW.**—T. W. Modhurst, of Glasgow, was presented with a

waterproof suit, consisting of coat, hat, and leggins, and a handsome walking-stick, by the friends in connection with the evangelistic meeting at Govan, on Friday evening, November 22, 1867, as a small mark of appreciation of his labours there every Friday evening.

**LLANGWM.**—Upon the resignation of the pastorate, the Rev. J. Jones was presented with a purse of gold; Mr. C. G. Watkins, Mr. Davis, Revs. B. Johnson, W. Morgan, and other friends, taking part in the meeting.

**BIRMINGHAM.**—A tea-party was held in the lecture-room of Cannon-street Chapel, on November 12, on the occasion of the presentation of a testimonial to Mr. John Sabell, who has been connected with Cannon-street Boys' Sunday-school as teacher and superintendent for more than fifty years. About 300 persons sat down to tea, after which the chair was taken by Mr. John Zair. Amongst those present were Mr. John Sabell, the Rev. G. Davies, Messrs. T. Griffiths, T. Bridge, W. Phillips, T. Gilce, T. Price, T. Warren, J. Reading, D. Beesley, T. C. Perry, D. Littlehales, Absalom Peers, and others. A purse of 100 sovereigns was presented to Mr. Sabell.

#### NEW CHAPELS.

**BOURNE, LINCOLNSHIRE.**—Services were held on Wednesday, November 27, when the memorial-stone of a new chapel was laid by the Rev. J. A. Spurgeon, who kindly presented a cheque for £20 to the building fund. After the ceremony the congregation adjourned to the Independent chapel, and listened to a discourse from the gentleman who laid the stone. At five o'clock a public tea was held, from 200 to 300 persons attending. In the evening a public meeting was held. The Rev. J. A. Spurgeon presided, and the following gentlemen took part in the meeting—Revs. D. Horseroff, Dextor, J. J. Irving, J. Smith, W. H. Smith, and W. Orton, and Mr. Eldred, who has kindly given the ground for the new chapel. The place is to hold about 300 persons on the ground floor, and through the liberality of Mr. Eldred, who will build it at cost price, it will only cost about £300. Nearly £100 has been already collected, and the friends make an earnest appeal for help in this important work.

**BUCKLAND NEWTON, DORSET.**—A new chapel, designed by Mr. Henry Lee, Clifton, was opened on Dec. 6th. The chapel will seat 150 persons, and has cost, including a school-room for sixty children, £250.

**ENFIELD.**—On Tuesday, Dec. 3rd, the opening services in connection with the chapel were held, when the Rev. James A. Spurgeon preached two sermons, one in the afternoon, the other in the evening. Tea was provided in the Wesleyan school-room, kindly lent for the occasion. On Thursday evening, the 5th, the Rev. J. B. Baynard, of Waltham, preached; and on Lord's-day, the 8th, the Rev. D. Russell, of Edmonton, preached in the morning, and the Rev. R. Wallace, of Tottenham, in the evening.

**KINGSTON, CAMBS.**—The opening services of the new Baptist chapel took place on Nov. 26th. The Rev. J. Spurgeon, of Cranbrook, preached afternoon and evening. A public meeting was also held on the following evening, and addresses were given by gentlemen from the neighbourhood.

#### MISCELLANEOUS.

**WALWORTH-ROAD.**—Thanksgiving services have recently been held at Arthur-street Chapel, on the occasion of the debt upon the building being cleared off. At the meeting then held it was stated that the chapel had cost upwards of £4000, including galleries, erected during the present pastorate. The debt was now entirely liquidated. Mr. Cowdy, the pastor, was presented with a purse containing thirty sovereigns. One of the deacons also handed him a letter to receive a legacy of £50, left him by a kind friend deceased. Dr. Air, G. Pedley, Esq., and several other gentlemen, testified their thankfulness for the great temporal and spiritual prosperity God had bestowed upon them. On Wednesday evening a sermon from the Rev. W. Brock brought the services to a close.

**KING'S-CROSS.**—The anniversary services of the church at Vernon Chapel were held at the Gymnasium in St. Pancras-road, on Sunday, 20th of October. The pastor, Mr. Sawday, preached in the morning and evening, and Rev. W. Stott in the afternoon. On the following Wednesday the annual tea and public meeting was held at the chapel, Geo. Williams, Esq., in the chair. The secretary of the church stated

in the report that during the year 222 members had been added to the church, while the losses had been forty-nine, leaving an increase of 173, and making the present number of members 597. In addition to this, forty-two had been accepted by the church, but had not been received as members. A class had been established for the very young converts (principally Sunday-scholars), which numbers forty members. During the year £180 had been paid off the debt on the chapel, and £270 raised towards a new chapel, in addition to £500 raised for fitting up the Gymnasium for Sunday services, in which place the church will worship for eighteen months to come, free of rent. Interesting addresses were delivered by the chairman and the pastor, also by Mr. Williams (senior deacon), Mr. Leach, and Mr. Stott.

**NEWPORT.**—The half-yearly meetings of the Monmouthshire English Baptist Association were held at Nash, on the 19th and 20th Nov. Sermons were preached on Tuesday evening by Revs. Dr. Thomas, president of the college at Pontypool, and S. R. Young, Abergavenny. The conference on Wednesday was commenced by a devotional service, after which the usual business was proceeded with, but as it could not be finished within the allotted time, the conference was adjourned to Monday, Dec. 16th, at Pontypool. Rev. D. B. Jones, of Caerleon, preached the Association sermon, and at half-past six the services were brought to a close by sermons from Revs. D. Davies, Llanfihangel, and D. Morgan, Usk. The next annual meetings will be held in April at Ebbw Vale.

**WORSTEAD, NORFOLK.**—On the 4th of December, 1717, the church was formed, consisting of thirty-eight members, and on Wednesday last, the 4th Dec., the third jubilee was celebrated. In the afternoon the Rev. George Gould, of Norwich, delivered an address on the history of Non-conformity during the last 150 years, with especial reference to its rise and progress in Norfolk. In the evening a public meeting was held, J. Nowbegin, Esq., of Norwich, presiding. Suitable and impressive addresses were given by the Revs. C. Goffe, W. H. Root, S. Vincent, T. Foston, G. Gould, and S. Culley, Esq. The Rev. G. H. Trapp, S. Hawkes, S. Nash, J. Gedge, J. Dowson, and W. H. Payne, the pastor, took part in the services.

**HULL.**—The 109th anniversary of the

church, meeting in South-street Chapel, has been just celebrated. On Sabbath, November 10, two sermons were preached by the Rev. H. J. Betts, of Manchester, and on Monday the 11th, a public tea-meeting was held in the Sailors' Institute. Nearly 300 people sat down to tea, and wore afterwards addressed by the Revs. H. J. Betts, J. Silvor, L. B. Brown, pastor of the church, and other friends. The state of the church, both spiritual and financial, was the theme of grateful congratulation.

**РЕСЖНАМ.**—On Monday, the 11th, the church, worshipping in Park-road Chapel, met for the purpose of bringing their offerings towards the reduction of an accumulated debt of £50, and before the close of the evening more than the desired amount was raised. The following Friday they again met, as is the usual custom, by the invitation of the Rev. T. J. Cole, the pastor, to take tea with him, after which the senior deacon in an appropriate speech, in the name of the church, presented him with a handsome time-piece and candelabra *en suite*. After an acknowledgment from the pastor, short addresses were made by the deacons, and words of sympathy and advice delivered by the Rev. S. Bird, J. Munns, and W. Finch.

**BLISTON.**—The Baptist chapel, Wood-street, having been closed for some time, for the purpose of improvements, was re-opened on Sunday, November 24, when sermons were preached by the Rev. F. F. Medcalf, late of Jersey. On Tuesday, December 3, a tea and public meeting were held in recognition of the settlement of Mr. Medcalf as the newly-appointed pastor of the church. Mr. Medcalf was supported by a large number of ministers of various denominations. Mr. E. Lovatt, one of the deacons, stated the circumstances which had led them to invite Mr. Medcalf, and gave the new minister a most kind and cordial welcome, which was responded to in a few suitable remarks by the pastor. The recognition prayer was offered by the Rev. R. Nightingale, of Tipton. The meeting was then addressed by the Rev. Messrs. Empson, Smallwood, Simon, W. Green, C. Young, D. Evans, P. Tozer, J. P. Carey, B. Bird, T. Hanson, and J. Alford.

**BLAIRGOWRIE, N.B.**—A new Baptist church is in course of formation here. The Rev. David Young (for twenty-four years

pastor of the United Presbyterian congregation, Kinclaven), is officiating at present. In the evening of each Lord's-day the hall in which the friends meet is usually crowded. The other evening about twenty ladies and gentlemen invited Mr. Young to tea, and presented him with an elegant pulpit-Bible and Psalm-Book.

**CHENIES, BRICKS.**—A very interesting meeting was held last Thursday, October 18, to take farewell of the Rev. W. C. Ellis, who has accepted an invitation to the pastorate of the church at Chesterford. The Rev. R. Bayne, who presided, spoke in the highest terms of the pastor's Christian character, and on behalf of the friends, presented him with a purse containing twelve sovereigns, which was afterwards augmented by additional contributions, as a small but sincere token of their regard, and which Mr. Ellis acknowledged in an appropriate manner. Rev. G. Warn, of Sarratt, and other friends, took part in the meeting.

**HOLBOEN.**—A meeting of a deeply interesting character was lately held in Kingsgate-street Chapel, for the purpose of united communion at the Lord's table. There were over 500 communicants. The gallery of the chapel was open to spectators. The assembly was composed of members of Kingsgate-street, Vernonsquare, Spencer-place, and one or two other churches. The communion service was presided over by the Rev. W. H. Burton. Prayer was offered by the pastors of the different churches. It was a very earnest and solemn service. The special meetings with which this was connected owe their existence to fraternal meetings of six ministerial brethren. The churches under their care unite for special prayer and exhortation. These meetings are held monthly at different places of worship, and the chapels are crowded on these occasions. The meetings are most emphatically "times of refreshing."

**CHILTERNHAM.**—Salom chapel having undergone considerable repairs and improvements, was re-opened on Sunday, November 17, when special sermons were preached in aid of defraying the expenses, in the morning by the Rev. P. G. Soory (pastor of the church), in the afternoon by the Rev. W. Jackson, and in the evening by the Rev. Dr. Brown. A tea-meeting was held on the following Tuesday evening, attended by 350 persons;

H. Wilmott, Esq., presiding. After tea, addresses were delivered by the Rev. Dr. Brown, T. Thompson, and W. Jackson, and by Mr. Downing and the Rev. P. L. Scorey. The collections of the Sunday amounted to £31, and the proceeds of the tea was about £15, which, with promised subscriptions, will nearly make up the amount expended upon the alterations—viz., something like £300.

**BARNES.**—Anniversary services of the chapel were held on November 10 and 12. The Rev. E. Taylor preached two sermons on Lord's-day. On Tuesday, November 12, the Rev. Francis Tucker, B.A., of Camden Town, preached. A public tea-meeting was held at five o'clock, after which addresses were delivered by Mr. J. B. Nicholson, chairman, the Rev. W. Perrott, Mr. Goldsmith, Rev. E. Taylor, Mr. Nicholson, sen., and J. Barnett. The devotional services were conducted by the Rev. F. Tucker, E. Taylor, and Mr. T. Nicholson.

**ABERKENFIGG, GLAMORGANSHIRE.**—We are glad to hear that the church in this important and thriving mineral locality, has lately received several additions. Sunday-school work is prospering, and the cause is in a healthy condition. A new chapel is urgently needed. The friends are very poor; will our readers help? Mr. Williams, of Aberkenfigg, will thankfully receive any aid.

**PENCLAWDD, NEAR SWANSEA.**—The few Baptist friends in this place have been labouring for a number of years, under great disadvantages, in consequence of their meeting-house being inconveniently situated. Sixty years ago there was no chapel for miles around, and in endeavouring to place one convenient to all they succeeded in placing it convenient to none, for they erected it on the top of a hill, difficult of access from all quarters. After toiling many years with apparently but little success, they at last came to the conclusion that they must have a chapel in the village—among the people. A plot of ground having been placed at their disposal by their pastor, the Rev. T. Williams, they raised a handsome edifice at the cost of about £800, from a design and under the superintendence of the Rev. H. Thomas, Briton Ferry. On November 26 and 27 the opening services were held, when sermons were preached in English and Welsh by the Revs. T. Jones, Neath; J. R. Jones, Swansea; J.

Rowlands, Cwmavon; C. White, Merthyr; and D. Davies, D.D., Aberavon. Liberal collections were made.

**PORTADOWN, IRELAND.**—On Wednesday evening, December 11, the annual tea-meeting in connection with the Baptist church was held. The following gentlemen delivered addresses, and expressed their hearty sympathy and respect for the pastor and church: James Wilson, Esq., presided. Revs. R. Massoroon, D.D., James Donnelly, S. Banks, J. Taylor, R. M. Henry, G. Hughes, John H. Farrell, Esq., proprietor of the "Portadown News;" George Campbell, Esq., Queen's College, Belfast; and Rev. John Douglas, pastor of the church. A well-trained choir, under the superintendence of Mr. Benjamin Wilson, sang several pieces of sacred music. On Friday evening the Sabbath scholars were supplied with tea. There were eighty-seven present, besides their teachers. In 1863, when Mr. Douglas entered upon his pastorate, there was no school in connection with the church, and the church had no house of their own in which to worship. Now they have a neat room, comfortably seated, free of debt, the rent and expenses of fitting-up has cost over £100. The Sabbath-school has been blessed to the spiritual benefit of several of its pupils. The church and congregation are now as many more as they were at the commencement of Mr. Douglas's pastorate.

**PENIEL TABERNACLE, CHALK-FARM-ROAD.**—An interesting meeting was lately held in connection with a splendor of mission work carried on by members of this cause. In a review of five months' labour, it appears that many souls have been known to find peace; six open-air services have been held every Lord's-day; 316,000 tracts have been issued and circulated; and 20,000 invitations have been given; 250 families are under visitation; and a very successful mission is in full working order. To God be all the praise.

**ANDOVER.**—A meeting was held on November 25, at the Town Hall, with the view of raising funds to liquidate the remaining debt upon the new chapel, the cost of which is near upon £2000, and there is a deficiency of £235. Several sums were contributed and promised. Addresses were delivered by the chairman, George Axton, Esq., Mr. Collier Parsons, Revs. B. Brown, H. H. Bourne, and F. Wills, the pastor.

There was a large gathering, and the service was a most interesting one.

**AGREEMENT IN PRAYER.**—A correspondent calls attention to the urgent need which exists for special and united prayer, and suggests that on Saturday evenings a portion of time be devoted to prayer; and in order to secure unity of purpose, suggests the following objects for supplication :—1st. That a large supply of the Spirit of Grace may rest on ourselves and on all true believers in Jesus everywhere. 2ndly. For all unconverted relatives, friends, and neighbours, and for all mankind. 3rdly. For all who preach the Word faithfully, and for their fellow-labourers in the gospel, both men and women, that, being filled with the Holy Ghost and with power, they may successfully point lost sinners to the Lamb of God who taketh away the sin of the world.

A minister of the Church of England having embraced Baptist sentiments, is willing to supply gratuitously any destitute church near London, during the months of January and February. Address, Rev. W. A. Blake, 4, Trafalgar-square, London, W. C.

#### MEETINGS TO BE HELD.

The first anniversary services in connection with the Baptist church at Albion Hall, Dalston, will be held on Tuesday, January 21. Tea will be provided at 5.30; public meeting at 7.0. Revs. J. Blake, late pastor, W. A. Blake, G. Wyard, J. Alderson, and other friends, will take part.

#### BAPTISMS.

*Aberkenste*, Bridgend, English Baptist.—Nov. 17, Three.  
*Ashton-under-Lyne*.—Nov. 3, Four, by J. Hughes.  
*Brentford*, Park Chapel.—Dec. 29, Five, by W. A. Blake.  
*Bristol*, Phillip Street.—Nov. 14, Four, by W. W. Laskey.  
*Cardiff*, Bethol, English, Mountstuart Square.—Oct. 29, Seven, by T. E. Williams.  
*Colchester*, Eld Lane.—Oct. 2, Two; Nov. 20, Seven; by E. Spurrier.  
*Fenny*, Stratford.—Sept. 1, Five; Dec. 1, Three; by G. Walker.  
*Glasgow*, North Frederick Street.—Dec. 1, Eight, by T. W. Medhurst.  
*Glasbury*, Brecon.—Nov. 17, Two, by L. Jones.

*Harrow-on-the-Hill*.—Dec. 8, Two, by H. Hill.

*Hawkesbury*, Coventry.—April 7, Seven; Sept. 1, Six; Dec. 1, Three; by William Wootton.

*Little Kingshill*, Great Messenden.—Nov. 26, Three, by W. Norris.

*London*.—Alfred Place, Kent Road.—Aug. 25, Six; Sept. 27, Five; Nov. 24, Four; by H. Buck.

—, John Street, Edgware Road.—Oct. 31, Two; Nov. 28, Four; Dec. 14, Three; by J. O. Fellowes.

—, Kensington, Assembly Rooms, Palace Avenue.—Nov. 24, Five; Nov. 26, Two; by R. J. Mesquita.

—, Metropolitan Tabernacle.—Nov. 14, Seventeen; Nov. 25, Sixteen; Nov. 28, Twenty-two; by J. A. Spurgeon.

—, Stepney, Bridge Street.—Nov. 7, Eight, by J. Harrison.

*Looseley Row*, Bucks.—Nov. 18, Two, by C. Johnson.

*Manchester*, Grosvenor Street.—Nov. 24, Six, by H. J. Betts.

*Moughlrey*, Montgomeryshire.—Nov. 26, One, by D. Davics.

*Newbury*, Berks.—Oct. 27, Nine, by J. E. Cracknell.

*Newton Abbot*, Devon.—Oct. 27, One; Nov. 24, Four; by George Hudgell.

*New Milford*, Pembroke.—Nov. 24, One, by D. Lewis.

*Peterchurch*, Hereford.—Dec. 1, One, by J. Beard.

*Peterhead*, N. B.—Oct. 13, One; Oct. 27, Two; Nov. 10, One; by J. A. Wilson.

*Priokwillow*, Ely.—Oct. 13, Four, by G. Richardson.

*Retford*, Notts.—Nov. 24, One, by Mr. Moo.

*Snailbeach*.—Nov. 3, Two; Dec. 1, Three; by T. T. Phillips.

*Stogumber*, Somerset.—Nov. 24, Two, by J. Groon.

*Thurleigh*, Beds.—Nov. 24, One, by G. Chandler.

*Walton*, Suffolk.—Nov. 3, Two; Nov. 17, One; by George Ward.

#### RECENT DEATHS.

November 6, 1867, at Mary-terrace, West Cowes, Isle of Wight, JEMIMA, the beloved wife of Mr. Benjamin Stoto, of that town, and mother of the Rev. A. H. Stoto, Earl's Colno, Essex, aged fifty-three years. The deceased had the great blessing of pious



## CHRIST THE TREE OF LIFE.\*

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

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations."—REV. xxiii. 2.

You will remember that in the first Paradise there was a tree of life in the midst of the garden. When Adam had offended, and was driven out, it was said—"Lest he put forth his hand, and take of the tree, and eat, and live for ever, therefore God drove out the man." It has been supposed by some, that this tree of life in the garden of Eden was intended to be the means of continuing man in immortality, that his feeding upon it would have supported him in the vigour of unfailling youth, preserved him from exposure to decay, and imparted by a spiritual regeneration, the seal of perpetuity to his constitution. I do not know about that. If it were so, I can understand the reason why God would not have the first man, Adam, become immortal in the lapsed state he then was, but ordained that the old nature should die and that the immortality should be given to a new nature, which should be formed under another headship, and quickened by another spirit.

The text tells us that in the centre of the new Paradise, the perfect Paradise of God, from which the saints shall never be driven, seeing it is to be our perpetual heritage, there is also a tree of life. But here we translate the metaphor. We do not understand anything literal at all. We believe our Lord Jesus Christ to be none other than that tree of life, whose leaves are for the healing of the nations. We can scarcely conceive of any other interpretation, as this seems to us to be so full of meaning, and to afford us such unspeakable satisfaction.

At any rate, beloved, if this be not the absolute purpose of the sublime vision that John saw, it is most certainly true that our Lord Jesus Christ is life from the dead, and life to his own living people. He is all in all to them, and by Him, and by Him alone must their spiritual life be maintained. We are right enough, then, in saying that Jesus Christ is a tree of life, and we shall so speak of Him this evening, in the hope that some may come and pluck of the fruit, and eat, and live for ever. Our desire shall be so to use the sacred allegory that some poor dying soul may be encouraged to lay hold on eternal life, by laying hold on Jesus Christ.

First, *we shall take the tree of life in the winter with no fruit on it*; secondly, *we shall try to show you the tree of life budding and blossoming*; and, thirdly, *we shall endeavour to show you the way to partake of its fruits*.

I. And first, my brethren, I have to speak to you of JESUS CHRIST, THE TREE OF LIFE, IN THE WINTER.

You will at once anticipate that I mean by this figure to describe *Jesus in his sufferings*, in his dark wintry days, when He did hang upon the cross, and bleed, and die; when He had no honour from men, and no respect from any; when even God the Father hid his face from Him for a season, and He was made a curse for us, that we might be made the righteousness of God in Him. My dear friends, you will never see the tree of life aright, unless you first look at the cross. It was there that this tree gathered strength to bring forth its after-fruit. It was there, we say, that Jesus Christ, by his glorious merits and his wondrous work achieved upon the cross, obtained power to become the Redeemer of our souls, and the Captain of our salvation.

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Come with me, then, by your faith, to the foot of the little mound of Calvary, and let us look up and see this thing that came to pass. Let us turn aside as Moses did when the bush burned, and see this great sight. It is the greatest marvel that ever earth, or hell, or heaven beheld, and we may well spend a few minutes in beholding it.

Our Lord Jesus, the ever-living, the immortal, the eternal, became man, and, being found in fashion as a man, He humbled Himself, and died the death of the cross. That death was not on his own account. His humanity had no need to die. He might have lived on, and have seen no death if so He willed. He had committed no offence, no sin, and there no punishment could fall upon Him.

“ For sins not his own  
He died to atone.”

Every pang upon the cross was substitutionary; and for you, ye sons of men, the Prince of Glory bled, the just for the unjust, that He might bring you to God. There was no smart for Himself, for his Father loved Him with a love ineffable; and He deserved no blows from his Father's hand, but his smarts were for the sins of his enemies, for your sins and mine, that by his stripes we might be healed, and that through his wounds, reconciliation might be made with God.

Think, then, of the Saviour's death upon the cross. In the first place, *it was an accursed death*. There were many ways by which men might die, but there was only one death which God pronounced to be accursed. He did not say—“Cursed is he that dies by stoning,” or by the sword, or by a millstone being fastened about his neck, or even by being eaten of worms, but it was written—“Cursed is every one that hangeth on a tree,” and no other death than that one, which God did single out as the death of the accursed, could Jesus Christ die. Admire it, believer, that Jesus Christ should be made a curse for us. Admire, and love; let your faith and your gratitude blend together.

It was a death of *the most ignominious kind*. The Roman law subjected only felons to it, and I believe not even felons, unless they were slaves. A freed Roman must not so die, nor a subject of any of the kingdoms that Rome had conquered, but only the slave who was bought and sold in the market could be put to this death. They counted him worthy to be sold as a slave, and then they put Him to a slave's death for you. Besides, they added to the natural scorn of the death *their own ridicule*. Some passed by and wagged their heads. Some stood still and thrust out their tongues. Others sat down and watched Him there, and satisfied their malice and their scorn. He was made the centre of all sorts of ridicule and shame. He was the drunkard's song, and even they that were crucified with Him, reviled Him. And all this He suffered for us. Our sin was shameful, and He was made to be a shame. We had disgraced ourselves and dishonoured God, and therefore Jesus was joined with the wicked in his death, and made as vile as they.

Besides, *the death was exceedingly painful*. We must not forget the pangs of the Saviour's body, for I believe when we begin to depreciate the corporeal sufferings, we very soon begin to drag down the spiritual sufferings too. It must be a fearful death by which to die, when the tender hands and feet are pierced, and when the bones are dislocated by the jar of erecting the cross, and when the fever sets in, and the mouth becomes as hot as an oven, and the tongue is swollen in the mouth, and the only moisture given is vinegar mingled with gall. Ah! beloved, the pangs that Jesus knew, none of us can guess. We believe that Hart has well described it when he says that He bore—

“ All that incarnate God could bear,  
With strength enough and none to spare.”

You cannot tell the price of griefs, and groans, and sighs, and heart-breakings, and soul-tearings, and rendings of the spirit, which Jesus had to pay that He might redeem us from our iniquities.

*It was a lingering death.* However painful a death may be, it is always satisfactory to think that it is soon over. When a man is hanged, after our English custom, or the head is taken from the body, the pain may be great for the instant, but it is soon over and gone. But in crucifixion a man hangs so long, that when Pilate found the Saviour dead, he marvelled that He was dead already. I remember to have heard a missionary say that he saw a man in Burmah crucified, and that he was alive two days after having been nailed to the cross; and I believe there are authenticated stories of persons who have been taken down from the cross after having hung for forty-eight hours, and after all have had their wounds healed, and have lived for years. It was a lingering death that the Saviour had to die.

Oh! my brethren, if you put these items together, they make up a ghastly total, which ought to press upon our hearts—if we be believers, in the form of grateful affection, or if we be unbelievers, provoking us to shame that we do not love Him who loved the sons of men so much.

And the death of the Lord Jesus Christ for us, we must also add, was *penal*. He died the death of the condemned. Perhaps most men would feel this to be the worst feature, for if a man shall die by never so painful a death, if it be accidental it misses the sting which must come into it, if it be caused by law, and if especially it be brought by sin, and after sentence has been passed in due form. Now our Lord Jesus Christ was condemned by the civil and ecclesiastical tribunals of the country to die. And what was more—"It pleased the Father to bruise Him; He hath put Him to grief." Jesus Christ died without sin of his own, but He died a penal death, because our sins were counted to Him. He took upon Him our iniquities as though they were his own, and then, being found in the sinner's place, He suffered, as if He had been a sinner, the wrath that was due for sin.

Beloved, I wish it were in my power to set forth Christ crucified—Christ visibly crucified amongst you! Oh! that I could so paint Him that the eyes of your heart could see Him! I wish that I could make you feel the dolour of his griefs, and sip that bitter cup which He had to drain to the dregs. But if I cannot do this, it shall suffice me to say that that death is the only hope of sinners. Those wounds of his are the gates to heaven. The smarts and sufferings of Immanuel are the only expiatory sacrifice for human guilt. Oh ye who would be saved, turn your eyes hither. Look unto Him and be ye saved, all ye ends of the earth. There is life in a look at Him; but there is life nowhere else. Despise Him, and you perish. Accept Him, and you shall never perish, neither shall all the powers of hell devour you. Come, guilty souls! Jesus wants not your tears or your blood; his tears can cleanse you; his blood can purify you. If your heart be not as broken as you would have it, it is his broken heart, not yours, that shall merit heaven for you. If you cannot be what you would, He was for you what God would have Him. God is contented with Him. Be you contented. Come and trust Him! Oh! this very night may delays be over and difficulties all be solved, and just as you are, without one plea, but that the Saviour bled, come to your heavenly Father, and you shall be accepted in the Beloved.

Thus, then—Jesus Christ hanging on the cross—is the Tree of Life in its winter.

II. And now let me show you, as I may be enabled, THAT SELFSAME TREE OF LIFE WHEN IT HAD BLOSSOMED AND BROUGHT FORTH FRUIT.

There He stands—Jesus—still Jesus—the same, and yet how changed! The same Jesus, but clothed with honour instead of shame, able now to save them to

the uttermost that come unto Him. My text says of this tree that it bears twelve manner of fruits. I suppose that it intended to signify that a perfect and complete assortment of all supplies for human necessities are to be found in Christ—all sorts of mercies for all sorts of sinners; all kinds of blessings to suit all kinds of necessities. We read of the palm-tree, that every bit of it is useful, from its root to its fruit. So it is with the Lord Jesus Christ. There is nothing in Him which we could afford to do without. There is nothing about Jesus that is extraneous or superfluous. You can put Him to use in every part, in every office, in every relationship.

☞ A tree of life is for food. Some trees yield rich fruit. Adam in the garden lived only on the fruit of the field. Jesus Christ is the food of his people, and what dainties they have! What satisfying food, what plenteous food, what sweet food, what food precisely suitable to all the wants of their souls Jesus is! As for manna, it was angels' food; but what shall I say of Christ? He is more than that!

“Never did angels taste above,  
Redeeming grace and dying love.”

Oh! how are you fed! The flesh of God's own Son is the spiritual meat of every heir of heaven. Hungry souls, come to Jesus if you would be fed.

Jesus gives his people drink also. There are some tropical trees which, as soon as they are tapped, yield liquids as sweet and rich as milk, and many drink and are refreshed by them. Jesus Christ's heart-blood is the wine of his people. The atonement which He has perfected by his sufferings is the golden cup out of which they drink, and drink again, till their mourning souls are made glad, and their fainting souls are strengthened and refreshed. Jesus gives us the water of life—the wines on the lees well refined, the wine and milk, without money and without price. What a tree of life to yield us both meat and drink!

Jesus is a tree of life yielding clothing too. Adam went to the fig-tree for his garments, and the fig-leaves yielded him such covering as they could. But we come to Christ and we find, not fig-leaves, but a robe of righteousness that is matchless for its beauty, comely in its proportions; one which will never wear out, which exactly suits to cover our nakedness from head to foot, and when we put it on makes us fair to look upon, even as Christ Himself. Oh ye who would be arrayed till ye shall be fit to stand amongst the courtiers of the skies, come ye to Jesus, and find garments from the Tree of Life!

This tree also yields us medicine. “The leaves thereof were for the healing of the nations.” Lay a plaister upon any wound, and if it be but the plaister of King Jesus, it will heal it. But one promise from his lips; but one leaf, from the tree; but one word from his Spirit; but one drop of his blood, and this is heaven's court-plaister indeed. It is true, there is no balm in Gilead; there is no physician there; and therefore the hurt of the daughter of Israel's people was not healed. But there is balm in Jesus; there is a physician at Calvary, and the hurt of the daughter of God's people shall be healed if she do but fly to Jesus Christ for her healing.

And what shall I more say? Is there anything else your spirits can want? Oh, children of God, Christ is all! Oh, ye ungodly ones, who have been roaming the wood, there to find the tree that should supply your wants—stop here. This “apple-tree among the trees of the wood,” is the tree which your souls require. Stay here, and you shall have all you need. For, listen—this tree yields a shelter from the storm. Other trees are dangerous when the tempest howls; but he that shelters beneath the tree of the Lord Jesus shall find that all the thunder-bolts of God shall fly by him, and do him no injury. He cannot be hurt that clings to Jesus. Heaven and earth should sooner pass away than a

soul be lost that hides beneath the boughs of this tree. And oh, you who have hidden there to shelter from the wrath of God, let me remind you that in every other kind of danger it will also yield you shelter; and if you are not in danger, yet still in the hot days of care you shall find the shade of it to be cool and genial.

"I sat down under his shadow with great delight, and his fruit was sweet unto my taste." Get Christ, and you have got comfort, joy, peace, and liberty; and when the trouble comes, you shall find shelter and deliverance by coming near to Him. He is the tree of life, then, yielding twelve manner of fruits, those fruits being always ripe and always ready, for they are ripe every month, all being free to all who desire them, for the leaves are not for the healing of some, but "for the healing of the nations." What a large word! Then there are enough of these leaves for the healing of all the nations that shall ever come. Oh! may God grant that none of you may die from spiritual sickness when these leaves can heal you, and may none of you be filling yourselves with the sour grapes of this world, the poisonous grapes of sin, while the sweet fruits of Christ's love are waiting, which would refresh you and satisfy you.

III. And now I have to show HOW TO GET AT THE FRUIT OF THIS TREE OF LIFE.

That is the main matter. Little does it boot to tell that there is fruit, unless we can tell how it can be got at. Oh! I wish that some here really wanted to know the way, but I am afraid many care very little about it. Dr. Payson had once been out to tea with one of his people, who had been particularly hospitable to him, and when he was going, the doctor said:—"Well, now, Madam, you have treated me exceedingly well, but how do you treat my Master?" That is a question I should like to put to some of you. How do you treat my Master? Why, you treat Him as if He were not Christ, as if you did not want Him. But you do need Him. May you find Him soon, for when you come to die, you will want Him then, and perhaps then you may not find Him.

Well, *the way to get the fruit from this tree is by faith.* That is the hand that plucks the golden apple. Canst thou believe? That is the thing. Canst thou believe that Jesus is the Son of God; that He died upon the cross? "Yes," sayest thou, "I believe that." Canst thou believe that in consequence of his sufferings He is able to save? "Ay," sayest thou. Canst thou believe that He will save thee? Wilt thou trust Him to save thee? If so, thou art saved. If thy soul comes to Jesus, and says—"My Lord, I believe in Thee, that Thou art able to save to the uttermost, and now I throw myself upon Thee"—that is faith. When Mr. Andrew Fuller was going to preach before an association, he rode to the meeting on his horse. There had been a good deal of rain, and the rivers were very much swollen. He got to one river which he had to cross. He looked at it, and he was half afraid of the strong current, as he did not know the depth. A farmer who happened to be standing by said—"It is all right, Mr. Fuller; you will get through it all right, sir; the horse will keep its feet." Mr. Fuller went in, and the water got up to the girth, and then up to the saddle, and he began to get uncomfortably wet. Mr. Fuller thought he had better turn round, and he was going to do so, when the same farmer shouted—"Go on, Mr. Fuller; go on; I know it is all right;" and Mr. Fuller said, "Then I will go on; I will go by faith." Now, sinner, it is very like that with you. You think that your sins are too deep, that Christ will never be able to carry you over them, but I say to you—"It is all right, sinner; trust Jesus, and He will carry you through hell itself, if it were needful and possible. If you had all the sins of all the men that have ever lived, and they were all yours, if you could trust Him, Jesus Christ would carry you through the current of all that sin. It is all right, man! Only trust

Christ. The river may be deep, but Christ's love is deeper still. It is all right, man! Do not let the devil make you doubt my Lord and Master. He is a liar from the beginning, and the father of lies, but my Master is faithful and true. Rest on Him, and it is all right. The waves may roll, the river may seem to be deeper than you thought it to be, and rest assured it is much deeper than you know it to be: But the mighty arm of Jesus—that strong arm that can shake the heavens and the earth, and move the pillars thereof as Samson moved the pillars of Gaza's gates—that strong arm can hold you up, and bear you safely through, if you do but cling to it, and rest in it. Oh! soul, rest in Jesus, and you are saved!

Once again. If at the first you do not seem to get this fruit from the tree, shake it by prayer. "Oh!" say you, "I have been praying." Yes, but a tree does not always drop its fruit at the first shake you give it. Shake it again, man; give it another shake! And sometimes when the tree is loaded, and is pretty firm in the earth, you have to shake it to and fro, and at last you plant your feet, and get a hold of it, and shake it with might and main, till you strain every muscle and sinew to get the fruit down. And that is the way to pray. Shake the tree of life until the mercy drops into your lap. Christ loves for men to beg hard. You cannot be too importunate. That which might be disagreeable to your fellow-creatures when you beg of them, will be agreeable to Christ. Oh! get ye to your chambers; get ye to your chambers, ye that have not found Christ! To your bed-sides, to your little closets, and "seek the Lord while He may be found; call ye upon Him while He is near!" May the Spirit of God constrain you to pray. May He constrain you to continue in prayer. Jesus must hear you. The gate of heaven is open to the sturdy knocker that will not take a denial. The Lord enable you so to plead, that at the last you will say—"Thou hast heard my voice and my supplication; Thou hast inclined Thine ear unto me; therefore will I pray unto Thee as long as I live."

May God add his blessing to these rambling thoughts, for Jesus' sake. Amen.

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## Essays and Papers on Religious Subjects.

### THE FUTURE REST AND PRESENT LABOUR OF THE CHRISTIAN.

BY THE REV. G. PHILLIPS.

"Let us labour, therefore, to enter into that rest."—HEB. iv. 11.

THE apostle in the context proves that a rest awaits the people of God, which is more full and complete than any enjoyed in the present state, surpassing the rest of the Jewish or the Christian Sabbath, and far superior to the rest enjoyed by Israel in Canaan.

That there remains the "keeping of a Sabbath," or a final rest in heaven for the children of God.

That this rest demands exertion on the part of Christians; hence the apostle, with great fervour, exhorts to labour to enter into that rest. We glance—

I. *At heaven, under the term rest.*

The term is sweet and engaging. It does not mean a quiescent state, as the stone rests in its sleeping bed, nor a rest of inactivity, for the inhabitants of heaven will be praising God incessantly. It will, doubtless, consist in the *absence of all unpleasantness*—a rest from weary anxiety, toil, pain, sin, sorrow, and death. Whilst the Christian is in the body, he is not free from sin and sorrow. Though grace reigns

in the heart, sin is still alive, resembling the fig-tree recorded in history, that grew in a stone wall. All means were used to kill it. They cut off the branches, and it grew again; they cut down the body, and it grew again; they cut it up by the root, and still it lived and grew, until they pulled down the stone wall. Till death shall pull down the earthly house of the Christian, sin will live; but when once across the narrow stream of death, all his sorrows shall flee away—he shall see and feel them no more, shall bid a final farewell for ever.

The rest will also consist in the *positive enjoyment of all delights*, perfect purity, exquisite happiness, fulness of joy, and eternal glory. The presence of God and the Lamb will fill every soul with joy unspeakable and full of glory. "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." For wise and important reasons the Bible does not reveal the perfect nature and full extent of heavenly glory. Its mission is not so much to reveal that glory, as to direct us thither. It is our sure guide-book to that celestial city, the glory of which, in its full extent, to be known must be seen and felt. It will far exceed what the eye hath seen, the ear heard, or the human heart conceived.

The Queen of Sheba, when she saw Solomon in his glory, confessed that the half had not been told her. Every redeemed spirit will, doubtless, feel in entering heaven that the thousandth part of its glory had not been told. The idea of rest is truly delightful to the tempest-tossed mariner, the weary, worn pilgrim, the fatigued son of toil, or the soldier after his arduous and dangerous campaigns. Heaven, will, however, infinitely surpass all the beautiful figures combined to set it forth.

Said the eloquent Robert Hall to Wilberforce, "My conception of heaven is rest." The idea was soothing to him, who oftentimes suffered acute pain. The philanthropist said, "My idea is love."

His heart was filled with this element, and laboured to emancipate the downtrodden slave; whilst their contemporary, the great theologian Fuller, often sang, amidst pensive feelings, in minor strains—

"I sojourn in a vale of tears;  
Alas! how can I sing?  
My harp doth on the willow hang,  
Distuned in every string."

Fuller possibly looked forward to heaven as a place of sacred song. Such, however, is the glory and fulness of the celestial home, that all these are more than realized. It is a land of eternal rest, whilst every breath breathes the atmosphere of love, and every ray of glory is a ray of love, and as for music, every soul will resemble the Æolian harp; it will vibrate in melodious tones as the zephyr breeze of love will pass over. The harp will never be unstrung, discordant, or hung upon the willows. The praises of the bleeding Lamb will be the continual employ of the saved. The redeemed will all

"Join in everlasting song,  
To crown Him Lord of all."

We observe—

II. *The labour urged to enter that rest.*

Though heaven is obtained entirely through the merits and blood of Christ, yet we are exhorted to labour to enter thither. We must not expect to be carried to the skies on flowery beds of ease, or downy pillows, but must work and toil on. Work seems to be the condition of our being. Man in innocence was not made to be idle. God Himself has dignified labour in his work of creation. The material universe He built out of nothing; as a mighty ship, launched it into space; whilst the same Divine hand that made it guides it as a skilful pilot, and protects it from disaster to this day.

Our great Redeemer and exemplar worked in accomplishing the scheme of redeeming love. From the cradle to the cross many a weary step He took to bring us back to God.

The Christian has also to work in subduing his sins, holding forth the principles of precious truth, discharging his duties, overcoming the flesh, the world, and the devil. He is called upon to strive to enter in at the straight gate.

In order to do this successfully, he must go forth in the strength of his Master, and under the guidance of the Holy Spirit.

1. *He must labour in faith.* This is a mighty principle to nerve him in his work. Faith overcomes the world. Faith is the eye that perceives the future good, realizes things not seen; its triumphs are numerous in every age of the world. Faith believes the promises, trusts in the power, love, and faithfulness of a Divine Saviour. "Faith laughs at impossibilities, and says it shall be done."

2. *The Christian must labour in love.* Love will brave every opposition, and render obedience sweet. The all-constraining love of Christ in the heart will surmount every obstacle. Brooks says that "love knows no difficulties. Divine love is like a rod of myrtle, which, as Pliny reports, makes the traveller that carries it in his hand that he shall never faint nor be weary."

3. *He must labour in hope.* Hope stimulates to action. This is seen in husbandry and commerce. It nerves to all enterprises. It is also indispensable to the Christian to have a good hope. It is the anchor of the soul cast within the veil on a sure foundation. Whilst his hope is thus sure and well-founded amidst the changes, disappointments, and revolutions of earth, his bark cannot sink, but will outride every storm, and arrive safe at the desired haven.

4. *He must likewise labour with perseverance.* Perseverance must be woven in with the Christian's exertions. "He that continueth to the end shall be saved." Perseverance has done wonders in science and commerce. The Atlantic Telegraph connecting the Old and New World together, is a marvelous specimen not only of skill, but also of perseverance. Partial failures only

stimulate the brave to more vigorous effort. The Christian, amidst his conflicts and partial failures in the Divine life, should never despair. It is recorded of Bruce, that after a series of defeats with the enemy, and nearly giving up in despair, he retired under the roof of a barn, where he beheld a spider trying to extend its tiny web to a neighbouring rafter in the roof. The spider having made so many fruitless attempts as he had made in his campaign. He saw the little insect still persevered, made a renewed and more energetic attempt, succeeded in fastening its web, and extending its little territory. This stimulated Bruce again to rally his forces, and soon hoisted the flag of victory over the enemy. The Christian, though sometimes faint, must still persevere, like Gideon, and by undaunted perseverance shall come off more than a conqueror, through the strength of his Captain, over all his enemies.

Needs the Christian motives and inducements, has he not the most powerful, to labour on, and fight the good fight of faith?

Cyrus encouraged his soldiers to fight, promising them, upon the victory, "to make every foot-soldier a horseman, and every horseman a commander, and that no officer that did valiantly should go unrewarded." Christ has said, "Be thou faithful unto death, and I will give thee a crown of life." The crown of glory will be ample reward for all toil.

The awfulness of falling short of heaven should stimulate. Peter Camois mentions of devout men who had the words of the prophet written in letters of gold upon their chimney-pieces—"Who amongst us shall dwell with devouring fire? Who amongst us shall dwell with everlasting burnings?"

The love of Christ, displayed in his agony and death, the price of our redemption was his precious blood.

The Holy Spirit is our promised guide and support. God Himself is for us. Bright angels beckon us away. Glorified spirits, friends, relatives, pious parents, infant children taken home in

the morning of life, all seem to invite us to come up thither. Let "Onward and upward" be the motto of every Christian, till they participate in the consummate happiness and ineffable glory of heaven.

"Come, Christians, be not weary,  
But let us journey on;  
The moments will not tarry.  
This life will soon be gone.  
There is sweet rest in heaven."

*Evenjobb, Radnor.*

## NOTES ON THE DOCTRINES OF THE PLYMOUTH BRETHREN.

No. II.

BY REV. JOHN DOUGLAS.

### THE PASTORATE.

THE Plymouth Brethren deny the right of a separate class of teachers in the Church called pastors, bishops, or elders. They allege that the Church is in ruins, and, therefore, has no power to call or ordain a standing ministry. This objection grounds on a misconception of the signification of the term *church*. It has two acceptations in Scripture. It designates the whole redeemed from amongst men—the Body of Christ (Eph. i. 22, 23). It is also applied to any number of believers assembled to worship God and to observe his ordinances; as, "the church in the house," "the Churches of Christ," "the churches of Galatia" (Rom. xvi. 16, 16). The fallacy that permeates the reasoning of the Brethren is, their restricting the use of the word to the first acceptation and ignoring the second. Some of their "chief men" reply, "These churches believed the same doctrines, observed a uniformity of worship, and were really but one church. The present assemblies of professing Christians are all in error, and have no Scriptural authority to call pastors." This has no force; for each of the New Testament assemblies is called a church. It is evident that there was not uniformity of doctrine and wor-

ship between the Jewish and Gentile converts. The brethren in Jerusalem addressed Paul—"Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law" (Acts xxi. 20). The Gentiles, by an inspired decree, had been released from the bondage of Judaism. There was, therefore, no uniformity of doctrine between these two sections of Christians. The errors into which churches have fallen is no valid reason that they should not possess pastors. One error is not rectified by the commission of another. It might as well be alleged that Christians should not now observe the Lord's Supper because it was abused by the Corinthian Church, and has been corrupted for ages by Rome, and the votaries of the Man of Sin within the pale of the Anglican Church. The writer of the "Ruined Condition of the Church," says, "The choosing of pastors is a daring encroachment on the authority of the Holy Ghost." The primitive Church chose candidates for the vacant apostleship, and submitted their choice to the decision of the Searcher of hearts. Now there was "MINISTRY and apostleship" included in this "bishoprick." The superior office included the inferior. Peter, an apostle who presided at this suffrage, says, that he also was an "elder." The detailed list of qualifications requisite in an elder or bishop, recorded in the Epistles to Timothy and Titus, was not given to guide the Holy Spirit in his choice of a pastor, for He knows all hearts, but to guide his Church during the uninspired ages.

That the pastoral office is a Divine institution of perpetual existence, is demonstratively certain from the following statements of Scripture:—The Church at Jerusalem consisted of "apostles, elders, and brethren" (Acts xv. 22, 23). Elders were "ordained in every church" (Acts xiv. 23). Paul solemnly charged the elders of the Church at Ephesus—"Take heed, therefore, to yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers to feed the

flock of God" (Acts xx. 17, 28). These elders were a distinct class appointed by the Holy Ghost to preside over this Church in the ministry of the Word. There is here no sanction given to the so-called "presidency of the Spirit" prompting any member to address his brethren as his fancy may suggest; nor are these pastors charged with having encroached on the prerogatives of the Holy Ghost. The Church at Antioch sent pecuniary "relief unto the brethren that dwell in Judea" by the hands of apostles to the elders. Paul wrote to "the saints in Christ Jesus which are at Philippi, with the BISHOPS AND DEACONS." Titus was commissioned "to ordain elders in every city" possessed of the qualifications recorded in chap. i. 5—9. These elders were to be able, by "sound doctrine, to exhort and to convince the gainsayers" to stop the mouths of "unruly and vain talkers," who subverted whole houses, teaching things which they ought not. "Ministry in the Word," was the chief design of appointing this class of office-bearers in "every church." If the pastorate was to cease with the Apostolic age, these portions of Scripture might as well never have been written. But they were written for our learning; and the nearer the churches of the present dispensation conform to the models exhibited in the New Testament, they are the more perfect and orthodox. The apostles must have acted by Divine direction in organizing the churches which they planted. The example of the older ones is frequently set forth as a pattern for the imitation of the less perfect ones. "As I have given orders to the Churches of Galatia, even so do ye" (1 Cor. xvi. 1). "We have no such custom, neither the Churches of God." Paul's zeal for the purity of the ordinances as he had delivered them, is manifested in his epistles. If the churches, planted and fostered by inspired men, needed the services of a settled pastorate, how much more necessary is the possession of this gift in this uninspired and degenerate age? To say with the Plymouth Brethren that

pastors cannot now be had, is to impeach the wisdom of the Spirit by whom Paul wrote his list of qualifications, and the wisdom of Jesus who bequeathed to his Church, as her victorious and glorified Head, this gift "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The hostility to the standing ministry of the Word exemplified by all the ramifications of Plymouthism with which I am acquainted, is at variance with the clear asseverations of Scripture.

J. Alfred Trench, in his letter "To the saints in Christ Jesus which are in Skreen," as cited by Rev. E. Nangle, says, "That this office of eldership was wholly distinct from ministry in the Word." This admits that elders are a class of office-bearers in the church. If the reader will carefully examine the following texts, he will find that bishop, *episkopos* — elder, *presbuteros* — and pastor, *poimen*—are three terms designating the same office. Hence, to admit the existence of eldership, is to receive the pastorate as a Divine ordinance, and is proof of its identity with "ministry in the Word." The bishop and elder have the same qualifications (1 Tim. iii. 1—7; Titus i. 5—9). One of these is "apt to teach." In Acts xx. 17, 28, it is stated the elders were made "overseers"—(*episkopous*, bishops)—"to feed the Church of God." The functions of pastors performed by the bishops, who are designated elders. The Church is "nourished up in the words of faith and good doctrine," the sincere milk of the Word," the bread which imparts sustenance to the soul. The elders were to minister this Word that the "flock" might be preserved from the seductions of the false teachers denominated "grievous wolves," and from the pernicious efforts of those who should arise from amongst themselves, "speaking perverse things to draw away disciples after them." "Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine" (1 Tim. v. 17). Eldership here is surely not "wholly distinct from ministry in the Word."

Can anything be more decisive than that the elder has been appointed to "rule" (Greek, preside) and to preach? "The elders which are among you I exhort, who am also an elder. Feed the flock of God, as much as in you is, taking the OVERSIGHT thereof;" and "when the Chief Shepherd shall appear," etc. (1 Peter v. 1-4). Here the elder is to feed the flock, the pastoral office "taking the oversight"—the presidency of the bishop, not over other elders, but over the flock. Jesus, by contrast, is called the CHIEF SHEPHERD, implying that the pastor is an *under* shepherd. This passage irrefragably proves that these three terms designate the same office; and that the ministry in the Word is a qualification essential to the office.

It is evident that the pastor presides as bishop over the government of the church—a truth denied by the Plymouth fraternity (1 Tim. v. 17). In 1 Cor. xii., the church is compared to the human body, consisting of an assemblage of members, each having its own specific functions to perform. "God hath set some in the church, first, apostles . . . then helps, governments." The feet and hands are important and necessary members, but they should not be jealous of the superior elevation of the eye or head. God hath set the several members in the body as it hath pleased Him. "If the whole body were an eye, where were the hearing?" "Remember them which have the rule over you, which have spoken unto you the Word of God." Presidency, or "rule," and "ministry in the word" performed by the same class of teachers. There is surely a distinction between the ruler and the ruled. "Obey them which have the rule over you, and submit yourselves, for they watch for your souls" (Hob. xiii. 7, 17). The word rendered in these texts "rule"—*E-goumenoi*—means generals or military leaders. By their example and addresses they disciplined their troops and led them to conflict and to victory. This word shows the laborious, energetic life the

pastor leads, and the authority to command or rule the flock of God with which he is invested. The Jewish priests, on the eve of battle, stimulated the ardour of their troops by addresses (Deut. xx. 3); and such was the practice of the generals of the Greek, the Roman, and Carthaginian armies. As it is the duty of soldiers to obey their commanders, so Christians are enjoined "to submit themselves" to those that are "over them in the Lord," who instruct them as the "good soldiers of Jesus Christ to war a good warfare."

Another objection to the pastorate urged by the Plymouth Brethren is, that in consequence of the prevalence of error among professing Christians, the carrying out of the directions for a standing ministry was impracticable; and that Paul wrote his Second Epistle to Timothy to supersede the instructions, respecting the bishop, contained in his First Epistle. Is this not to deny the inspiration of these epistles? Paul's writings form part of the Scriptures. "All Scripture is given by the inspiration of God" (2 Peter iii. 15, 16). The Holy Spirit is not engaged in a series of shifts to correct errors into which He has fallen whilst inditing any portion of that book which is to regulate the faith and practice of his people throughout the mighty roll of centuries, till the death knell of our globe shall peal, and exploding worlds shall be heard thundering into dissolution. But the Apostle refutes this fancy. In 1 Tim. iii. 15, the organized Church with its pastors, is called the "House of God." It is spoken of in 2 Tim. ii. 19-21, under the same figure—"a great house." In the second epistle he says to his son in the gospel, "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, WHO SHALL BE ABLE TO TEACH OTHERS ALSO" (2 Tim. ii. 2). These "faithful men" must possess certain qualifications suited to the work of teaching, by which they can be recognized. This charge does not supersede the bishoprick inculcated in the first epistle, but establishes and perpetuates

its existence in the Church. All the duties of the pastorate are discharged by the Plymouth evangelists without assuming the appellation, just as Oliver Cromwell exercised all the authority of King of England under the title of "Protector of the liberties of the Commonwealth."

I have now briefly submitted the evidence for the standing ministry, and have replied to the leading objections to the existence and perpetuity of it. I am not one who would *restrict* the preaching of the gospel to the authority of office. In my pamphlet on "Lay Preaching, a Divine Institution," I have shown that every Christian should exercise the talents conferred on him, without placing himself in antagonism to the organization which Christ has instituted. My sole object in this paper is to preserve the Lord's children from being led by a show of sanctimonious disinterestedness, to ignore, as "priestcraft," an ordinance appointed by Jesus for the reclaiming of the moral wastes of our globe, and the spiritual profit and growth in grace of his own people.

The Brethren object to a fixed salary being received by the pastor. Their evangelists hesitate not to receive any amount from anonymous contributors. But why should not a stated salary from a church or missionary committee be as much from the Lord, as an indefinite one derived from anonymous sources? The harvest treasures of ancient Israel, obtained by the cultivation of their fields, was as much the gift of a gracious God, as was the manna direct from the granaries of heaven. The salaried evangelists are under the direction of "chief men" who prescribe their sphere of action, and provide them with the necessary pecuniary aid. The Spirit of God has settled this question. "The labourer is worthy of his hire." *Hire* is a fixed sum for work performed. "Who goeth a warfare at any time on his own charges?" The soldier has stipulated wages. Israel was tithed for the maintenance of their priests. From this law Paul illustrates and enforces the support of the pastor. "Even so

hath the LORD ORDAINED, that they which preach the gospel should live of the gospel" (1 Cor. ix. 1—14). A competent support was the "double honour" which is enjoined to be given to the pastor that "rules well," and "labours in word and doctrine" (1 Tim. v. 17, 18). Obedience and respect to their pastors are inculcated upon the Churches of Christ. "We beseech you, brethren, to know them which labour amongst you and are OVER YOU IN THE LORD, and admonish you; and to esteem them very highly in love for their works' sake, and be at peace among yourselves" (1 Thess. v. 12, 13). Did God take care for oxen? and is He less mindful of those who break to his people the bread of life? The temporal wants of the pastor, or missionary agent, should be amply provided for, that he may be able to give his whole time and undivided attention to the spiritual interest of those to whom he ministers. If, from limited means, he be constrained to devote any portion of his time to secular employments, the church cannot be so profitably edified. He is charged to "give attendance to reading, to exhortation, to doctrine," that he may be able "to teach others" (1 Tim. iv. 13). It is most distressing for the minister of Christ to be in straits and difficulties in worldly matters. It is no less distressing to see pride and ignorance deliberately treating him with rudeness. The littleness of soul that is capable of such meanness, has far to soar before it can breathe the pure air of Christian life and feeling. It is a bad sign when the member of a church can play off a low joke with his pastor, or discuss his most worldly themes, and exhibit his coarsest manners in his presence. Let it be remembered he has social duties to discharge, and a respectable position to maintain suited to the sacredness of his office. If the claims of the enterprising merchant, artisan, or agriculturer to his profits are recognized by society and the Church, why should not the claims of the toiling pastor to his salary be equally recognized. Let committees and the Churches of Christ act consi-

entiously and liberally towards those who through their pecuniary assistance, are devoting their whole time and energies to the onerous, but glorious work of "perfecting the saints," and bringing the nations into subjection to the righteous sceptre of Immanuel. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things." "Let him that is taught in the Word communicate unto him that teacheth in all good things" (Gal. vi. 6).

*Portadown, Ireland.*

## INSTANCES OF DIVINE SYMPATHY.

BY W. ABBOTT.

"In all their affliction He was afflicted, and the angel of his presence saved them: in his love and in his pity He redeemed them; and He bare them, and carried them all the days of old."—Isa. lxiii. 9.

THIS is a golden verse, Isaiah is called the golden-mouthed prophet. Truly, his writings are of golden worth—of priceless value. This verse applies to the past—all to the past. It is exemplified in Jewish history. But what has been in the past may be repeated in the present and in the future. So it may be, and so it is, true in Christian history. (1) "In all their affliction He was afflicted." Here is the divine sympathy. In the New Testament the same sentiment is applied to Christ. It is not said that He in his love kept them from affliction; He permits their affliction; and shows his love by his presence and sympathy *with* them. There is much that is smarting and painful in our afflictions, while there is everything that is soothing and cheering in

his love and in his pity. No affliction comes to us without his knowledge; in no season of suffering and sorrow is He unaffected by it, nor leaves us without his consolations. In all our afflictions let us avail ourselves of his sympathy, and prize it with grateful and confiding hearts. (2) "The angel of his presence saved them." The Saviour is our Guardian. His presence is his vigilance over us, his power encircling us, his favour shining on us. With Jesus near to us we are safe, and as happy as we are safe. (3) "In his love and in his pity He redeemed them." He delivered them. Redemption may be from death in the case of one condemned; from bondage in the case of a slave; from sickness in the subject of disease; from danger to a person so exposed; from fear by a person threatened; from an enemy, having incurred his enmity; from despondency by a person lost to hope. Redemption from such evils, and from any evil is a good; and the redemption by such love and pity is a superlative good. (4) "He bare them, and carried them all the days of old." So He deals with us. He gives repeated proofs of his infinite patience and long-suffering, and all this is proof of the greatness and kindness of his love. All this relates to "all the days of old." All the days of old on God's part were days of mercy and kindness, but on our part, those have been days of doubt, murmurs, impatience, and unthankfulness. "It is of the Lord's mercies that we are not consumed, because his compassions fail not." How humbling to us, how honouring to God is all this. Let us seek to profit by it.

*Blunham, Beds.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. II.—ONE-WORD TEXTS.

"Ambassadors."—2 Cor. v. 20.

AMBASSADORS are official persons usually deputed from monarchs or governmental

authorities, and sent to transact important business with other courts or kingdoms. Such persons represent the monarch in all their transactions, and are supplied both

with credentials of authority, and also with directions as to the principles they are to maintain and the objects they are to seek to promote. The apostles of the Lord Jesus were expressly and directly the ambassadors of the Saviour. They were called to this special work. They were endowed with special qualifications for the execution of their mission. And they had given to them miraculous powers, as manifest credentials that they were the authentic and divinely-sent representatives of their Lord and Master. In this full and complete sense they only could claim the distinguished title of ambassadors. In carrying out the same objects and designs, all Christian ministers, in a secondary sense, may be thus styled. And it is in this accommodated and general sense we consider the word this evening. Notice, then—

#### I.—THE CHARACTERISTICS OF THE AMBASSADORS OF CHRIST.

1. They have been *divinely called* to this office. No man can take this office of his own will or choice. It is not secular, or merely intellectual, demanding only the exercise of our own judgment and convictions, but is sacred, and belongs to those holy and divine arrangements which the King keeps in his *own* power. This call is not verbal, addressed to the outward ear; but spiritual, and addressed to the inner man. The suggestions and the demands are made to the soul by the Holy Spirit.

2. They have been *divinely qualified* for the discharge of its onerous functions. These qualifications are not miraculous endowments, but special revelations of truth to the soul; deep compassion for souls; ardent love to the Saviour; spiritual discernment and understanding of Holy Scripture; capacity for uttering gospel truths, and aptness to teach the counsel of God.

3. There are *spheres of usefulness* to which they are sent. First of all, there is the great field, the world itself. All humanity is to be addressed and influenced by gospel truth. But usually the Lord presents an open door, into which his servants enter on their individual work.

Some spheres are special and peculiar, and require special aptitude and facilities for the work. It is of the highest consequence that the Christian ambassador should be in his right sphere, where he may

most effectually do his Master's work. Notice—

II.—THE GREAT OBJECT CONTEMPLATED BY THIS EMBASSY.—This is expressed in the text most explicitly and fully, "As though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Here it is obvious—

1. That the persons to whom the gospel ambassador is sent are in a *state of hostility to God*, alienated in heart and mind, and enemies by wicked works; rebels against Divine authority, and in a state of bitter enmity to God. As such, in a state of condemnation and wrath.

2. That God in his rich *mercy* has *contemplated* their *restoration* to his favour. He seeks to win them back to fealty and obedience.

3. To *secure* this a *gracious amnesty* is *proclaimed*. God declares his infinite love, embodies this in the person and work of his Son, and in the incarnate Saviour exhibits his divine desire for reconciliation. In the obedience and sacrifice of Christ, He secures this without a violation of his law or dishonour to his righteous government; for the Mediator magnifies the law, and makes it manifestly honourable, and by bearing the curse due to transgression, opens both a holy and gracious way of return for sinners to God (John iii. 14—17).

4. To *publish* the good *news* or *gospel* of this amnesty is the work of the Christian ambassador. They are to make their great central appeal in the words of the Apostle, "Be ye reconciled to God." Believe his gracious message, and receive his Son as your Saviour and Lord (Mark xvi. 15). So it is obvious that they are ambassadors of peace—of righteousness—of salvation.

#### III.—HOW THE WORK OF THEIR EMBASSY IS TO BE CONDUCTED.

1. In the *Lord's name*.
2. In the *Lord's gracious sufficiency*.
3. In *dependence* on the *Holy Spirit*.
4. *Seeking supremely* the glory of Christ.
5. And with *all faithful devotedness* that men may be saved and reconciled to God (1 Cor. ix. 16—22).

In conclusion—How solemn and momentous the office. How important that they should have the prayers of the Church. How essential the presence and blessing of Christ.

## The Family Hearth.

READINGS TO AMUSE, INSTRUCT, AND IMPROVE.

### OLD AGE WITHOUT RELIGION.

ALAS! for him who grows old without growing wise, and to whom the future world does not set open her gates, when he is excluded by the present. The Lord deals so graciously with us in the decline of life, that it is a shame to turn a deaf ear to the lessons which He gives. The eye becomes dim, the tongue falters, the feet totter, all the senses refuse to do their office, and from every side resounds the call, "Set thine house in order, for the term of thy pilgrimage is at hand." The playmates of youth, the fellow-labourers of manhood, die away, and take the road before us. Old age is like some quiet chamber, in which, disconnected from the visible world, we can prepare in silence for the world that is unseen. *Tholuck.*

### FOUR IMPOSSIBLE THINGS.

FIRST, to escape trouble by running away from duty. Jonah once made the experiment; but soon found himself where all his imitators will in the end find themselves. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

SECOND, to become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, that is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed lustre.

THIRD, to form an independent character except when thrown upon their own resources. The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and sickly; put it away from its protectors, and the first blast will overturn it. But the same tree, growing in the open field, where it is

continually beat upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources forms an independence of character to which he could not otherwise have attained.

FOURTH, to be a growing man when you look to your post for influence, instead of bringing influence to your post. Therefore, prefer rather to climb up the hill with difficulty, than to roll down with inglorious ease.

### SOUL'S REST.

THE needle point in the seaman's compass never stands still, but quivers and shakes till it comes right against the North Pole. The wise men of the East never stood still till they were right against the star which appeared unto them; and the star itself never stood still till it came right against the other Star, which shone more brightly in the manger than the sun did in the firmament. And Noah's dove could find no rest for the sole of her foot all the while she was fluttering over the flood, till she returned to the ark with an olive branch in her mouth. So the heart of every true Christian, which is the turtle dove of Christ, can find no rest all the while it is hovering over the waters of the world, till it has the silver wings of a dove, and, with the olive branch of faith, fly to the true Noah, which signifieth "Rest," till Christ put forth his hand out of the ark, and, taking it in, receive it to Himself.

### PRAYING AND GIVING.

ONE of our friends keeps a family missionary box, and a little daughter of six summers was very desirous of putting in her pennies also with the rest. Some time after she was saying her evening prayer at her father's knee,

when, to his surprise, she hesitated a moment, and then added: "Lord, bless my two pennies, for Jesus' sake. Amen."

Waiting until she was in bed, he asked his wife, "What made Gracie say that?" and the reply was—

"She has prayed thus every night since giving her pennies to the missionary box."

May we not believe that the little one's pennies will surely be blessed, and learn from a child the lesson ever to send a prayer with our almsgiving?

I WILL answer for it, the longer you read the Bible, the more you will like

it; and the more you get into the spirit of it, the more you get into the spirit of Christ.

THE anger of God is no furious agitation, but the judgment which awards punishment to sin.

A DYING SAYING.—When Matthew Henry was dying, Mr. Illidge came to him, and he said, "You have been used to take notice of the sayings of dying men: this is mine, 'A life spent in the service of God and in communion with Him, is the most pleasant life that any one can live in the world.'"

## 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.

### SOMETHING TO HAPPEN.

"I WISH something would happen to me this year; I am tired of this monotonous and plodding life—the same thing over and over again every day, with no particular excitement to enliven it. I think it is a most unsatisfactory existence."

Margaret Millington had a pleasant face sometimes, but while she spoke these often-uttered words, it became cloudy and full of discontented frowns. Evidently she considered herself a badly-used individual, and felt that she had every right to complain. She never wore the rose-coloured spectacles with which it is desirable often to look at life. Instead of that, she had a habit of seeing everything through the smoked glass of her own dissatisfied mind.

The facts of the case were that Margaret had many and great blessings, that almost everything which an onlooker would imagine calculated to make life happy had been given to her. She was young and fair, with a strong

constitution, and a well-knit frame. She had enough of this world's goods to satisfy all reasonable wants, a comfortable home, with both parents still spared, and she had received an education calculated to enlarge her powers of enjoyment, and to help her to perceive beauty where God had left it. Many a maiden with life's morning clouded, and with each day's scene laid among the turmoil and toil of the world, would have been only too thankful to change lots with Margaret Millington.

While she was only sighing for something to happen! Have you ever noticed how determined people are to dwell in sorrow? If God had so blessed them as to make their lives tranquil, and smooth, and bright, it seems as if they cannot rest until they have thrown thorns in their way, and drawn the shadows around them. If they have not troubles they proceed to make them. It could not be said that Margaret had any. And yet many a

stricken spirit walking in the dceps of affliction spent days as happily as she.

Something did happen. Margaret had her wish. The year was not an uneventful one.

The first thing that came was a journey. The young arc ever seeking for change, and an invitation to visit in a different county was most gleefully accepted. There was some excitement regarding the preparations, which caused a week or so to pass away quite merrily. But the interest centered in the day on which the journey was to be taken, and the friend's house reached. It was a clear bright morning, and Margaret's spirits arose, as she bade good-bye to her friends, and took her seat in the carriage. Many beside herself were joyous on that day. Friends looked forward to kindly greetings, children pictured the homes to which they were going, parents thought of dear faces that would meet them at the end. But long before their destination was reached, all these pleasant visions were exchanged for a very sad reality. There was a shock, a crash, a breaking up of the carriages, and then shrieks and groans, curses and prayers, and Margaret lay quiet and stunned among the *débris*. How long she lay there she never could remember. She was hurt very much, but at least her life was spared, while many apparently of more value than her own were taken. She became conscious after a time, and opened her eyes, and made the very natural inquiry, "Where am I?"

"Oh," said a voice, "you are safe now, but *something has happened*, there has been an accident."

Margaret never forgot it. The terrible shock, the cries, the sickness of fear which came after, were all engraven in her memory never to be effaced. It was a long time before she at all recovered from the effects, and when she did, it was only to be again startled by "something happening."

She was at home then. She had not quite learnt the lesson which the railway collision might have taught

her; she still grew impatient of the quiet and repose of her home-shelter, and longed for more stirring events. On the night in question she had arisen from her snug seat by the fire with a sigh of weariness and a look of unmistakable discontent.

Her last thoughts that night were those of repining. She who ought to have had only songs of triumphant gratitude on her lips, had murmuring words instead. These thoughts had scarcely time to melt into dreams, when she was aroused by a strange noise which she could not account for; the hissing of flames, and the crackling of burning wood. From such an awakening may we all be preserved! Only a few seconds sufficed to convince her that her home was burning. Who shall describe the terror of the next hours—the rushing hither and thither in vain efforts to escape—the suffocating staircase, the burning window sashes, the giving way of floors, the sinking down of mortal frames in that agony too great to be endured? One such occurrence is enough for a whole life-time.

Margaret was saved, though at one time all hope seemed to forsake her, and she had nothing to do but to pray. She discovered how near God is to those who are in the fires of tribulation; and when it seemed as if the danger were too great, as if her life must be taken, then a strong hand took her, and she was allowed to escape.

Something had certainly happened this time. The home in which she might have been so happy—the home in which her young life had been passed peacefully—was now a heap of ruins. All the belongings which she had looked upon as quite usual things, with which many pleasant memories were associated, were now destroyed. And Margaret had a taste of what real grief is like, as she realized all the effect of that terrible fire.

Much mercy was connected with the trial, as indeed is always the case. For the lives of the inmates of that doomed

house had been, as it seemed, miraculously saved. And when they were again together, Margaret threw herself into her father's arms and wept tears of actual joy, even in the midst of so much trouble.

"Oh, father," she said, "I am afraid I have brought all this upon you. While we were so happy and peaceful, I kept wishing for some excitement—that something might happen."

"My child," he said, "do not imagine that this has come because of your wish. But at the same time it should make us eager to learn the lessons which God would teach. When we find life tame and uneventful, we should praise Him for keeping the storms away. Enough is sure to happen in

every life to disturb the monotony, and to cause men to look back on quiet seasons with great thankfulness."

Margaret found this to be true. For the future her path was uneven, and rugged, and changeful, with great joys and great sorrows, with heavy responsibilities, and many cares. And the pleasantest and most serene picture which her memory could bring in after life was the very time in which she had sighed for "something to happen."

If any of our dear young friends grow a little restless and dissatisfied with their smoothly-flowing lines, let them remember to be patient. It cannot last long, and while it does, be very sure that the Father orders it in very tenderest love.

## Reviews.

A Paper by ROBERT BROWN, on the *Hindrances to the Success of the Preaching of the Gospel*, and how they can best be overcome, published by Morgan and Chase, is worthy of a most careful perusal by all who are concerned for the revival of true religion, and the evangelization of the masses around us.

*Biblical Expositions: Lectures, Sketches of Sermons, etc.* By the late HENRY CRAIK. London: Morgan and Chase.

Mr. CRAIK possessed in an eminent degree a sound and critical taste in the exposition and illustration of theological truth. In every part of this excellent volume we have evidences of considerable scholarship, with an earnest and holy love of God's truth. We are sure that these remains, well edited, and given in a cheap and portable form, have only to be known to secure a very large circulation.

*The Christian Hero.* A Sketch of the Life of Robert Annan. London: Morgan and Chase.

IN a cheap and attractive form, we have given to us the life of an extraordinary subject of divine grace, who was rescued as a brand from the burning, endowed with intense love and zeal for the souls around

him, who loved and laboured for the honour of his Divine Master with incessant and cheerful earnestness, and died at the age of thirty-three, a martyr to Christian humanity, in saving a boy from drowning, and perishing himself. We heartily thank the Rev. J. Macpherson for his well-written, graphic, and telling life of this "Christian Hero." It is a book to be read by all, but especially adapted to do good to the working classes.

Mr. Snow has just issued a new edition of MOFFAT'S *Missionary Labours and Scenes in Southern Africa*, with portrait of that noble missionary, and other engravings, well printed and got up, for One Shilling! Every school and family library in the nation ought to possess it. As a prize-book to older scholars, it can have no equal.

*The Preciousness of Christ* is a sweet sermon, by the Rev. L. B. Brown, preached in South-street Chapel, Hull, on the death of Emily Andrews, a pious and useful young person, who died in the calm hope of a better and heavenly life.

The third series of *Sunday Scholars' Annual* (London: Elliot Stock), is true to its title and vocation, and worthy of

general Sabbath School patronage. It is very neatly got up, and would be a nice new year's gift, or roward-book.

*Retrospect and Forecast* are the titles of two excellent discourses in relation to missionary enterprise, preached in Fuller Chapel, Kettering, by the pastor, James Mursell. Well got up, and bound in cloth, and containing truths of vital importance. They deserve to be found in the libraries of all the friends of the Baptist Mission. (London: Elliot Stock.)

*Priest and Pastor: A Word in Season.* An admirable and useful address. (London: Elliot Stock.)

*Is Marriage with a Deceased Wife's Sister prohibited by the Law of God?* By the Rev. JOHN HANNAH. London: Elliot Stock.

THE writer says such marriages are contrary to the law of God. We don't think so; but doubters had better read what Mr. Hannah says.

*Guess, is a penny collection of original Enigmas, Charades, etc.,* by J. BRISCOE, editor of "Pearls from the Golden Stream," and is avowedly free from objectionable material. It is sold by Houlston and Wright.

#### PAMPHLETS, MAGAZINES, ETC.

*The Autobiography of a Minister of the Gospel.* Being the Notes of the Life and Labours of John Dixon, etc. Part III. (London: J. Paul.) We renew our recommendation of this life, which abounds with telling incidents and pious experiences. *The Gospel of Peace*, by J. A. Mant, is a very sweet exhibition of gospel influences well told. (Elliot Stock.) *A Golden Work in Golden Lane*, is a cheering statement of evangelistic labour in the Free Ragged School and Costermonger Mission in that locality. The *British Flag* and *Christian Sentinel* are publications for the religious welfare of our soldiers and sailors, and are ever faithful to the one object they are so well adapted to subserve. The *Quarterly Reporter* of the German Baptist Mission (No. 39) is most interesting, and full of hope for the future. The *Baptist Magazine* for December—besides the substance of Mr. Aldis's useful sermon, de-

livered at Cardiff before the Baptist Union, has a number of other valuable articles. The January number is also excellent. The *Sword and Trowel* is thoroughly telling and evangelically social and practical. The *Ragged School Union Magazine* is worthy of its previous well-earned fame. *Old Jonathan* is a real favourite, and we seem to like him better and better. The yearly volume is worth ten times its cost. We have often expressed our high estimate of *Our Own Fireside*. We would give additional emphasis to our former commendations, and say there is no periodical of that class more worthy of general support by all evangelical Christian families. *Old Truths*, edited by John Cox, has finished its second year's issue, and is to be continued from March 1st in a new monthly form. We rejoice to hear that it is so well sustained, and hope its future will be still more encouraging. The *Scattered Nation* is full of the benign love of the Saviour towards the wandering sheep of the house of Israel. All students of Old Testament history will find invaluable material in this talented monthly. *Merry and Wise* is thoroughly true to its title, as the most ardent can wish, and finishes the year in an edifying and joyous manner. The *Mothers' Friend* caters admirably for its readers, and is worthy of universal maternal patronage. We have received the bound-up volume of the *Cottage and Artisan*, which is splendidly got up, and ought to have a place on every British workman's table in the kingdom. In every respect its execution is first-rate. The Tract Society never did better than in this charming penny monthly. We hope our affluent readers will purchase it for their poorer brethren by thousands. *Lost or Saved*, by the Rev. W. Medhurst, is an admirable new year's tract, and neatly got up. The *Homilist* for January is both enlarged and improved. In the hands of its enterprising publisher, Mr. Dickinson, we anticipate a very extended circulation. The *Pulpit Analyst* begins the new year with an admirable sermon by the Rev. Dr. Robert Vaughan, and the number is replete with varied and excellent articles, all adapted to students, teachers, and preachers. *Our Children's Magazine* is a new monthly for our young folks. Published by the Ragged School Union, at one halfpenny, well edited, and illustrated with telling engravings.

## Poetry.

## THE AFFLICTED CHRISTIAN.

CHRISTIAN.

Lord, look on me, my days are spent with  
grief,

My spirit sinks beneath affliction sore ;  
Oh that Thou wouldst give me quick  
relief!

Oh that these days of pain and woe  
were o'er!

Doubt in my heart arises—can it be,  
Afflicted thus, that I belong to Thee?

JESUS.

Hush, hush thee, child, for sure a child  
thou art,

And this affliction is thy Father's rod ;  
If thou didst never groan beneath its  
smart,

Thou mightest question being born of  
God :

Bend thou thy knee before thy Father's  
throne,

And thank Him that He leaves thee not  
alone.

Fine gold thou art in thy Jehovah's eye,  
And how much furnace-heat doth gold  
require

To purge it from the dross? But I sit by  
As the Refiner to control the fire ;  
And when my image clearly shines in thee,  
Then from the furnace I will set thee free.

Thou art a branch in Me, the living Vine,  
My Father is the Husbandman, and He  
Pruneth the branches with a wise design,  
That richer clusters may adorn the tree.

Sharp is the pruning thou art bearing now,  
That thou mayst be a green and fruitful  
bough.

CHRISTIAN.

O Lord, forgive my murmuring, doubt,  
and fear,

Help me to bear the rod, the fire, the  
knife ;

Work Thou thy will in me, but be Thou  
near,

My strength and guide along the way  
of life ;

Till I through grace these light afflictions  
leave,

An endless weight of glory to receive!

*Wellingboro'.*

THEODORA.

## THE RIGHT WAY.

"He then led them forth by the right way,  
that they might go to a city of habitation."—  
Pa. evii. 7.

Not always a pleasant way,  
For the hills are rough and steep,  
And many a time we are forced to stay,  
And look in the valleys deep.

But always the way is right,  
Darkling although it be,  
It leads still on to the land of light,  
Over the glassy sea.

Not always an easy way—  
There is many a weary mile  
For the marcher's feet, and the short dim  
day,  
Ere we see the Master smile ;  
But after the work is done,  
And the day's long march is o'er,  
Our feet shall stand at the set of sun,  
At the open and shining door.

Not always a lighted way—  
For the shadows spread around,  
And the night is longer than all the day,  
And we walk amid gloom profound.  
But the pillar of cloud by night,  
We follow with eager feet,  
Till we gain the gate of eternal light,  
And enter the golden street.

Not always a plain, straight way,  
For the deviating lines  
Oft woo the careless to go astray  
From the path where the one light  
shines.  
But crooked although it be,  
And hidden in folds of mist,  
It ends where children the Father see,  
And the praiseful lips are kissed.

Matters it though the way  
Thorny should be, or long,  
When it brings us home at the close of  
day,  
In time for the even song?  
Nay, we will gladly go,  
Wherever shall please our Guide,  
Rightly He leads us through paths below,  
Safe to the other side.

MARIANNE FAERNINGHAM.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

Rev. W. H. Tredray, of the Metropolitan Tabernacle College, has received and accepted an invitation to the pastorate of Norland Chapel, Queen's-road, Nolting-hill.

Rev. B. W. Osler, of Wellington, Somerset, has accepted the invitation from the church at North Curry and Fivehead, to become their pastor, and commenced his labours there the first Lord's-day in January.

Rev. J. H. Lefevre has announced his intention of closing his labours in connection with Park-street Chapel, Thaxted.

Rev. James M. Ryland, of Colno, Lancashire, has accepted the invitation of the church worshipping at Woodstock, to become their pastor, and commenced his labours there on Sunday, Dec. 22.

Rev. T. Chapman has resigned the pastorate of the church at Riddings, having accepted the invitation given him by the church at Long Buckby, Northamptonshire. The young men's Bible-class presented Mr. Chapman with a copy of the "Imperial Bible Dictionary," and the church and congregation presented an illuminated address, expressive of their high appreciation of Mr. Chapman's ministry and best wishes for his future usefulness.

Rev. T. W. Blackmore has resigned the pastorate of the church, Boyoy Tracey.

Rev. O. Hewitt has resigned the oversight of the church, Toddington, having received an invitation to the pastorate of the church, Breachwood-green, Herts.

Rev. Bonwell Bird has resigned the pastorate of the church at Stourbridge, and accepted the charge of the church, Honeage-street, Birmingham.

The new church, Corn Exchange, Molton Mowbray, has given an invitation to Mr. J. J. Irving, of the Tabernacle College, to become their pastor. He commenced his labours the first Lord's-day in January.

Rev. Timothy Harley has intimated his intention of resigning the pastorate of the church, Agard-street, Dorby, at the end of February, being about to leave this country to take the oversight of a church at St. John's, New Brunswick.

The Rev. H. H. Bourn has intimated

to the church at City-road, Winchester, that he intends to resign his pastorate at the end of April.

### RECOGNITION SERVICES.

WEST HADDON.—Fraternal services were held on Monday, Dec. 23, in the chapel, to give a friendly recognition to Mr. Thomas Watkinson (late of Ledbrook and Stratford-on-Avon), as the chosen pastor of the church. After a well-sustained tea-meeting, the friends retired to the chapel, when the assembly was ably addressed by the Rev. J. T. Brown, of Northampton, and the following neighbouring ministers:—Rev. T. Symonds, Guilsborough; Coles, Spratton; Rose, Long Buckby; Bilson, Welford; Masters, Ravensthorp.

### PRESENTATION SERVICES.

ABERYSTWICH.—A very interesting meeting was held at the chapel, Jan. 2, on the occasion of presenting the Rev. E. Williams, respected minister of the church, with a testimonial, comprising a purse containing £66 10s. in gold, also a very handsome timepiece, as a token of esteem, having laboured arduously for upwards of twenty-seven years in their midst, and his ministry has been crowned with great success. R. Jones, Esq., one of the senior deacons, presided. The ministers that took part in the proceedings were—Revs. J. Williams, Aborduar; A. J. Parry, Liverpool; D. Jenkins, Goguan; J. Jones, Penryncool; J. Pickering, Moriah; J. Saunders, E. Jones, and W. Davies of the Independents; R. Jones, J. Williams, and R. Whittington of the Wesleyans.

NOTTING-HILL.—The Rev. J. A. Spurgeon, having resigned his ministry at Cornwall-road Chapel to become co-pastor with his brother at the Tabernacle, had a parting gift presented to him by the congregation. It consisted of a valuable gold watch. The presentation took place at a social meeting, which was attended by a large number of friends. Mr. Spurgeon has been at Cornwall-road Chapel between four and five years. It was built for him. He carries with him to his new sphere of labour the best wishes of all the congregation.

BURNHAM, ESSEX.—The Rev. John

Cole has just received a very elegant and beautifully fitted dressing-case, also an ink-stand, as tokens of affectionate esteem from his church and congregation. Mr. Cole has laboured here for more than two years, and is greatly respected.

**GREAT BERKHAMPTSTEAD.**—On the occasion of the meeting of the Baptist Sunday-school teachers at a social tea on Wednesday last, Mr. Lawton, the pastor of the church, presented Mr. William Scaldwell, a teacher in the school for twenty-five years, now leaving the town, with Kitto's Illustrated Bible, in two volumes, the gift of the teachers.

**ALPERTON, ACTON.**—On the evening of New Year's Day a meeting was held in the chapel, which was well filled. A tea-meeting was held and was followed by a public-meeting, under the presidency of Mr. Sneezum. Very interesting addresses were given, and in the course of the evening the pastor, Rev. W. H. French, was presented with a beautifully bound family Bible, as a mark of esteem for his arduous labours in connection with the cause at Alperton, which, during the past year, has experienced more prosperity than for many years.

**ENGLISH BAPTIST CHAPEL, RISCA, MONMOUTHSHIRE.**—A very interesting meeting was held here on Wednesday evening, Jan. 8, for the purpose of presenting the Rev. Thomas Reeves, the respected minister of this church, with a very elegant gold watch and appendages, as a token of respect and esteem from the congregation and other friends at Risca. The chair was taken by the Rev. Thomas Jenkins, who expressed his cordial regards for his brother Reeves, and bore testimony to the very high esteem in which he was held by the members of the church and congregation. The Rev. D. Davies, Independent minister, also spoke in terms of kindred feeling towards Mr. Reeves. The chairman then called upon Miss Mary Nurse, who presented the watch to Mr. Reeves. The gift was suitably acknowledged by Mr. Reeves.

**RIDGMOUNT.**—The male and female Bible-classes connected with the church held their annual meeting on Christmas-day. The pastor, Rev. W. Julian, presided. After a hymn had been sung and prayer offered, the superintendent of the Sunday-school and the deacons of the church spoke a few words of encourage-

ment to the young people present. During the evening the leaders of the classes, the Rev. W. Julian and Mrs. Julian, were presented with "Cobbin's Complete Edition of Barnes's Notes on the Old and New Testaments," as a token of affection and esteem.

### NEW CHAPELS.

**COWBRIDGE, GLAMORGAN.**—The opening of the English Baptist chapel took place on Nov. 20; two sermons were preached in the evening, by the Rev. Mr. Cooker, of Lantwit-Major—one in English, the other in Welsh. The services were continued in the Welsh Baptist chapel; on Thursday, Rev. S. C. Burns, Rev. A. Tillery, and the Rev. T. E. Williams, of Cardiff, preached in English; the Rev. N. Thomas and W. Owen, of Cardiff, preached in Welsh. The chapel will seat about 100 persons.

**PAISLEY.**—On Thursday, Dec. 12, 1867, services were held in connection with the opening of the new chapel erected in Victoria-place for the church under the pastorate of the Rev. John Crouch, hitherto worshipping in the Grammar School, Oakham-street. The new structure, which is in the Gothic style, is a neat and substantial building, and will accommodate, without gallery, 500 persons. Adjoining the chapel, at the rear, there is a commodious building of two stories—the upper one forming a hall holding upwards of 200 persons, and the lower one comprising vestry, deacon's room, ladies' room, and other conveniences. The opening service took place in the afternoon. The Rev. Wm. Walters, of Newcastle, preached. The evening was devoted to a soirée. The pastor of the church presided. Prayer having been offered by Mr. T. W. McAlpine, of Paisley, addresses were delivered by the Revs. Messrs. Glover, Medhurst, and Chamberlain, of Glasgow; Bunning, of Edinburgh; McLean, of Greenock; Walters, of Newcastle; and by Rev. J. Renwick, B.A. (Established Church), Andrew Elder (U. P.), A. B. Morris (Independent), and J. M. Hewson, of Paisley. On Lord's-day, Dec. 15, sermons were preached in the morning by the Rev. W. Tulloch, of Edinburgh; in the afternoon, by the pastor; and in the evening by the Rev. George Clazy, of the Reformed Presbyterian Church, Paisley. These services were well attended, and the collec-

tions (including the opening) amounted to £118.

**ST. HELENA.**—On Tuesday, Dec. 10, a special service was held in connection with the opening of a new chapel in the Sandy Bay district. This is a neat and substantial little building of the Gothic style, capable of seating 100 persons comfortably. A sermon was preached in the afternoon by the Rev. W. J. Cother, late of the Metropolitan Tabernacle College. In the evening a public tea was provided, at which about 350 were present. A public meeting was afterwards held, when a statement of the cost of the building was read over, and suitable addresses delivered by several friends. The collections during the day, together with the proceeds of the tea-meeting, amounted to about £60. This sum entirely cleared off the remainder of the debt on the chapel which remained to be liquidated, much to the joy of both pastor and people. The money expended in the construction of the building only amounted to £153 8s. 5d., a great deal of the labour and material having been given gratis. The new chapel is styled "Sandy Bay Tabernacle," by way of compliment to the Rev. C. H. Spurgeon, and out of regard for Mr. Cother, through whose energetic labours, by the Divine blessing, this much-needed place of worship has been built.

#### MISCELLANEOUS.

**LONDON.**—The second anniversary of the London Baptist Association was celebrated on Tuesday, Jan. 14, by a series of meetings, concluding with an evening meeting (chiefly of a devotional character) in the Metropolitan Tabernacle, which, by the hour appointed for commencing, was filled to overflowing. Rev. W. Landels, the president for the ensuing year, was encouraged by the presence at this meeting of well-nigh all the Baptist ministers in the metropolis. Rev. William Brook, who so zealously, for two years, filled the office of president, was prevented from attending by indisposition, which he felt that he must not trifle with; but sent a most sympathetic letter, which was read to the meeting, and the sentiments in which gave the key-note to many of the prayers and speeches which followed, in which more thorough devotedness to the salvation of others, and more completeness in doing the Master's work, were

set forth as the great needs of the Church. The Rev. W. Landels, in some well-chosen remarks in comment on Acts i. and ii., reminded his hearers that the primitive church, though they had waited patiently for six weeks from our Saviour's crucifixion for the promised gift of the Spirit, after the fulfilment of that promise made no further tarrying, but applied themselves at once to the great task before them—the conversion of the world, heedless of the disproportion of numbers, or of the learning, wealth, customs, fashions, and religions arrayed against them. That gift had never been withdrawn. On the contrary, the church was encouraged to lay hold upon that promise, and continually to seek for larger manifestations of its power. Rev. C. H. Spurgeon, in the course of his address, mentioned that, in the two years during which this Association had existed, they had been enabled to build two large and commodious places of worship—one at Holloway, and the other at Victoria-park; and this afternoon they had the satisfaction of raising by subscriptions the £300. During the ensuing year it was proposed to build a chapel at Clapton. The sum of £1500 was to be contributed by the Association, the friends at Clapton pledging themselves to raise the remaining sum, which would be from £5000 to £6000; so that the Baptists, though comparatively poor and few in numbers, were doing something to meet the wants of this huge city. The members of churches in connection with this Association number 23,000, and there had been an increase of 1200 during the year, of which 370 had been contributed by two churches. Mr. Spurgeon concluded with an earnest appeal to the unconverted, which was further enforced by Rev. W. Stott.

**NEWARK, NOTTS.**—The Baptists propose to erect a new place of worship in lieu of their present chapel, which has been built about eighty years, and is so devoid of comfort and suitability for Divine worship, that only a small congregation can be kept together. During the present year, a good site has been obtained through the energy and liberality of a kind friend in a neighbouring town, who purchased it at a large sale of property, and has given it for the erection of a chapel. The position of the land is very good. The site and buildings are worth about £300, and about £1600 more is

needed in order to put up a suitable erection. The members and congregation, who are nearly all working people, have promised and given about £250, which is all they have been able to do at present; and an appeal is about to be made to the Christian public. Contributions will be thankfully acknowledged by the Rev. G. Slider, the pastor, or Mr. R. B. Hindley, the secretary.

**CAVERSHAM, READING.**—In connection with village work here, a very interesting service took place at Landscape Villa, on Dec. 26. The regular congregation were invited to tea, and afterwards to listen to a lecture on "The Pilgrim's Progress," by Mr. Goldston. To this they readily responded, and the lower part of the house was filled; but between the tea and lecture, Rev. D. Ruseell, of Edmonton, said he had much pleasure in complying with the wish of those who were waiting to hear the stimulating words of the lecturer, and that was, that he would present to Mrs. Goldston a small token of the affectionate regard and appreciation of the poor of this village. They had subscribed from one penny upwards, and were happy in being able to ask her to accept a set of electro \*tea and coffee service as their Christmas-box. Mr. and Mrs. Goldston briefly replied.

**METROPOLITAN TABERNACLE.**—The annual tea-meeting of the Sunday Afternoon Male Catechumen Class was held on Wednesday evening, Jan. 1, when the Rev. C. H. Spurgeon presided. There was a large attendance of friends in the lecture-hall, the largest of the kind in connection with the class, the average attendance of which is 130 every Sunday afternoon. After praise, the pastor gave an interesting address, and expressed his sympathy with Mr. Hanks, the President, as well as with Mr. Bowker and Mr. White, who so successfully assist him in the work. Mr. Hanks, after stating the good results from the study of the Assembly's Catechism, and the rapid progress of the class (some of its former members being now pastors of churches, and others are in the College), had the pleasure of presenting the pastor with £30 for the College as their half-year's subscription; after which, Messrs. Riddell, Lardner, White, jun., Coombes, and Magee, who had long been members of the class, gave most interesting accounts of the success that had attended

their labours in different localities. On the pastor leaving the chair, Mr. Dransfield, one of the elders of the church, succeeded, and spoke many encouraging words.

**NEWCASTLE-ON-TYNE.**—The annual tea-meeting of the church and congregation worshipping in Bowick-street Chapel, was held, Dec. 26, in the school-room beneath that place of worship. The tables were all gratuitously provided by ladies belonging to the chapel. After tea, the Rev. W. Walters, pastor of the church, took the chair, and called upon H. Angus, Esq., the mayor, one of the deacons at Bowick-street, to offer prayer. In the course of his opening address, the chairman said that it gave him great pleasure to meet so many of his friends under such auspicious circumstances. While, in the review of the past year, they had much to trouble them, yet there was also great cause for gratitude and praise. The Lord had richly blessed them. Their congregations were as good as ever; fifty persons had been received into the church during the year, and others were seeking fellowship. The present number of church members was 475; of that number only 198 were in fellowship when he accepted the pastorate seven years and a-half ago; the remaining 277 it had been his happiness to admit. Thus, during that time, there had been, after all changes, upwards of an average of 36 per year clear gain. Their financial condition was most cheering and hopeful. They had freely contributed during the year for their own congregational purposes, and various religious and philanthropic objects, upwards of £1000. There never was a period in the history of the church when it was so actively engaged in Christian work. They had four Sunday-schools, and at two of them there was preaching on the Sunday evenings and during the week; they had two mothers' meetings in full operation, and a third would be established with the new year; they have one tract society, and a brother was labouring in connection with the church as a missionary. They had abundant cause to thank God and take courage. The meeting was subsequently addressed by the Mayor, and Messrs. W. G. Davies, H. Martin, T. Haatie, C. Resevear, Jonathan Angus, and E. Culey.

**LINCOLN, MINT-LANE.**—The closing services of the Rev. W. H. Armstrong's ministry were held on Sunday, Dec. 29,

and on Monday evening a social meeting took place to take an affectionate farewell of him and his wife on their departure for Lancashire. After tea, Mr. Freer, the senior deacon, called upon Mr. Bauson to read a correspondence which had taken place between the church and Mr. Armstrong, to try to induce him to continue his valued and successful labours. From statistics given by Mr. Bauson, it appeared that during his pastorate, extending over two years and three quarters, 77 persons had joined the church; and that the Sewing Society, commenced and conducted by Mrs. Armstrong, had raised nearly £90 for charitable purposes and improvements in the chapel and school, in addition to a permanent and growing increase of the regular income. Mr. Armstrong expressed more fully his motives in accepting the opportunity which had been presented to him of entering upon a new position with greater means of usefulness. Mrs. Freer then presented him and Mrs. Armstrong in the name of the church and congregation, with an elegant walnut escritoire, a gift which was suitably acknowledged. Messrs. Barnes, Bauson, and Rowletts, and Charles Doughty, Esq., J.P., spoke in the highest terms of his abilities and character, and expressed their great sorrow at his departure, the benefits they had received from his ministry and society, and their wishes for the prosperity of himself and family in their new home. Also on Monday, Dec. 23, the Inquirers' Class, over which he had presided and formed, presented him with a large portrait of himself and the class, in token of the high esteem in which he was held.

**WORCESTER.**—The annual tea-meeting of the teachers and friends of Sansome-walk Sunday-school was held in the Guild-hall on Monday evening, Jan. 6. There were about 600 present, and the meeting was addressed by the chairman, the Rev. H. E. Von Sturmer, on "Education," the Revs. B. Bird, R. W. Birtt, and several other gentlemen. The interest of the meeting was greatly enhanced by one of the leading members of the congregation—J. K. Larkworthy, Esq.—taking that opportunity of making the chairman a New Year's present of a purse of sixty guineas, and a beautifully-executed address on volume. Mr. Sturmer acknowledged the gift in a most feeling manner.

**CAMBRIDGE.**—On Tuesday evening,

Dec. 31, 1867, an interesting meeting was held at Claremont Chapel, Crown-street, Wyndham-road, presided over by Mr. Davis, of the Metropolitan Tabernacle. A goodly number sat down to tea, after which addresses were delivered by Mr. S. Richards, Mr. James Sears, Mr. Thomas Attwood, Mr. Field, and Mr. Rowe. At the close of Mr. Richards's address, that gentleman, in the name of the church at Claremont, presented Mr. Alfred Babington, the present preacher at Claremont, with a copy of "Matthew Henry's Bible and Commentary," as a token of esteem and affection from the members of the church. Mr. Babington replied in suitable terms. Several anthems were sung by the choir from Peckham, under the leadership of Mr. Walker. A watch-night service was held later in the evening, consisting of prayer, praise, and an appropriate address by Mr. Babington.

**WEST BROMWICH.**—The Baptist friends held their annual meeting on Dec. 29. Joseph Cooksey, Esq., who was voted to the chair, congratulated his friends on the great change they had wrought in their sanctuary. The entertainment that followed consisted of music, readings, recitations, and addresses. The proceeds from the tea were £13, which were appropriated to the liquidation of the debt incurred by the recent alterations.

**STOKE NEWINGTON.**—A bazaar was held on the 11th and 12th ult., at the Wesleyan School-room, kindly lent for the occasion, to reduce the debt on Bouverie-road Chapel, recently erected for the church formerly worshipping in Church-street. The result was highly satisfactory, a sum of £182 5s. 5d. being realized, clear of all expenses.

**LONG ACRE.**—On New-Year's night, a most interesting meeting was held at the King-street Hall, Long Acre, when upwards of 300 friends sat down to tea in the hall and school-room, after which a public meeting was held, presided over by the pastor, Mr. George Hutton, who in the course of his opening remarks observed that 120 persons had joined the church in nine months, and that nearly £400 had been raised by the congregation during the year—£150 for rent and general expenses, £50 for distribution amongst the poor, and £186 towards the erection of a new hall, the present one having become much too small for the congregation assembling.

Encouraging addresses were then delivered by Rev. R. E. Forsaith, of Orange-street Chapel, Captain Weatherly, of Grafton-street, and Messrs. Fraser and Kuster.

**ROMFORD.**—A series of interesting meetings have been recently held at Salem Chapel School-room, the pastor, the Rev. Joseph Davis, in the chair, resulting in the formation of a mutual improvement society, open to persons of either sex and of any denomination. As this is the first attempt to establish anything of the kind in the town, it is hoped the young people, especially, will give a hearty response to such efforts to entertain and instruct them.

**BRENTFORD, PARK CHAPEL.**—On Monday, Jan. 13, an interesting lecture upon "Our Street Bread-winners" was delivered by E. Leabob, Esq. At the tea prior to the lecture, upwards of £40 was paid in towards building school-rooms.

**BIRMINGHAM, CARTER'S-LANE.**—This chapel and school-rooms, vestries, etc., were lately enlarged and renovated, which incurred heavy expenses, one-third of which was promised from Birmingham. We understand that all the rest of the debt was collected on the opening services, and by a subsequent tea-meeting. The opening services realized their highest expectation. The brethren that preached on the occasion were—Mr. W. Harris Hallsowen, at three; Rev. Charles Vince, Birmingham; and at six, Rev. M. Morgan, Cradley.

**LOOBBE BAPTIST CHAPEL, N.B.**—The first anniversary services in connection with the settlement of the pastor were held on Sabbath, Dec. 15. The Rev. W. C. Bunning, of Edinburgh, preached in the forenoon and evening, and the pastor, J. O. Wills, in the afternoon; the collections being devoted to reduction of the chapel debt. On Monday evening, Dec. 16, a soirée was held in the chapel. The pastor occupied the chair, and in his opening remarks referred to the prosperity that had attended them as a church during the past year. Fifty-one members had been added to the church during the year—forty-eight by baptism, and three by letter from other churches. The treasurer, W. M. Ogilvie, Esq., read a report of the operations of the congregation for the past year. During the year, the contributions from church-door collections and subscriptions had amounted to upwards of £400. A Loan Tract Society was in active

operation; and in one of its districts a prayer-meeting was regularly held for those attending no place of worship. A Sabbath-school had been started, and had an attendance of seventy-four children. A Congregational library had also been commenced, to which upwards of 200 volumes had been contributed. The meeting was then addressed by the Rev. W. C. Bunning, the Rev. T. W. Medhurst, of Glasgow, Wm. Scott, Esq., Dundee, and — Easson, Esq., Camperdown.

**FRESHWATER, ISLE OF WIGHT.**—The New Year's treat to the children of the Sunday-school and a few others, through the kindness of friends at a distance, was given on Jan. 13. Nearly one hundred partook of a bountiful supply of cake, etc., and a very interesting meeting was afterwards held, presided over by the pastor, W. W. Martin, at which pieces of music were sung, and readings given, and a most pleasant evening spent.

**YARMOUTH, ISLE OF WIGHT.**—A tea-meeting was held in the Baptist chapel, in the above place, on Tuesday, Jan. 14, when upwards of ninety partook of the good things provided; after which a pleasant meeting was held, presided over by Mr. W. W. Martin, of Freshwater. Addresses were delivered by Mr. Bottesworth, of Wellow, and Mr. Kelsey, one of the deacons, and the friends separated, testifying, "It was good to be here."

### BAPTISMS.

- Aberdare*, Carmel Chapel.—Nov. 20, One; Dec. 1, Five; by T. A. Pryce.  
*Aberkenfig*, Glamorgan.—Nov. 10, One; 24, Two; by T. Richards.  
*Bacton*, Norfolk.—Nov. 17, Two, by S. Gedge.  
*Bishops Stortford*.—July 4, One; Dec. 25, One; by B. Hodgkins.  
*Brentford*, Market Place.—Sept. 26, Five; Nov. 27, Eight; by E. G. Walter.  
*Calstock*, Cornwall.—Dec. 26, Seven, by R. A. Shadiok.  
*Carmarthen*, Priory Street.—Dec. 30, Two, by J. D. Thomas; Jan. 2, Two, by Thomas Lewis, pastor.  
*Chaltenham*, Cambay Chapel.—Aug., Nine; Oct., Five; Nov., Nine; Dec., Nine; Jan., Seven; by W. Jackson, making a total increase of 62 since the pastor came in June last.  
*Cradley*, Worcestershire.—Jan. 5, Five, by M. Morgan.

*Croxton*, Stafford.—Nov. 24, One, by J. Sholley.

*Darlington*, Aroher Street.—Jan. 1, Five; 2, Three; by R. W. Grant.

*Deptford*, Octavius Street.—Jan. 3, Nine, by D. Honour.

*Freshwater*, Isle of Wight.—Dec. 5, One; Jan. 2, Two; by W. W. Martin.

*Glasgow*, North Frederick Street.—Dec. 29, Five, by T. W. Medhurst, making a total of 56 during the year 1867.

—, High John Street.—Jan. 5, Two, by J. Coats, at North Frederick Street Chapel.

*Jarrow-on-Tyne*.—Jan. 9, Three; 15, Two; by C. Morgan.

*Kenninghall*.—Jan. 5, Four, by T. T. Ewing.

*Lancaster*.—Nov. 28, Five; Dec. 31, Three; Jan. 3, Three; by R. J. Beecliff.

*Landport*, Lake Road.—Nov. 7, Two; 27, Eighteen; Jan. 2, Ten; by E. G. Gange.

*Lincoln*, Mint Lane.—Dec. 22, Four, by W. K. Armstrong.

*London*, Trinity Street, Borough.—Nov. 28, Four; Dec. 29, Four; by E. J. Silverton.

—, Stepney Green Tabernacle.—Dec. 30, Nine; Jan. 2, Nine; by A. G. Brown.

—, Peniel Tabernacle.—Nov. 24, Seven; 28, Four; by G. T. Edgley.

*Oldham*, Manchester Street.—June, One, by J. G. Gregson, for the church at Mills Hill.

—, King Street.—Sept., Eleven; Dec. 22, Fifteen; 29, Four; by George Williams.

*Manchester*, Grosvenor Street.—Dec. 29, Five, by H. J. Betts.

*Minchinhampton*.—Jan. 1, Four, by H. A. James.

*Over Darwen*, Lancashire.—Dec. 29, Three, by W. H. McMechan.

*Peterhead*, N.B.—Dec. 30, Two, by J. A. Wilson.

*Rushden* (Old Meeting).—Dec. 29, Two, by R. E. Bradfield.

*Sheffield*, Portmahon Chapel.—Dec. 29, Twelve, by G. Banan, eight of whom were from Sabbath-school.

*Shotley Bridge*, Highgate Chapel.—Pastors, J. Brooks, and D. M. MacGregor, Dec., 1867, Twelve.

*South Shields*, Ebenezor.—Jan. 23, 1867, Ten; March 14, Six; Sept. 29, Nineteen; Nov. 28, Eight; Dec. 26, Three; by W. Hillier.

*Swaffham*, Norfolk.—Oct. 31, Two; Jan. 2, Seven; by T. A. Williams.

*Thetford*, Norfolk.—Jan. 5, Six, by C. Welton.

*Worstead*, Norfolk.—Jan. 5, Five, by W. H. Payne.

### RECENT DEATHS.

At Torquay, nearly at the close of the month of December, the Rev. J. KINGS, the respected minister of the Baptist church in that place. For some few years our brother had laboured at Torquay, his amiability, unswerving integrity, great earnestness, and undoubted talents, causing him to be universally loved and respected. The cause at Torquay was in a very depressed state when he accepted the oversight of the church, but his energetic labours, crowned with the divine blessing, soon brought about a gracious revival. A new and handsome place of worship, and a church numbering 360 members, abundantly testify to his usefulness in the ministry. We had hoped our brother had a long career of usefulness before him, but the Lord had better things in store for him. While paying a pastoral visit to a member of his congregation who was ill of the small-pox, Mr. Kings caught that terrible disease, and although he had passed through it at a previous period of his life, the infection seized on him with such deadly hold, that he died in a few days, leaving a widow, a church, and a town to mourn the death of one who was out off in the full tide of activity, and at the age of fifty-one years. The funeral service was held in the Upton Vale Chapel, and was conducted by the Rev. E. Webb, of Tiverton, and other ministers. The hearse was followed by six mourning carriages, one of which contained a deputation from the Independent church at Torquay. Between the mourning coaches and a long string of private carriages, nearly 2000 of the male members, hearers, and friends of Mr. Kings, walked in ranks of four-headed by the ministers of Torquay, the Rev. J. Hobbing, of Shaldon; Rev. R. Curtis, Rev. H. Cross (Independent), and Rev. W. T. Whitmarsh, of Brixton. The private carriages were followed by many hundreds, who accompanied the procession to the cemetery. The proceedings at the grave were very brief, but it was long before the vast concourse had gratified their desire to cast a last glance

into the grave, and the cemetery was restored to its wonted solitude. On Sunday last many funeral sermons were preached at the chapels in Torquay, the Baptist chapels in most of the surrounding towns, and also at the following Independent chapels:—Brixham, by the pastor, Rev. H. Cross; and Galupton, by the Rev. W. T. Whitmarsh, Baptist minister, Brixham.

During the last week in December, at Bow, the Rev. H. LANCE, pastor of the church meeting at the Lecture Hall, Three-Mills-lane, Bromley-by-Bow. During his pastorate at Bromley the deceased had endeared himself to the Lord's people forming the Baptist church, and also to others of different sections. He was instrumental in establishing the Christian Home for Orphan and Neglected Girls;

and while the cholera epidemic was raging in the year 1866, and during the fearful distress prevalent at the present time in the East, his labours were unremitting. It was in the prosecution of his arduous labours of love, indeed, that he met his death. On Friday week he commenced visiting for the East London Mission and Relief Committee, and coming home after having seen many poor families, he showed symptoms of great exhaustion; typhus fever in its most malignant form subsequently set in, and he died early on Monday morning, leaving a wife and four children, the youngest only a few days old, unprovided for. His funeral took place at Bow Cemetery and he was followed to the grave by hundreds of sorrowing friends.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—O. H. SPURGEON.

Statement of Receipts from Dec. 17th, 1867, to Jan. 20th, 1868.

	£	s.	d.		£	s.	d.		£	s.	d.
An Invalld .....	1	0	0	Mr. Summerfield's				Luke x. 2. Dublin...	1	0	0
Mr. H. Kuivig.....	0	10	0	Box.....	1	4	7	A Thank-offering, F.			
Collected by Miss				S. W. L.....	15	0	0	S., Dorking .....	2	10	0
Jeph's .....	1	5	6	Mr. and Mrs. Booth	1	0	0	Mrs. A. ....	5	0	0
A Thursday-night				Mrs. Davies .....	1	1	0	Mr. M. Fulks .....	1	1	0
hearer .....	1	0	0	E. M. E. ....	1	0	0	A Frequent Hearer...	0	6	0
Mrs. J. Evans .....	1	0	0	Mr. Hank's Class ...	30	0	0	Collection at Chelsea	5	0	0
C. D., Porfurohiro ...	1	0	0	Miss Holden.....	0	6	0	Legacy of the late			
Mr. W. Pearne .....	0	5	0	Espérance .....	5	0	0	Mr. H. Liebrecht	180	0	0
Wharf-road Chapel,				C. S. F. ....	0	5	0	A Friend .....	20	0	0
Grantham, per G.				Mr. Jameson .....	1	0	0	Lillah .....	1	1	0
B. Bowler .....	1	5	0	Mr. C. Wagstaff.....	5	0	0	G. M. ....	1	10	0
Marlborough-crescent				A Kentish Friend ...	0	5	0	Mr. D. Macpherson	0	5	0
Chapel, Newcastle-				Mr. Oroker's Class...	10	0	0	M. L. K. ....	0	10	0
tyne, per Rev.				A Thank-offering ...	2	10	0	O. H. ....	0	5	0
B. W. Carr.....	6	5	0	Profit of tea-mooting	147	13	8	A Thank-offering, Ty-			
Young Ladies' Bazaar	0	5	0	A Thank-offering for				berton .....	1	10	0
Mias A., Edinburgh,				morales received,				W. S. ....	0	1	0
a Thank-offering,				E. V. ....	0	10	0	Mr. E. Griffiths .....	0	5	0
per Mr. Bunning...	0	10	0	Mr. W. H. Bilborough	1	0	0	Mr. R. Scott .....	0	10	0
Mr. J. Alexander, Jun.	1	1	0	Mr. and Mrs. Hag-				Mr. Dransfield.....	2	2	0
S. It., per Mrs. Buck-				gett.....	1	0	0	A Thank-offering, Mr.			
land.....	0	10	0	Mr. J. Neale .....	2	2	0	and Mrs. Drans-			
E. N. ....	1	0	0	Mr. B. Cotton.....	5	5	0	field, fiftieth wed-			
J. F. Rotbessy .....	0	10	0	Mr. and Mrs. Dutton	1	0	0	ding day .....	10	10	0
Mr. and Mrs. Burgess	2	0	0	Mrs. Macbeth .....	1	0	0	Mrs. O. Ware .....	0	7	0
G. L. M. ....	0	10	0	Mr. W. H. Roberts...	3	3	0	Mrs. Lilley .....	0	3	0
Mrs. Newton .....	1	0	0	C. P. ....	0	2	6	Mr. Suggers .....	0	10	0
Psaln xliii. 8 .....	0	10	0	Mr. J. Brower.....	5	5	0	Mr. A. T. Nisbet...	1	0	0
A Thank-offering, Bath	1	0	0	Collection at Com-				Colonel Morrison ...	5	0	0
Baptist Church, Eday,				mmercial-road, per				Mrs. Tyson .....	37	10	0
per J. P. Tulloch...	1	1	0	J. Harrison .....	1	10	0	Rev. J. H. Millard...	0	5	0
E. P. H. ....	1	0	0	Mrs. Bell .....	5	0	0	Mr. A. Pash .....	5	0	0
Mr. James Cormack	0	10	0	Mr. Banks's Collect-				Weekly Offerings at			
M. M., Dundee .....	3	0	0	ing Box.....	0	3	5	Tabernacle, Dec. 22	32	6	8
Mr. A. Sinclair, Wick	1	0	0	Mr. W. Clisold .....	5	0	0	" " " 29	37	11	2
Mrs. Tucker.....	1	0	0	E. E., Ipswich.....	0	2	6	" " " Jan. 5	54	14	0
M. A. ....	0	1	0	Mr. Oliver Woore ...	0	2	0	" " " 12	36	0	0
Marie (6 fr.).....	0	5	0	Mrs. Craigie .....	1	0	0	" " " 19	33	18	6
C. H. S. ....	4	0	0	Mrs. Macintyre .....	0	10	0				
Mr. W. Tucknott ...	1	5	0	Dr. Beilby .....	0	10	0				

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

## INTELLIGENT OBEDIENCE.\*

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

"Keep and seek for all the commandments of the Lord your God."—1 CHRON xxviii. 8.

Is the Lord your God? I must put this question very pointedly to you in the onset; otherwise I shall not be speaking to you in expounding the words of my text. Were I to address the ungodly and the unconverted, and say to *them*, "Keep God's commandments," they would, perhaps, misunderstand such an exhortation, and consider that I intend to set before them as the way of life a strict observance of the commands. It is no such thing. "By the works of the law there shall no flesh living be justified." So far as the sinner is concerned, by the law comes the knowledge of sin. The law can do nothing more for him than convince him that he needs a Saviour, and drive him out of himself to find in Christ what he cannot find in himself.

I am now about to address those who are saved—those who are saved through the merits of the Lord Jesus—those who have rested in Him, and are now trusting in Him, and in Him alone. These have taken God to be *their* God. They are in covenant relationship with Him; and now, being introduced into the family of God, they become like children under parental influence and parental discipline, bound to "keep and seek for all the commands of the Lord their God."

David says, first of all, "*Keep the commandments*," that is to say, such of them as you know; such as are clear from your reading of Scripture; such as have been pressed upon your conscience—keep these; keep them always; ask for more grace to keep them better. Or when you feel that you have not kept them, go with holy repentance to the foot of the cross, to get rid of sin past, and look up for sanctifying grace, that through the Holy Spirit's power you may keep them better for the future, for "in keeping his commandments there is great reward." The path of obedience is a path of safety and of happiness.

But David says more than that, and it is to this I call your attention. He says, "Keep and seek for all the commandments of the Lord your God." There are precepts the nature of which you have never understood, the obligation of which you have never felt. Seek these out. Try to know all God's will concerning you. Keep what you do know, but wherein you are at fault through lack of knowledge, do not content yourself with ignorance any longer, but search the matter out. Read the King's proclamations. Study the code of the King's laws. Ask Him to teach you, and to make you wise in the way of his commandments, that in nothing you may be chargeable with indifference or guilty of neglecting the ordinances of the Most High.

It shall be my endeavour, then, for a little while, as God shall help me, to commend such an obedience, and show you the excellence of that earnest pursuit which seeks out God's commandments.

#### I. SUCH AN OBEDIENCE IS DEEPLY SPIRITUAL.

Were I simply to do that part of the Divine will which everybody else would do; if, being a member of a certain Christian church, I take my cue from my fellow-members, or pin myself to the sleeves of my pastor, and act precisely according to the fashion which everybody else is setting, I may be merely conforming to religious usages in a mechanical, dreamy, unspiritual, unacceptable way. It may not be the worship of God at all; it may be but a physical exercise; following in the rut as the cart that is dragged there by the horse. Does it profit my character that I make proof of nothing but those grooves

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through which I am drawn by custom? But you will see at once that when a man bestirs himself to find out what the will of the Lord is, there is an exercise of the mind at once. The spirit is then, even before any action is taken, in a state of obedience; it is bowing itself reverently before the Most High, and saying to Him, "What wouldst Thou have me to do?" The man who seeks to know the Lord's will is never likely to become a mere formalist. His mind will be awake. Why, some of you, I dare say, have come here a good many times, and you have sat out the service, and have gone away again none the better because it has grown into a regular thing with you. I have sometimes noticed this in our worship. Dissenting worship is simple enough, but yet for all that there gets to be a formality about it. If it has been the habit of people to sit during the singing of the hymn, when they have been asked to stand up, they have felt that it was a dreadful innovation—quite a departure from the old mechanism; and should a verse be given out—have you not noticed it?—with a doxology or a chorus at the end, how many have dropped into their seats before we have got to the last line, and risen up again wondering what the preacher can be at, because their minds are not awake in the service of God. We are all prone to get into that kind of routine. Sitting in the same seat, or even standing on the same platform, and going through the same form of worship, produces in us mechanical service. But if we seek to know the Lord's will, it is evident that in that thing at least we have broken through the mechanical, and got into that which is spiritual—worship which God says "He will accept, for He is a spirit, and they that worship Him must worship Him in spirit and in truth."

II. The obedience which seeks to know the Lord's will also INDICATES THE TRUEST SINCERITY.

A man who is not sincere at all in his obedience may conform to the regular order of that which he knows to be prescribed, but only the sincere man will seek to find out matters he is not yet acquainted with. Which is the best servant—the man who must always have his orders every morning written for him, and who at night excuses himself for the neglect of many an obvious duty because, as he says, "It was not down on the paper, sir; I have followed your instructions." Is he the better servant, or the other man who thinks, after he has obeyed his orders, "What ought I to do for my Master? Is there not this thing, or that thing which, though it may not be absolutely recorded or written down, yet is intended in the spirit of my instructions?" Do you not like the child who looks out for occasions and opportunities to please you? Do you not feel a satisfaction in accepting from a friend a kindness which may be almost unexpected, and which manifests to you that he must have been thinking about you, and has, perhaps, lain awake all night to consider how he could gratify or serve you? You feel that this is sincere friendship. So with your service of God. If you do only those duties which I stand here and write out to you so plainly that you can not help seeing them, why, is there any great forwardness or fidelity of purpose in it? But if you go to that grand old Book, and on your knees say to the Lord and Master, "I want to do all that I can to show how my heart loves Thee; teach me what Thou wouldst have me to do;" this manifests a sincerity which is indisputable.

III. Again; is not the seeking out of the Divine commands A PROOF OF AN INTENSE AFFECTION?

Common affection will do what it must, but intense affection will do all it can. A vehement enthusiasm, a constraining love, such as that which Jesus Christ deserves of us, says:—

"Oh! what can I do my Saviour to praise?"

Is there an alabaster box of precious ointment that I can break, that I may anoint

his head? Wherein can I be of service to any members of his family? How can I show forth the glory of his name? The glow of affection would be always prompting us to seek here and there, and everywhere, to know what we can do. We are far from believing in works of supererogation. No man can ever do more than it was his duty to have done. When we have done all, we are but unprofitable servants. Still the earnest Christian, if he could, would do even more than he should. Instead of wishing to stand still, and stop short on this side of the path, he would exceed both in service and in sacrifice, as Dr. Watts sings:—

“And if I might make some reserve,  
And duty did not call;  
I love my God with zeal so great,  
That I could give Him all.”

Diligent inquiry in seeking out the Divine will manifests that holy intensity of affection which becomes the disciples of such a Lord as our Saviour Jesus Christ, and which I trust and pray ever gleams, and shall gleam, in the bosoms of many of us who have been redeemed by his precious blood.

IV. Further; this searching after the Divine commandments indicates the MATURE MANHOOD OF GRACE.

The babe in grace doth that which is plain simply and obediently, but it is not to be expected that he will begin to search and pry into things which are not so clear, until he has grown and had his senses exercised. At any rate, it is more excusable if the babe in grace is more ready to be led by his fellow Christians than to be on his own account a deep searcher into the Divine Word. But the man who is a man in Christ, having grown in grace, takes the Book, and he saith, “My Lord, I desire to serve Thee to the utmost stretch of my manhood; Thou hast been pleased to give me an understanding, not that I may cringe at the foot of some priest, and lower myself into a beast of burden to be driven whithersoever those incarnations of evil spirits may goad me on. Nay, but Thou hast made me a man, and given me mind, and thought, and capacity, and Thou hast put into my hand a book which I can understand, and here I am; assist me while I bow this judgment to thy sway, and teach me what thy mind is.” God would have us all educated for the skies. We are here but minors. I trust, however, we have many of us passed our infancy. We are getting something beyond the mere first childhood of grace, and now we seek to know, and to know practically the Lord’s will and mind respecting us. If you would always be babes, then sit and have this word and that put into your mouths, forms of prayer composed for your use, and unintelligible creeds compiled for you to repeat; but if you would grow into men in Christ Jesus, come to the Book and keep and seek out the commands of God, with purpose of heart to obey them.

V. I KNOW THERE WILL BE A GREAT MANY EXCUSES MADE.

In these days people do not read their Bibles much. One reason why Romanism is so popular, is because it allows a man to get a deputy to do his thinking for him, and to do his praying for him; but what a poor affair it is with the man who keeps his brains in somebody else’s head, and carries his heart in somebody else’s bosom! Are there not many of you who do not read the Word of God? We stand up as Protestants, and say, “The Bible, and the Bible alone, is the religion of Protestants!” and yet what multitudes never think of reading it. They hear a chapter read in public service, and perhaps now and then read a chapter at home, but as to downright study of the Word, and searching out the Divine meaning, I do believe it is an exercise to which many professors are totally unaccustomed. They do not engage in it regularly and constantly, nor come to it as a daily duty and a daily privilege. Indeed, their great theme is unsectarianism. Unsectarianism! That is the correct thing nowadays—unsectarianism! Which,

being translated, means—it does not signify which is which, whether it is right or wrong; it matters not one atom whether you obey God or obey man, whether you belong to a church which is apostate from the truth, or one that holds the truth. Unsectarianism, my friends, is treason to God and to God's Word. It is only the strong sectarian who can be true; I mean only the man who follows out the Divine Word in every jot and tittle, and feels, "I must hold to this truth if I stand alone." I mean not that we are to say—"I cannot love this Christian brother who does not see what I see." Nay, my brethren, I wish to push liberty of conscience further than that—so far as to feel that you have no right to judge your brother about what he sees or does not see, but that you stand solely and wholly on your own feet before God; you have there to exercise your own mind, and it does not matter to you whether you belong to any one section, or whether you be a sect to yourself, as long as you can but call Him Lord and Master, and keep all his Word and all his way. But the giving up of this and that, denying one ordinance and compromising another, shirking some doctrines and dexterously turning the angles of other doctrines, giving up any particular practice which is clearly of God's appointment, and tolerating any other practice of human device with a vindication of its harmlessness, this is nothing but flat treason against the majesty of heaven, in order to win the approbation of men. The world points its finger at the rigid Puritan, and declaims him, but the rigid Puritan is the man whom God accepts; nor can he be too rigid in everything in which he believes the Divine will is concerned. "How liberal," says one. Ay: but let a servant be liberal with his own money, not with his Master's. I have no right to liberality in principles. Principles and duties are things which I have no more right to touch than I have to take pains to alter the statute law of the realm. Yea, let the canons of law be altered, and Acts of Parliament be burned in the fire, but let the Word of God stand fast for ever. If any man preach any other Gospel than that we have received, instead of saying, "No doubt he is an excellent, but a mistaken man," let us say with Paul, "Let him be accursed!" and until we get the old spirit back of following out the Master's mind in all things, personally, scrupulously, rigidly, our consciences keeping close to the Divine mind, we shall scarcely know what true obedience is. The Church greatly needeth now to be brought back to her true standing of obedience to her Lord and King.

VI. Taking this for granted; admitting that it is our duty to search out the Divine command in all respects, and to yield in nothing whatsoever you may ask,  
 'HOW ARE WE TO DISCOVER THE DIVINE MIND?

Let me say at once *only by searching the Word of God, under the teaching of the Holy Spirit*. Brethren and sisters, let me warn you against the many ways in which men have sought to discover God's will apart from his Word—all foolish, and some of them wicked. I have known some who have opened the Book as if the passage on which they should alight at hap-hazard became their oracle, or if another passage of a different complexion, irrespective of the context, should open or turn up, that should guide them. Do you not know that this was an old heathen custom? The Romans, using Virgil or some other poet, as you use your Bibles, did just the same thing. When you are so doing you are simply guilty of idolatry, and might just as well go to the shrine of Delphi and consult the Pythian oracle as thus tempt the Lord your God. We have known some cast lots to know what they should do; as if the most precarious hazard could interpret God's will which is so clear and plain! I marvel how any civilized man can be so besotted as to do such things, and yet I know that this is an evil pastime and practice which lingers amongst some Christians. Others judge of the Divine mind by providence. But what do you mean by providence? Is it the current of the wind, the drifting of the tide, the aspect of the clouds, or the fortuitous coinci-

dences that have arrested your attention? Such providence, you know, will guide you any way if you follow that. Jonah went to go to Tarshish, and he found a ship—of course he did—a providence was it? Yes, he might have said, "I should never have gone, but the finger of providence seemed so clear." Many people have got into prison through such providence. Your rule is not to be providence, but the command of God. Who are you that you should interpret providence? Is that a providence when a man means to rob another that he finds the house neglected? If a man means to cheat, is that a providence that he meets some easy customer in the course of business? Yet many talk so, and try to lay their sins upon the providence of God. My brethren and sisters, never do this; you will either be the victims of infatuation or the perpetrators of wicked folly, if you do anything of the kind.

Others, too, judge of their duty by impressions. "If I feel it impressed upon my mind," says one, "I should do it." Does God command you? that is the proper question. If He does you should make haste, whether it is impressed upon your mind or not. But if there be no command to that effect, or rather if it diverges from the line of God's statutes, and needs apology or explanation, hold your hand, for though you have ten thousand impressions, yet might you never dare to go by them. It is a dangerous thing for us to make the whimsies of our brain the guide of our moral actions instead of the clear precepts of God. "To the law and to the testimony;"—this is the lamp that shows the Christian true light; be this your chart, be this your compass; but as to impressions, and whims, and fancies, and I know not what beside which some have taken—these are more wreckers' lights that will entice you on the rocks. Hold fast to the Word of God and nothing else; whoever he shall be that shall guide you otherwise, close your ears to him. If at any time through infirmity or weakness I should teach you anything which is contrary to this Book, cast it from you, hurl it away as chaff is driven from the wheat; if it be mine and not my Master's, cast it away. Though you love me, though I may have been the means of your conversion to God, think no more of what I say than of the very strangers in the street, if it be not consistent with the teachings of the Most High. Our guide, his written word, let us keep to this.

VII. MANY ARGUMENTS MIGHT BE ADDUCED FOR SUCH OBEDIENCE AS THIS; but we shall only mention one or two.

Remember, beloved in the Lord, that *our duty as Christians is not to be measured by our sense of that duty, or by our knowledge.* What, is it my duty to do anything that I do not know to be my duty? Certainly it is. Do you not know that even amongst men in the ordinary courts of law, if you break a law of which you were not cognizant, you are still amenable to punishment? Only last week a case in point occurred. In the new act for regulating the traffic in the streets, there are clauses which are quite unknown to some of the drovers. Some of these persons were prosecuted for breaking the law. They pleaded that they did not know it, and, very rightly, they were dealt leniently with; but the magistrate told them that Parliament looked upon the law as binding upon men whether they knew it or not—it was their business to know it, and they were to find it out. If it could be proved that a man did not try to know the law, and went on breaking it through wilful ignorance, he would soon learn that the judicature would not treat him with leniency, but would rather consider it a double offence, that the man who violated the law also persistently showed contempt for the law he violated, and would not search it out. There be many such professing Christians. They do not know their duty because they do not want to know it. If they found out such and such a commandment of the Lord to be imperative, it would be very inconvenient; therefore they walk on the other side of the road rather than face the public notice. They take care to read some other passage of Scripture. I recollect a good man, a very good

man, who whenever he came to that passage in the Acts about Philiip and the eunuch, took care not to read it, for it is a very awkward passage, and reads so wonderfully like believer's baptism. As he could not bear that ordinance, and did not wish to trouble his conscience about it, he passed that passage by. But was he therein excusable? Assuredly not. God's ordinances are not according to our notions of those ordinances. Either a thing is right or not; if it is right, it is right, and cannot be wrong; and I sin in not being obedient to it. My conscience cannot excuse me. If my conscience errs, I therein commit two sins—first, the error of my conscience, and secondly, the error against the law, which I have not properly read, and have not understood as I ought to have done. The fall spoiled our understanding so that we do not know the Divine will as we should know it; but the flaw in our understanding is no excuse for the flaw in our life, otherwise all the corruptions of nature might be urged as an excuse for the corruptions of practice, which they certainly are not. Our rule, then, is not our sense of duty, nor what we think to be our duty, but this Book. There it is, the whole of it, and we must come to *that*, and seek to set right our sense of duty and our conscience by the dictates of the Word of God.

And recollect, Christian, that *sin is to you, if you really be what you say you are, evermore a thing of horror*. Is it not, therefore, horrible even to suspect that you may be living constantly in sinful omission, and every day engaged in the commission of some action hostile to God? Would you not be alarmed if it were whispered that there was a cancer somewhere in your body, and you did not know where it was, but only that it was somewhere? Would you ever rest till you had found out where it was? And if at night it should be said that somewhere in the house there was a thief, would you say, "Well, I do not know where he is, and therefore I am justified in going to sleep"? No, but you would search until you drove him out. If you were in a room where there was a deadly viper, and you just got an inkling of its being there, would you say, "I do not know, but I am almost sorry that I ever heard about the viper; I wish somebody had left me alone"? No, but you would thank him for telling you it was there, and you would never rest till you had got rid of it. So, each one of us may be doing what we think is right, but which may be wrong. We may be living each day in the neglect of something which we ought to be doing. Will we not, therefore, make it this very night one of our earnest prayers—"Lord, teach me thy commandments, and give me grace to keep them; suffer me not, even one solitary day, to live willingly disobedient to the will of so kind and loving a Lord!"

Beloved, *to the keeping of every command there is a reward appended, not of debt but of grace*. "In keeping his commandments there is great reward," while on the other hand—"He that knoweth his Master's will and doeth it not shall be beaten with many stripes." He that knew not his Lord's will, and therefore did not do it, was he therefore excused? No, he was beaten too—beaten with fewer stripes, but still beaten. There is a reward which God gives, not that we have any merit, but out of his own grace and love to those who keep close to Himself. And, dear friends, we never neglect a duty without at once suffering for it; whether we perceive the suffering or not, we are losers by the neglect. Oh! that we could walk after the perfect pattern of the life of our Lord Jesus, without flaw and in perfection, and if that be not possible, yet at any rate let us struggle after it, seeking each day for the power of the Holy Spirit to work in us, that we may be conformed unto the mind of Christ. O Spirit of God, leave us not. Clay vessels as we are, Thou hast made us vessels for honour. Oh! let us be fit for the Master's use.

The best argument, after all, that I can use with you is this: *when our Lord Jesus became a servant on earth, He did not wait for instructions; but He sought out*

what He could do for us. Oh! my brethren and sisters, all that spontaneous service of affection which He rendered to us, flowed from his inmost soul with a marvellous force. He did not say—"How little can I do for these poor sinners? How little can I suffer and yet let them be saved? How little can I give, and yet bring them to heaven?" No, but He emptied out the full treasure of his soul for us, in nothing bounding or limiting Himself, the infinite Saviour, infinite in all that He did for us, in the boundless affection of his heart. Let us not serve Christ after a narrower sort than this, but let us ask Him to take our whole heart, to take us as disciples into his school, to teach us to write according to his copy, to amend the errors that we make, to correct the lines wherein we have been mistaken, that we may come day by day nearer and nearer to the perfect copy, and make up our minds to give up the dearest thing we have seen when we find it to be wrong, and to follow out the hardest practice when we know it to be right. I do think that even with regard to our doctrinal views, firmly established as we should be in the present truth, we should always feel this when we are in prayer, that if there be something new, that we do not know, but is quite contrary to what we do know, we are ready to learn it, and if some cherished opinion which we have held all our lives long, should be found to be contrary to the mind of God, let us hold ourselves ready to abjure that opinion at all costs and hazards as willing, obedient, and true soldiers of our great Master and Captain.

I have thus tried to address the children of God: I have done it very, very feebly. The Lord forgive our weakness!

To the ungodly there is this word. I have not spoken to you hitherto, because I could not lay down the actions of the living to the dead; but to you there is a word. We are bidden to preach to every one—"He that believeth and is baptized shall be saved; he that believeth not shall be damned." To believe is to trust the Lord Jesus. It is that which saves you. Faith alone saves. After you have believed, then come and declare your death and burial with Christ through baptism, according to his word. That will not save you. You have no right to it until you are saved; but when you are saved, then that ordinance, and the ordinance of the Lord's Supper, become instructive and useful to you, but they are of no service to you until you are completely saved through the blood and righteousness of Jesus Christ.

The Lord give you grace to believe, and to follow in his ways, and to Him be the glory. Amen.

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## Essays and Papers on Religious Subjects.

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THE SAINTED M'CHEYNE, OF  
BLESSED MEMORY.

BY T. W. MEDHURST,

Author of "Romanism not Christianity."

### II. *Labours before Ordination.*

M'Cheyne was licensed to preach the gospel, according to the custom of the Presbyterian Church, by the Presbytery of Annan, July 1, 1835. Concerning this he wrote, "Bless the Lord, O my soul; and all that is within

me be stirred up to praise and magnify his holy name! What I have so long desired as the highest honour of man, Thou at length givest me—me who dare scarcely use the words of Paul, 'Unto me who am less than the least of all saints is this grace given, that I should preach the unsearchable riches of Christ.' Felt somewhat solemnized, though unable to feel my unworthiness as I ought. Be clothed with humility."

At another time he wrote, "Found it a more awfully solemn thing than I

had imagined to announce Christ authoritatively; yet a glorious privilege!" "Lord, put me into thy service when and where Thou pleasest. In thy hand all my qualities will be put to their appropriate end. Let me, then, have no anxieties." "It came across me in the pulpit, that if spared to be a minister, I might enjoy sweet flashes of communion with God in that situation. The mind is entirely wrought up to speak for God. It is possible, then, that more vivid acts of faith may be gone through then, than in quieter and sleeper moments."

In November he began to labour as an assistant minister at Larbert, and at Dunipace. "With him," says his biographer, "the commencement of all labour invariably consisted in the preparation of his own soul. The forerunner of each day's visitations was a calm season of private devotion during morning hours. The walls of his chamber were witnesses of his prayerfulness—I believe of his tears, as well as of his cries. The pleasant sound of psalms often issued from his room at an early hour. Then followed the reading of the Word for his own sanctification; and few have so fully realized the blessing of the first Psalm. His leaf did not wither, for his roots were in the waters. It was here, too, that he began to study so closely the works of *Jonathan Edwards*—reckoning them *a mine to be wrought*, and if wrought, sure to repay the toil. Along with this author, the letters of *Samuel Rutherford* were often in his hand. Books of general knowledge he occasionally perused; but now it was done with the steady purpose of finding in them some illustration of spiritual truth. He rose from reading 'Insect Architecture,' with the observation, 'God reigns in a community of ants and ichneumons, as visibly as among living men or mighty seraphim.'

His desire to grow in acquaintance with all that "is noted in the Scripture of truth," and his love to range over the wide revelation of God, is expressed in an extract from a letter to a friend

in June, 1836, "He would be a sorry student of this world, who should for ever confine his gaze to the fruitful fields and well-watered gardens of this cultivated earth. He could have no true idea of what the world was, unless he had stood upon the rocks of our mountains, and seen the bleak muirs and mosses of our barren land; unless he had paced the quarter-deck when the vessel was out of sight of land, and seen the waste of waters without any shore upon the horizon. Just so, he would be a sorry student of the Bible, who would not know all that God had inspired: who would not examine into the most barren chapters to collect the good for which they were intended; who would not strive to understand all the bloody battles which are chronicled, that he might find *bread out of the eater, and honey out of the lion.*"

M'Cheyne's desire after the fellowship of the saints is very strikingly set forth in the following extract from a letter to *Rev. H. Donar*: "I have found, by some experience, that in the country here my watch does not go so well as it used to do in town. By small and gradual changes I find it either gains or loses, and I am surprised to find myself different in time from all the world; and, what is worse, from the sun. The simple explanation is, that in town I met with a steeple in every street, and a good going clock upon it; and so any aberrations in my watch were soon noticed and easily corrected. And just so I sometimes think it may be with that inner watch, whose hands point not to time, but to eternity. By gradual and slow changes the wheels of my soul lag behind, or the springs of passions become too powerful; and I have no living time-piece with which I may compare, and by which I may amend my going. You will say that I may always have the sun: and so it should be; but we have many clouds which obscure the sun from our weak eyes."

It was a striking characteristic of M'Cheyne's preaching from the first,

that he fed his flock upon that by which he had himself been fed. His sermons passed through his own experience. He felt what he spoke. "He loved to come up from the pastures wherein the chief Shepherd had met him—to lead the flock entrusted to his care to the spots where he found nourishment."

In the end of December, 1835, Mr. M'Cheyne was for several weeks laid aside from public labour by reason of illness. This served to call forth the extreme sensitiveness of his soul to the responsibilities of his office. He said, "Paul asked, 'What wilt Thou have me to do?' and it was answered, 'I will show him what great things he *must suffer* for my name's sake.' Thus it may be with me. I have been too anxious to do great things. The lust of praise has ever been my besetting sin; and what more befitting school could be found for me than that of *suffering alone*, away from the eye and ear of man."

Mr. Bonar supplies us with the following interesting fact, which we take the liberty of commending to the notice of our brethren in the ministry. He says of M'Cheyne: "A simple incident was overruled to promote the ease and fluency of his pulpit ministrations. From the very beginning of his ministry, he reprobated the custom of *reading sermons*, believing that to do so does exceedingly weaken the freedom and natural fervour of the messenger in delivering his message. Neither did he *recite what he had written*. But his custom was to impress on his memory the substance of what he had beforehand carefully written, and then to speak as he found liberty. One morning, as he rode rapidly along to Dunipace, his written sermons were dropped on the wayside. This accident prevented him from having the opportunity of preparing in his usual manner; but he was enabled to preach with more than usual freedom. For the first time in his life, he discovered that he possessed the gift of *extemporaneous composition*, and learned, to his own surprise, that he had more composedness of

*mind and command of language than he had believed*. This discovery, however, did not in the least degree diminish his *diligent preparation*. Indeed, the only use that he made of the incident at the time it occurred, was to draw a lesson of dependence on God's own immediate blessing rather than on the satisfactory preparation made." "One thing," he wrote, "always fills the cup of my consolation, that God may work by the meanest and poorest words, as well as by the most polished and ornate—yea, perhaps more readily, that the glory may be all his own."

Brief extracts from his diary and letters show us how earnestly he desired more of the presence and spirit of Jesus. After hearing a sermon preached, he wrote, "Some things powerful; but I thirst to hear more of Christ." One day he asked Mr. Bonar what text he had preached from on the Sabbath. It had been, "The wicked shall be turned into hell." On hearing this awful text, he asked, "Were you able to preach it with *tenderness*?" On a Sabbath evening he says, "Alas! how I tremble for my Monday mornings—those seasons of lifelessness. Lord, bless the seeds sown this day in the hearts of my friends, by the hand of my friends, and all over the world—hasten the harvest!"

His desire to depend alone on Jesus for success in his ministry, is thus expressed: "O Lord, make me to hang on Thee to open their hearts, Thou opener of Lydia's heart. I fear Thou wilt not bless my preaching, until I am brought thus to hang on Thee. Oh, keep not back a blessing for my sin!" "I see a man cannot be a faithful minister, until he preaches Christ for Christ's sake—until he gives up striving to attract people to himself, and seeks only to attract them to Christ. Lord, give me this!"

"July 19, 1836.—Died, this day, W. M'Cheyne, my cousin-german, Relief minister, Kelso. Oh, how I repent of our vain controversies on Establishments when we last met, and that we spoke so little of Jesus. Oh, that we

had spoken more one to another. Lord, teach me to be always speaking as dying to dying."

"July 31, Sabbath.—Afternoon, on Judas betraying Christ; much more tenderness than ever I felt before. Oh, that I might abide in the bosom of Him who washed Judas' feet, and dipped his hand in the same dish with him, and warned him, and grieved over him—that I might catch the infection of his love, of his tenderness, so wonderful, so unfathomable."

The managers and congregation of the new church, St. Peter's, Dundee, invited Mr. M'Ohayne to preach as one of the candidates; and in the end of August, 1836, chose him to be their pastor, with one accord. He accepted the call under an awful sense of the responsibility of the work that lay before him. Once he said, "What would my people do if I were not to pray?" Being asked his opinion of diligent preparation for the pulpit, he answered by pointing to Exod. xxvii. 20, and said, "*Beaten oil—beaten oil for the lamps of the sanctuary.*" He was great in prayerfulness. Earnestly he sought fellowship with God before standing up in the public assembly. He desired to have his soul bathed in, baptized with, the love of God. Thus prepared of God for the peculiar work to which he was called, and for which he was so eminently fitted, he took up his abode in Dundee, in the place where the Holy Spirit so marvellously owned his labours, and so abundantly blessed his ministry. In a way of discipline the Lord had been preparing him for his future ministry during the previous ten months. "He had been taught a minister's heart; he had been tried in the furnace; he had tasted deep personal sorrow; . . . he had felt the fiery darts of temptation; he had been exercised in self-examination, and in much prayer;" and had learned that success was in God's arm alone.

Glasgow.

## SUFFERING.

BY REV. T. HENSON.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—ROM. viii. 18.

SUFFERING is inseparably connected with this life; it is the heritage of all the children of Adam. Tribulations, in endless variety, are so thickly strewn over every human path, that no man can escape them; you find them in the palace, in the cottage, and in the prison. "Man that is born of a woman, is of few days and full of trouble."

But life is not all suffering, it is a mixed cup. Gleams of sunshine often pierce the darkest clouds. Bright sunny days succeed the stormy nights. Spring draws back the bolts of winter, sets nature free from icy bonds, and makes her lovely as a youthful bride. Summer beguiles us into forgetfulness of the dreary past, and autumn, ringing with "the joy of harvest," fills our barns with grain, our vines with gushing fruit, and our "hearts with gladness." Suffering is inevitable, but there are joy-springs over gushing from life's hardest rocks.

Some, naturally fretful, discontented, and desponding, will poison all the enjoyments which a wise and beneficent Father has provided for them, and so multiply their sorrows and intensify their bitterness.

But the natural sufferings of life alone are not those to which the reference of the text is limited; there is a special reference to a large class of troubles which are peculiar to the people of God, theirs exclusively; the ungodly know nothing of them, except as they are often the instruments of their infliction. As the children of the first Adam, we inherit trouble through him, and as believers in Christ Jesus, we inherit tribulation with Him as the "second Adam." Believers are the sons, heirs of God, joint-heirs with Christ, now of his sufferings, and hereafter of his glory. "Unto them it is given, in the behalf of Christ, not only

to believe on Him, but also to suffer for his sake" (Phil. i. 29). Every saint of Scripture is an example of the special sufferings of them that will live godly. Enoch, Abraham, Moses, Isaiah, are representative men of the times in which they lived, suffering for God. Jesus proclaimed, "In the world ye shall have tribulation;" Paul, stoned at Lystra, apparently dead, is dragged out of the city, but reviving, returns to confirm the faith of the disciples, telling them "that through much tribulation we must enter into the kingdom of God;" Peter, writing to the dispersed flock, warns them of "fiery trials," bidding them rejoice, "inasmuch as they are partakers of Christ's sufferings;" and John, in his Patmosian vision, standing on a celestial Alp, sees "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, standing before the Lamb, clothed with white robes, and palms in their hands," and is told, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Notwithstanding, hope blooms even in the valley of Achor, and to the devout traveller, Baca becomes a well. It is better to be in Christ, and to suffer with Him, than to be without Him, and suffer from his terrible judgments. God is the God of comfort to all them that are tried, and Jesus gives them peace which passeth all understanding. At the foot of every "hill of difficulty" faith finds a spring. "There are angols for Hagar in the wilderness, quails for Elijah pursued by his enemies; springs of water in the desert, where, when God pleases, the rain shall fill the pools to give drink to his beloved ones." The faithful drink of these springs, and then, girding themselves for suffering, count it all joy when they fall into divers trials.

Nor will these sufferings be for ever, they are only for this present time, but for a moment. We sojourn in time, God dwells in eternity; with Him a thousand years are as one day; with

man in suffering, a day is often as years. How variously we estimate time; the young, standing on the opening of life, and looking with buoyant hopefulness through its long vista, to the old age of which they dream, how long fifty years seems to them, but the aged, turning back from the top of life's hill, and scanning the trodden way as best they can, often sigh, wondering where and how their time has gone?

"Gone, with the years beyond the flood."

Time is short; even the world's whole career is brief compared with eternity, and your sufferings are only for "this present time," for the brief span of your own individual life.

And besides, the suffering is to be succeeded by glory. These two, the suffering of to-day and the glory of the future, are linked together. To compare them is impossible; the pungent anguish of the one is as nothing compared with the bliss of the other; the duration of the one may be counted by fleeting hours, that of the other is illimitable, boundless, eternal. I said, too, that they are linked together, and the connecting link is one of those strong decrees of God, heated in the fire of eternal love, and forged by the hand of infinite grace, upon the anvil of imperishable truth. Therefore rejoice all ye sufferers with Christ, that being partakers of his sufferings, when his glory shall be revealed, ye also shall be glad with exceeding joy (1 Pet. iv. 13).

Let us meditate a little upon the purpose of these sufferings.

I. That patience may have her perfect work, is one of the great purposes of our Father in them. The children are heirs in expectancy, not lords in possession. In their non-age, they have need of patience. Now where could they learn this grace, but in the school of suffering? Untried faith and patience are like the summer butterfly, buoyant only in sunshine and calm; perfected patience, the fruit of severe suffering, is like the winter robin, singing you a cheery song in the coldest day of adversity. Even Jesus is said

to "have learned obedience by the things which He suffered," and as the Captain of our salvation, "He was made perfect through sufferings." Stoical indifference and insensibility, or a stupid surrender of our passions and feelings to the inexorable decrees of a blind fatalism, is not patience. When Job's messengers came, one after another, each with a tale of woe worse than the former, and the last told of the destruction of his children, he said, "Naked came I out of the earth, and naked shall I return thither; the Lord gave, and the Lord hath taken away, blessed be the name of the Lord." And when Satan had smitten him from head to foot with boils, and his wife had become his temptress, he said, "What, shall we receive good at the hands of the Lord, and shall we not receive evil?" This, brethren, was the beginning of the patience of Job of which ye have heard. "Patience is not the ornament, but the conservatory of other graces." It is this grace alone which can receive with thankful submission, and with joyful endurance, all suffering for Christ's sake. Suppose a Christian to have lived in uninterrupted enjoyment of every earthly good, his family circle untouched by affliction, and unbroken by death, scarcely a ripple of trouble to have crossed his peaceful breast, what can you say of his patience? you have never seen him exercise that grace, because it has never been put to the test; I should be unwilling to rely upon it. It is the trying of faith in tribulation that worketh patience. Look now at another child of God. His has been a life of suffering, as wave follows wave in a troubled sea, so one trouble has followed another to him day by day. Often has he gone into the sanctuary to seek the throne of grace, to find grace to help in time of need. Often has he had to be still, like a humbled child, and from the dark chamber of his sorrow, to cry—

"Renew my will from day to day,  
Blend it with Thine, and take away  
All that now makes it hard to say  
Thy will be done."

And has at last come forth from that trial a holier, happier man, having learned patience in his suffering. I have seen the rich and prosperous man, who had lived a life of intellectual activity in the literary world, surrounded by admiring friends, and served by his own hired servants; I have seen him, stripped of all his honours, and crippled with rheumatism, in a workhouse, ending his days in obscure pauperism. He knew nothing of Christian patience, would sometimes smile at my simplicity in talking of it, and looked for comfort in a stoical submission to fate. In an adjoining ward of that same workhouse, I have seen an aged woman, crippled with the same disease, eleven years confined to her bed, unable to lift her hand to her mouth, dependent upon her fellow-paupers for every change of posture, and for every meal of food and drink; I have seen her for years and never heard a murmur—always cheerful, thankful, patient; it seemed as if in her, patience had her perfect work. She would sweetly say, "It is my Father's will." "Tribulation worketh patience."

11. Suffering is the purifying process which our heavenly Father uses towards all his children. Jesus pointed to heaven as the place where your hearts and your treasures should be; but how many are there whose souls cleave to the earth? "If ye be risen with Christ, seek those things which are above at God's right hand;" but how many, while professing Christ, practically seek the pleasures and the treasures which are at the right hand of the world, if not of Satan? Suffering woans us from these teats of the world, and brings down pride, teaching meekness and lowliness. God holds all the winds of adversity and suffering in his hand, and often lets one loose upon your blooming hopes, to blight them, or to lend wings to your riches that they may fly away; or to arrest your course of health, bringing you perhaps to the very verge of the grave; or He may permit those trials and persecutions which ever accompany the

cross of Christ, to fall heavily upon you, that He may wake you up from carnal lethargy. Your Father often uses the hottest fires to fuse down a stubborn will, and work it into his own; or to melt your heart, that its hard dross and selfishness may be purged out of it, so that the fine gold may more clearly appear. He "leads you through the fire, refining you as silver is refined, and trying you as gold is tried, that you may call on his name, and say the Lord is my God." The Lord can have no pleasure in your sufferings, but the trial of your faith is very precious to Him, and your patience as the going up of a sweet savour before Him; and without holiness you cannot dwell with Him. "He would not be at the trouble and cost of thus proving and refining you, if these graces were not of unspeakable value in his sight."

The heir needs a meetness for his inheritance as well as a title. It is not enough that you should be merely forgiven, you must also be sanctified. I have seen the young heir, whose title to extensive lands, ample fortune, and an honoured name, was unquestionable, utterly unmeet for his heritage, unfitted by ignorance and immorality for his high position. A prince, born heir to the throne, needs a special fitness for his possession of it; and woe betide a nation, when her expectant prince is unmeet for her crown. In like manner the heir of glory needs a meetness for it. It is a mistake to say that justification gives a meetness for heaven; it gives a perfect title, but sanctification brings that meetness. True, He who justifies also glorifies, but He links the two together by sanctification. A due regard to this would bring comfort to some weepers, who sing—

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

They look for that title in their fitness, instead of in their justification. You will point me to the thief on the cross, pardoned and carried to heaven in a

few moments, and say, when was the time for his sanctification? I thankfully accept the reference—and answer, He who justifies also sanctifies, and his infinite grace can accomplish the one as well as the other in a moment of time. Among the songs of the redeemed, both here and hereafter, one of the loudest and sweetest is, "giving thanks unto the Father, who has made us meet to be partakers of the inheritance of the saints in light;" and, when looking back upon the way we have been led, we shall see that in our sufferings the Lord "has been sitting as a refiner and purifier of silver."

III. Believers' sufferings should have a beneficial influence upon the world. Perhaps this is too often overlooked. The gospel possesses a power which is well understood by the children of the kingdom, but mysterious to the world. Believers are God's lamps, through which He reflects the rays of his grace and love upon a dark, sinful world around them. It is not in the full-fed, pampered professor, who flutters only in the sunshine of prosperity and ease, and frets like a spoilt child in affliction; but in the patient, loving sufferer, supported and gladdened by the bright revelations of the gospel, that the man of the world sees a clear manifestation of its glory. The ungodly are but little affected when they see religion clothed in purple and fine linen; but often reverently admire, when they see her patiently suffering with Christ. I knew an aged saint, now in glory, who in earlier life, with a large family round him, was brought into deep poverty and sore distress by a long, long affliction. On the other side of the street there lived a publican, who had done some acts of kindness to my poor friend. One morning he stepped across to see his poor neighbour, and on lifting the latch, and entering the house, he found him, with his wife and family on their knees, in prayer. He knew that they were without bread. "And give us this day our daily bread," ascending from the lips of the stricken man and hungry family,

went to his heart as an arrow from the bow of the Lord. He went home, closed his beer-shop, broke up that business, and, retiring to another town, commenced the business of a tailor, with a new heart, himself a new creature in Christ Jesus. Yes, the suffering of my friend led to the conversion of the publican. Believers are God's representative men, and with Christ they suffer for the world. Unto you it is given, yes, given, bestowed upon you, thus to suffer for the world. It would seem as if the Father had nothing for some of the children to do, but to pray and to suffer. Entering a little room some eight feet square, and looking into a court of about the same dimensions, with only blank walls surrounding, I found an old woman, who had lain there fourteen years. To my question, what are you doing here? she replied with a sweet smile, "I

don't know what my Lord is keeping me here for, unless to glorify Him by patiently waiting." She was quietly exhibiting the faithfulness of God; and the glorious riches of his grace to all around her, preaching practically the all-sufficiency of grace. Then, believer, be not dismayed that you must suffer. How the soldier suffers in war, that he may win honour and fame. How the merchant toils in anxiety, that he may win gold; and shall the Christian soldier, the heavenly merchant, shrink back from the suffering which is peculiar to his course? No; knowing that for every secret sigh there will be an open vision of glory; and that these momentary afflictions are working him a "far more exceeding and eternal weight of glory," he will rejoice, inasmuch as he is a partaker in Christ's sufferings.

*Harlington.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. IV.—ONE-WORD TEXTS.

"Antichrist."—2 John v. 7.

THERE have been, doubtless, many Antichrists; but unquestionably the most flagrant of all has been the Pope, the head of the mystical Babylon hierarchy. The signs and tokens of his antagonism to Jesus are most striking and numerous. Let us look—

L—AT THE TWO LEADING IDEAS IN THE CHARACTER OF ANTICHRIST.

1. He should simulate or set himself up as Christ. He does this in his pretensions. As supreme head of the church. His infallibility and indisputable dicta. His pardoning prerogatives. His power to institute ordinances and ceremonies. His assumed possession of the keys of the kingdom of heaven. Now in these he simulates the true Christ.

But the other idea is—

2. That he is, against Christ, opposed to,—in antagonism to Christ.

He is so, as he is in opposition to

*Christ's authority.* He takes Christ's place and crown and sceptre.

He is against *Christ's kingdom.* Christ's kingdom is spiritual; the Pope's worldly and secular. Christ's is simple; the Pope's gorgeous. Christ's is holy; the Pope's sinful, compromising iniquity, giving indulgences. His seat is as a den of unclean beasts, or like a cage of foul birds.

He is against *Christ's grace.* Jesus offers his salvation as a free gift. He only requires our asking in faith. But all the acts and dispensations of the Pope have a monetary value. Not grace, but purchase.

He is against *Christ's universal love and clemency.* Jesus saves the vilest. Never curses but blesses. The Pope has his curses in every variety of horrible malignity. He not only curses, but kills. Myriads of the saints he has slain. See Rev. xvii. 1—6.

He is against *Christ's Word and Laws.* His decrees, his ordinances, his

services are idolatrous, superstitious, and therefore against Christ's holy and blessed Word. Popery and the gospels are as the opposite poles; or as light and darkness. These points may suffice to show how in the case of the Pope he is most manifestly one, if not the chief, of the Antichrists. Notice—

#### II.—OUR DUTY IN REFERENCE TO THIS ANTICHRIST.

1. To reject him and despise his authority. No place should be given, no fellowship, no patronage, no subjection, or reference.

2. To oppose him and his machinations. As the enemy of our Lord and saving religion, we are to contend with him, and array ourselves in direct opposition to him. Our opposition to the Papal Antichrist must be in Christ's name; with the weapons the Holy Scriptures supply, the chief of which is the sharp sword of the Spirit. God's Word is directly against

Popery. It is the light chasing away Papal darkness. It is the true cross annihilating the crucifix. It is Jesus, and not Mary.

3. We should prayerfully anticipate the overthrow of this Antichrist. He is assuredly doomed. His days are numbered. His end is approaching. All God's saints should pray for it. The blood of martyrs is constantly crying to God on this behalf; the honour of Jesus, the purity of the Church, the salvation of souls, the universal spread of the gospel, are all so many motives and incentives to earnest prayer that God would hurl Antichrist from his throne, and cast the mystical Babylon, like a mighty millstone, into the depths of the sea.

In conclusion, preservation from antichristian evils will be secured by profound deference to Holy Scriptures, a sacred realization of inward spiritual piety, and ever yielding to Jesus, and Him only, supreme honour and obedience.

## The Family Hearth.

READINGS TO AMUSE, INSTRUCT, AND IMPROVE.

### THEIR MOTHER'S VOICE.

SINCE the prevailing Indian troubles commenced, an Indian camp was captured, together with a number of prisoners, including squaws and some half a dozen white captives, boys and girls, from five to twelve years of age. Word was sent throughout the country, inviting those who had lost children, as none of them could give any account who their parents were, or where they were taken from, so young were they when taken captive by the Indians. Numbers went to the camp—many more than there were children—and of course many returned with heavy hearts at being unable to find their lost ones.

Among the number who went hundreds of miles to the camp, was a mother who had lost two children—a boy and girl, one three and the other five years of age—years ago. Efforts were made to persuade her not to go, as long a time had elapsed, it was certain she

could not identify her children, even if they stood before her. But she could not rest—she must go, and go she did. On arriving at the encampment, she found the captives ranged in a line for inspection. She looked at them first from a distance—her anxious heart bounding in her bosom. But she did not see her children—at least she saw nothing in the group that bore the slightest resemblance to her baby boy and girl as they looked when playing about her door-step. She drew nearer and peered deep into the eyes of each, who only returned her look with a stony gaze, yet an anxious one—they too hoping to see something in her that would tell them she was their mother. She looked long and steadily at them, as her heart began to sink and grow heavy in her bosom. At last, with tears and sobs, she withdrew, and when some paces off she stopped and turned about quickly, as, apparently, a thought had occurred to her. Drying her eyes, she broke forth

in a sweet hymn she had been wont to sing to her children as a lullaby. Scarce a line had she uttered when two of the captives—a boy and a girl—rushed from the line, exclaiming, “mamma—mamma!” The mother went home perfectly satisfied she had found her long lost children.

### “PRAY AND PUMP.”

IN a seaman’s prayer-meeting lately in New York, one of the speakers thanked God that he had been a sailor. He had been in some tight places at sea, but he never hid his religion or lost his confidence in God. He had learned to call on God in trouble, and had not been disappointed. But then faith must be joined with practice. Praying only, without using effort, is not enough.

“We were once,” said he, “driven to great straits in a gale. The wind blew a perfect hurricane, and our ship sprung a leak. It seemed as if we must go to the bottom in a few minutes. Our men worked hard at the pumps. The water gained on us. Death stared us in the face. I ran down below, and on my knees asked Jesus to save us, and give me a token. I then opened my Bible, lying before me, and Isaiah xli. 10, met my eye. The words are these, and the first I saw: ‘Fear thou not, for I am with thee. Be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.’

“That was enough. I ran on deck and told the men. I said, ‘Men, we are going somewhere, but we are not going down.’ I reported to them what I had asked of the Lord, and how He had answered me.

“Now, said I, ‘Men! pump and pray,

and pray and pump.’ And they did it with a will. And we pumped and prayed our vessel into Cork, as I believe, in answer to prayer and promise. But what is the use of praying with a leak in the ship without pumping?”

### FRESHNESS OF EXPRESSION.

HE who would render truth attractive to his mind and powerful over his heart, must stir it up, jostle it out of its stillness, accustom it or oblige it to new dresses and to different roads of travel. He must make it live before him, with all the disdain of tameness and sameness with which all high and powerful life is instinct. Equally, he who would communicate instruction must invest the principles and facts which he imparts with freshness; “his thoughts must be lively, oft out of the way, and surprising.” They need not for this be less just and genuine. Those who listen and those who read, young and old, learned and illiterate, all alike, are averse to the stale rendering of a subject; but the moment the rendering glows with deep feeling, expresses itself under a novel form by the emission of a spark which illumines it by some hitherto unperceived resemblance, the attention that flagged is immediately aroused, and the mind is open to impression. It is possible, nay, easy, in seeking for new and striking illustrations, to fall into crudities and exaggerations; but one had better do this than be stupid. The people had better be shocked than soothed to sleep by the recital of dull platitudes. With the exercise of a good conscience and a correct taste, either extreme can be avoided, and that happy mean acquired in the practice of which the claims of truth are reinforced by the additional charms of beauty.

## 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 SABBATH DAY.

"And a little child shall lead them."

GOD'S Sabbath day of rest touches the world with its calm beauty. Everywhere the angel of peace spread its wings, and the weary were at rest. Above, nothing was visible but the deep blue sky, over which not a cloud passed. Beneath, the young green grass, spotted here and there with white daisies, seemed inviting the restless inhabitants of the world to repose. In the sweet country the hedges were looking fresh in their new spring robes, the trees were covered with delicate leaves; and while the sun turned the river into silver, the skylarks warbled their songs, always sweeter, it seems, on the Lord's day.

Even in the city and large towns the Sabbath brought something like peace. Most of the busy shops were closed, the people walked abroad in fair attire, little children wore their brightest smiles, and the sweet Sabbath bells stole through the streets even into the dark and dusty courts, calming the hearts of men and women, and filling the homes with music.

Already the sacred engagements of the day had begun. In many a grand cathedral the pealing organ led the people's praises. In many a house of God the preacher spoke words of life to the people. In little quiet rooms earnest men and women held their simple prayer-meetings. And in hundreds of Sunday schools thousands of little children heard the sweet story of old, and learnt to love the Saviour.

In a small, dark apartment, known as "the counting-house," sat a stern, gloomy man, with a heap of books before him. Ever since the morning light had broken through the darkness he had sat patiently there toiling at interminable rows of figures. Book after

book had been taken up and looked through carefully; column after column had been added and multiplied, and tested in various ways; and still the gloom on the man's face only deepened, still more deep were the furrows in his brow, still more tightly were his lips set and his hands clenched. He would have made a fine picture of a man with a soul tortured, he was evidently perplexed and ill at ease. Sometimes he laid down his pen, and leaning his head on his hands sighed wearily. Then he would notice the sound of the Sabbath bells, and feel the incongruity of his occupation with all the sweet surroundings of the day of rest. But as soon as conscience spoke, and his own heart, touched by the still beauty that lay upon the outer world, began to relent, he snatches up his pen again, and with a bitter imprecation upon his own weakness he resumed his thankless toil. And as he worked, darker and darker grew his face, heavier, and still more heavy became his heart. The shadow of a terrible anxiety lay upon him, and as if that were not enough, he was troubled with the consciousness of his own wrongdoing.

The result of all this work was to force upon him the conviction that his worldly affairs were in a most unsatisfactory state. Until this day he had refused to believe it, and had put the disagreeable thought far from him. He told himself that it was too bad to be true. But one loss following another, misfortunes coming not merely in pairs, but in companies, had obliged him at last to look the grim truth in the face. He knew that his own neglect of business and self-indulgence had been the first steps downwards, and he looked with dismay at the

ravages which had spoiled his prosperity.

So wore away the hours of the day—the Sabbath day—while the weary and sad-hearted man still worked at his books.

At length he heard the pattering of little feet in the passage, and the door of his office was softly opened. He turned to look, and a vision of such childish beauty met his gaze as caused him a strange feeling of both pleasure and pain. A little child of four or five summers, prettily dressed, and very fair to look upon, with a sweet, joy-lighted face, golden curls, and laughing blue eyes, advanced on tip-toe towards him.

"I don't think you've seen me in my new frock, have you, Pa? And I did want to kiss you so badly, for I didn't say good morning to you at all."

The man lifted the little prattler on his knees, and kissed her again and again.

"What are you in here for, Pa? This isn't a Sunday place. Did you forget it was Sunday? That would be too funny, wouldn't it now, to forget Sunday?"

"Quite too funny," said the man, abashed; "but I did not forget it."

"Oh! what a lot of books you are reading. And isn't that a big one? I could hardly lift it. It is a Bible, I suppose; has it any pictures?"

"No, my child; no pictures."

"Not one?"

"Not even one."

"What a pity; I so wanted to look at some pictures. Are those little books full of hymns?"

"No, my dear."

"Prayers?"

"No."

"What then, Pa?"

"The books are full of things which you could not understand."

"How funny! But I dare say I could understand them if you read to me."

"I cannot read them to you, and you would not like them if I did."

She turned and looked at him.

"Pa, you don't look very nice."

"Don't I, little fairy? What is the matter with me?"

"I don't think this is your Sunday coat, and your hair is so rough."

"I will make myself look better before dinner, and you shall come and help me."

"That will be nice, Papa; don't men ever go to chapel?"

"Oh, yes, my dear, sometimes."

"Then, why didn't you come this morning? You would have looked so much nicer if you had. People always look nice there, don't they? And we always keep your corner. I wanted to sit in it, but Mamma wouldn't let me. 'No, Clara,' she said, 'that is Papa's place, and no one must sit there, in case he should want it.' But you never do, do you, Pa?"

"Not often, my dear."

"But chapel is a much prettier place than this," she said, glancing round upon the office with a look of great contempt, "and we had such nice hymns this morning. Guess what they were."

"I cannot, my child. I forget all about hymns."

"Ah, shocking. One was, 'There is a fountain.' You don't forget that, do you?"

"Not quite."

"Shall I sing it to you?"

"Please."

"Then you will sit quite still, and not fidget about?"

"I will try."

Thus assured she began. He had spoken truly. He had not forgotten that hymn, how could he? His mother had taught him the words almost before he could speak, and when she was dying she had requested him to sing the dear old hymn to her. Since then he had heard his wife and their little child sing it frequently, while he was moving farther and farther away from the fountain.

But it had never touched him as now. It was so strange to sit in his counting-house, among his books, and know that it was the Sabbath day, and listen to his little daughter singing the

old words that seemed quite new in that hour. It quite overcame him, and the strong man bowed his head and wept. Still the child sang on, until a great hope stole into the heart of the world-weary man.

"Even though I have never before been to the fountain, perhaps it is not too late. May there not be hope even for me?"

'The dying thief rejoiced to see  
That fountain in his day,  
And there may I, though vile as he,  
Wash all my sins away.'

Clara, can you pray for Papa?"

"Yes," and the little one knelt down at once. "O Lord, bless dear Papa, and take care of him, and make him very happy, for Jesus Christ's sake. Amen."

The man did not utter his prayer aloud, but it was a very fervent one, and it was heard in heaven.

"Great was the sound of joy above,  
And brighter seemed the realms of love,  
Sweeter the angel's voice;  
And all because one weary heart  
Had courage to be blest,  
Had taken up the better part,  
And bathed its wings in rest."

The man left his ledgers and day-books, shut up his counting-house, and went out to enjoy the Sabbath. In the evening he did as little Clara wished him, and went to chapel, thinking as he went, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."

And of that river he drank freely.

The next morning he confided everything to his wife, and set himself with a new-born energy to retrieve the past, so far as it lay in his power to do so. And God prospered him, so that his future was more successful than the past. But he never forgot the Sunday morning spent in his counting-house.

## Reviews.

*Sermon Thoughts*; analysing and illustrating Bible Texts in Sketches and Brief Discourses. London: Elliot Stock.

It is an intrinsically excellent volume, and cannot fail to be very suggestive to preachers and students of every order. We are sure it has only to be known to meet with a very hearty appreciation.

*My First White Hair* is a story from the Gormap, translated by A. STURGES. London: Elliot Stock.

Most telling, and will deeply interest young people. We would urge parents to get it at once, and give their children a treat.

*Supplemental Hymns for Public Worship* (Jackson, Walford, and Co.) is a neatly got up book, containing 239 hymns, and edited by that talented and devoted labourer in the service of sacred song, Rev. HENRY ALLON. It is worthy of a very large circulation.

*A Plague in the House* is the title of two good sermons by Rev. GEORGE MARTIN. London: J. Paul.

*Christ All and in All*. By RALPH ROBINSON. R. D. Dickinson.

Is an invaluable evangelical treasury of gospel sermons, preached two centuries ago in the pulpit afterwards occupied by John Newton. Christ is the theme of the whole volume, comprising fifty-three rich and refreshing discourses. Every minister and student in the kingdom should possess it.

## PAMPHLETS, MAGAZINES, ETC.

We are delighted with the *Bible-Class and Youth's Magazine*. It is a real treasure to our Sunday School Teachers and young people in general. For a comprehensive range of subjects, and fulness of detail, with evident skill in the treatment, no-

thing can exceed Shirley Hibbard's *Gardeners' Magazine*; we, therefore, have much pleasure in renewing all the favourable things we have said of this exhaustive publication. *The Life of Jesus for Young People*, by the editor of "Kind Words," Parts I. to III., H. Hall, 56, Old Bailey, is most beautifully got up and profusely illustrated. It ought to find a welcome in every Christian home. *The Hive* is really a storehouse of material for working School-teachers. The method of printing the lessons is well fitted to arrest and fix the attention of the reader. It is both thoroughly good and very cheap. A Non-conformist Minister has given us *A Candid Examination of the Rite of Confirmation, as practised in the Episcopal Church*. (Jackson, Walford, and Co.) A thorough exposé of a semi-papish dogma, and absolutely unanswerable on scriptural authority. *The Christian Sentinel and British Flag* are cheap and thoroughly evangelical monthlies, designed for our soldiers and sailors, and most efficiently conducted (Nisbet and Macintosh). *The Mothers' Friend* is as excellent as ever, and so also we can say of the *Ragged School Union Magazine* and *Merry and Wise*. *The Baptist Magazine* is in every respect an admirable number, and the *Sword and Trowel* increases in interest and adaptedness for usefulness. We again commend to all our readers the *Quarterly Reporter of the German Baptist Mission*. This number contains the notes of the Hamburg Conference, etc. The

*Christian Times*, of January 31, contains an admirable portrait of Christmas Evans, that renowned prince of Welsh preachers. *Old Jonathan*, in all respects, is as good as ever. The *Scattered Nation* most efficiently edited. *Our Own Fireside* is inferior to none, and superior to most of our monthly larger periodicals. In type, paper, engravings, and what is most important, in really valuable articles adapted both to instruct and please, and all enriched with an evangelical spirit, it is a true household treasure. Mrs. C. L. Balfour is enriching it with a charming story. *Old Truths*, edited by John Cox, is now a monthly, and published at threepence. Great labour is evidently bestowed on it, and we trust it will have a very increased circulation.

We call our readers' attention to several New York periodicals connected with Phrenology, Ethnology, and all questions bearing on Social Life, Health, Education, etc., which are published by Jas. Burns, Wollington Road, Camberwell. The *Phrenological Journal*, profusely illustrated, and full of talented papers. The *Herald of Health and Journal of Physical Culture*, edited with great skill. The *Gospel of Health*, etc., conducted by the eminent R. T. Trall, M.D., abounding with articles popularly written. We know of no publications at all comparable to these issued from the British press. They are thoroughly reliable, adapted to home life, and remarkably cheap.

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PRAYER.—"Hungry persons," says one, "who come to my door for bread, do not descant on the beauty of waving wheat-fields, the value of grist-mills and bakeries; nor do they preach homilies on the general goodness of God and the excellence of Christian beneficence. 'Bread, if you please; do give us bread!' Oh! when shall we have less of the form, and more of the spirit of prayer; less of preaching, and more of pleading in prayer; more scriptural prayer; and as the results, showers of spiritual blessings?"

AT THE DARKEST.—God loves to smile

most upon his people when the world frowns most. When the world puts its iron chains upon their legs, then God puts his golden chains about their necks; when the world puts a bitter cup into their hands, then God drops some of his honey, some of his goodness and sweetness into it. When the world is ready to stone them, then God gives them the white stone; and when the world is tearing their good names, then He gives them a new name, that none knows but he that has it—a name that is better than that of sons and daughters.—*Brooks*.

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## Poetry.

## LINES

FOUNDED ON A FACT RELATED BY MR. J.  
B. M'CURIE.

A CHRISTIAN lady, caught in Satan's snare,  
Was tempted sore, brought almost to  
despair;

"The Lord has cast me off," she mourning  
said,

"The courts of Zion I no more can tread."  
And so at length, shut up within her room,  
She passed her days in loneliness and gloom.

Strict were the orders the domestics had,  
That no one should approach the mourner  
sad;

A minister one day passed through the  
place,

Heard with great interest of the lady's case,  
And after much persuasion and delay,  
Gained leave to see her, just a word to say.

"Friend," he began, "if I have heard  
aright,

You feel assured that God has left you  
quite."

"Yes," she replied, "mine is a bitter cup,  
Certain I am the Lord has given me up."

"Then," said the minister, "I counsel you,  
Give up the Lord, with Him have naught  
to do."

The lady started, struck as with a sword—  
"Give up my Jesus, my most precious  
Lord!

Nay, though He slay me, I will trust in  
Him;"

And as she spoke her eyes with tears grew  
dim,

The snare was broken that had held her  
long,

And grievous mourning turned to joyful  
song.

Oh, let each one who means in trouble  
sore—

"The Lord has cast me off for evermore,"  
Think, can I give up Him? Thy heart  
saith "No,"

Thou lovest Jesus still, and this will show  
That Jesus loved thee first, and surely He

Will keep thee now and through eternity.

Wellinboro'.

THEODORA.

## THE WINTER IS PAST.

"The flowers appear on the earth, the time of the  
singing of birds is come."

THE winter is past! oh, the beautiful  
earth  
Smiles on in its welcoming gladness to-  
day,

And the sweet air is stirred with the music  
of mirth,  
And the laughter of childhood enjoying  
its play.

The winter is past! and God's wonderful  
wand  
Has awakened dead things to a newness  
of life;

And wild flowers spring up as He walks  
through the land,  
And the anthems of praise rise instead of  
the strife.

The winter is past! and God's bountiful  
sun

Kisses warmly all things as they grow in  
his sight,

Till the gladness instead of the sorrow is  
won,  
And the whole world is flooded with the  
riches of light.

The winter is past! Oh, ye who have  
sighed  
In darkness and winter, and scenes of  
decay,

Come forth in the light of the spring to  
abide;  
Pass on in content to the brilliance of  
day.

The winter is past! but the glad summer  
time

Is for work and endeavour, enjoyment  
and love;

Oh, Christians, toil on, till the hours are  
sublime  
With noble work brought to the Father  
above.

The winter is past! and know in your  
tears,

Oh, children of sorrow, that soon you  
shall be

In the land where no winter may touch  
the fair years—

Your land and your Father's—the home  
of the free.

MARIANNE FARNINGHAM.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

Rev. B. Johnston has given notice of his intention to resign the pastorate of the church at New-street, Hanley, Staffordshire, and is open to supply any destitute church.

Mr. D. Cork, of Alton, and formerly of the London City Mission, has accepted an invitation to become pastor of the church at Crookham, Hants. The church there was planted nearly twenty years since by the removal to that neighbourhood of a devoted Christian, the Rev. W. Webster; and who has so long retained the pastorate, from which, although still residing there, he now retires, on account of age, he having been, for the last two or three years, greatly assisted by students from the Metropolitan Tabernacle College.

Rev. H. C. Leonard, M.A., has accepted an invitation to return to the pastorate of the church at Boxmoor, Herts., resigned through illness in 1865; he has entered on his ministry.

Rev. W. B. Hobling, of Shaldon, Devon, has accepted an invitation to the pastorate of the church, Gold Hill, Bucks.

Mr. Wm. Piggott, of Winwick, Hants., having received an invitation from the church at Speen, Prince's Bisborough, to become their pastor, has resigned his position as pastor at Winwick to enter upon the same.

Rev. J. Wood, of Melksham, has accepted an invitation to the pastorate of the church at Sandhurst, Kent.

Rev. F. Harper has resigned the pastorate of the church meeting in Union Chapel, Lynn.

Rev. C. White has resigned the pastorate of the church at Merthyr Tydfil.

Rev. John B. Brasted, of Tetbury, has accepted an invitation to the pastorate of the church, Presteign, Radnor.

Rev. William Davis, of Bethel Chapel, Merthyr Tydfil, has received and accepted an unanimous call to Bethany Chapel, Pembroke Dock.

On Thursday, the 27th February, Rev. Timothy Harloy, with his family, left Liverpool for Portland, on his way to St. John, New Brunswick, having received an invitation from the church, Brussels-street,

St. John, to become their pastor. He sailed in the Allan steamship "Austrian."

Rev. H. Marks has resigned the pastorate of the church at Armsley, near Leeds.

Mr. W. Whale, of Metropolitan College, has accepted an invitation of the church at Bures, Essex, to the pastorate.

Rev. J. H. Lummis has resigned the pastorate of the church at Hamsterley, Durham.

### RECOGNITION SERVICES.

WOODSTOCK.—Interesting services have recently been held in connection with the settlement of Rev. James M. Ryland, late of Colne, as pastor of the church. By kind permission of the Mayor, the use of the Town Hall was granted for the occasion. After tea a public meeting was held, Mr. Robert Noble in the chair. Rev. W. E. Irvine, of Ascott, read the Scriptures and prayed. Rev. O. J. Middleditch, of Blockley, described the constitution of a Christian church. A statement was then made of the circumstances which led to the choice of a pastor, who, in responding, gave a brief account of his conversion; call to the ministry, former pastorates, and of the motives which induced him to settle at Woodstock. Rev. P. Griffiths, Biggleswade, then delivered an address upon the relation of pastor and people. Some remarks were made by Rev. D. Martin, of Oxford, on the duty of the Church to the world. Owing to severe indisposition, Rev. W. Allen, Oxford, was unable to fulfil his intention of addressing the hearers of the gospel who had not avowed their faith in Christ.

TAMWORTH.—On Monday, March 9, a meeting was held in the Town Hall, to recognize Rev. H. J. Le Fevre as pastor of the church. About 180 friends partook of tea. After tea the chair was taken by Alderman Manton, J.P., of Birmingham, who delivered an address upon responsibility to God in the duties of life and association with the cause of Christ. The pastor was introduced by Mr. Wilkins, senior deacon of the church, and after stating his object and aims in performing the duties of his office, was kindly and cordially welcomed to the town as a Christian minister and co-worker in the Lord's service by Rev. T.

**Aspinall.** Mr. C. Smith, of Birmingham, also spoke words of kind gratulation and Christian sympathy.

**BRIXHAM, DEVON.**—A tea-meeting was held on Wednesday, March 4, to welcome Rev. J. Curtis, late of Chalfont, Bucks, as pastor of the church. There was a good attendance of members of the church and congregation. After tea a public meeting took place, Mr. R. N. Smith, deacon, presided, and in the name of the church gave a hearty welcome to the pastor. Mr. Curtis gave an account of his Christian experience and ministerial life, and was followed by Rev. E. Webb, of Tiverton, who, in the name of the Devon Baptist Association, welcomed Mr. Curtis to that county. Addresses were subsequently delivered by Revs. H. Cross, J. Clogg, W. B. Hobling, and other friends. Mr. Curtis enters on his new sphere of work with every prospect of success.

**STOGBUMBER, SOMERSET.**—Services in connection with the settlement of Mr. J. Green, of the Tabernacle College, as pastor of the church, were held February 28. The afternoon service was presided over by Rev. J. Mills, the late minister. Rev. R. Priske, of Watchet, conducted the devotional part. Rev. G. Rogers, tutor of the Tabernacle College, gave a charge to the minister on the duties of his office; Rev. G. W. Humphreys, B.A., of Wellington, then delivered an address to the church on their duty to their minister. After tea another meeting was held, Rev. G. Rogers in the chair, when addresses, fraternal and encouraging, were given by Revs. G. W. Humphreys, B.A., R. Priske, J. Mills, R. Kerr, J. Cruickshank, W. Spurgeon, and the pastor. The Baptists of Stogumber are making a vigorous effort to rebuild their chapel, which is in a dilapidated condition, and too small for the congregation. Supposed cost, £400.

**MELTON MOWBRAY.**—The recognition services of Mr. J. J. Irving were held on Monday, February 10, at the church meeting in the Corn Exchange. Rev. E. Stevenson, of Loughborough, presided at the afternoon meeting. Charges were delivered to the pastor and church by Rev. G. Rogers, of Tabernacle College. At the evening meeting, Mr. S. Baines, of Leicester, presided. Appropriate addresses were delivered by Revs. E. Stevenson, W. Parker, Irvin, B.Sc., W. Cope, G. B. Bowler, and G. T. Bnalls. Tea was provided between

the services, to which 320 persons sat down. On Sunday, the 9th, Rev. G. Rogers preached two sermons to large congregations. These services are anniversary as well as recognition, it being just twelve months since the formation of the church. That a Baptist church was needed at Melton will be seen from the fact that there is but one (large enough to maintain a pastor) within a radius of fifteen miles from the town. Numbers of friends came over from Oakham Hose, Leicester, and Grantham, to congratulate the church on its first anniversary, and to welcome its pastor into their neighbourhood. Mr. Spurgeon has kindly promised £100 towards a new chapel.

A public service to recognize the Rev. J. M. Bergin, of Regent's Park College, as pastor of the second church, Chippenham, was held in the new chapel on Tuesday evening, Feb. 18. After tea a public meeting was held, Rev. W. Barnes occupied the chair; and after a hymn and prayer by Rev. J. H. Wood, he briefly addressed the friends present, stating the object of the meeting, and expressing his pleasure at seeing the church settled. A portion of Scripture was then read, and a hymn announced by Rev. J. Hurleston. Rev. Dr. Angus next delivered the charge to the pastor, Rev. W. Barnes commending the pastor and his labours to the blessing of Almighty God. A hymn having been sung, which was announced by Rev. W. H. J. Page, Rev. T. G. Rooke, B.A., delivered the charge to the people, and Rev. E. Edwards, of the Calne Free Church, offered up prayer for the church.

Recognition services in connection with the settlement of Rev. W. A. Thomas, as pastor of the church meeting at Henrietta-street, Brunswick-square, were held on Wednesday, March 18. After tea, Rev. W. D. Corkon read the Scriptures and offered prayer; Rev. J. Webb delivered an address on the nature of a Christian church; Hon. and Rev. B. W. Noel gave the charge to the minister; Rev. W. A. Blake addressed the church. The following ministers took part in the service:—Revs. J. Bennett, G. Wyard, G. Wyard, jun. The services were well attended, and Mr. Thomas enters upon his ministry with much encouragement.

In our last number we gave a notice of the recognition of Rev. T. James as pastor of the church at Blaenwouen; it should have been Blaenavon.

## PRESENTATION SERVICES.

Rev. J. Ross being about to remove from King's Cliffe to the South coast owing to impaired health, several of the friends met in the British school-room to spend a social evening. After tea, the members of the Young Men's classes presented him with a handsome testimonial, accompanied by an address, expressing their thankfulness for the interest he had taken in their temporal and spiritual welfare, and their earnest wishes for the recovery of his health and future usefulness. Both pastor and people deeply regret the unavoidable separation.

**RIDGEMOUNT.**—On Tuesday, March 3, the Bible-class connected with the chapel, invited the pastor, Rev. W. Julyan, to a tea-meeting in commemoration of his birth-day. After tea, an interesting meeting was held, at which about 200 were present. Addresses were delivered by some of the members of the class, and other friends. During the evening, the pastor was presented with a sum of money, as an expression of congratulation and esteem.

## NEW CHAPELS.

**HALLSWORTH.**—The new Baptist chapel was lately opened for divine service, and in the morning, afternoon, and evening, sermons were preached in aid of the building fund. On each occasion the chapel was well filled. The morning sermon was preached by the Rev. J. A. Spurgeon, of the Metropolitan Tabernacle. In the afternoon, the Rev. W. Jackson, of Cambray Chapel, Cheltenham, preached. Tea was provided, of which about 500 partook. In the evening, Mr. Spurgeon preached. The collection in the morning amounted to £14 14s.; in the afternoon to £10 18s. 4d.; and in the evening to £7 2s. 9d.

**BATH.**—The friends worshipping at Somerset-street Chapel, having resolved upon building a new place of worship, a very successful bazaar was held in the Assembly Rooms on February 12 and 13. Friends proved to be liberal in their gifts and arduous in their exertions, and the several stalls were covered with useful, fancy, and ornamental articles, which rendered the business of each day brisk and profitable. The sales made will realize a large sum, to be added to the building

fund commenced some time since, and which has daily increased to the satisfaction of those most interested.

## SERVICES TO BE HOLDEN.

The memorial stone of the new Baptist chapel, Bexley Heath, will be laid on Tuesday, May 12, 1868, at 3 p.m., by T. Hughes, Esq., M.P. The following will take part in the service: Revs. J. Adey, W. Alderson, J. H. Blake, J. E. Dovey, H. Varley, J. Teall, J. Webb, G. B. Woolley, W. G. Habershon, and Thos. Pocock, Esqrs. Tea at five o'clock, in the Congregational School-room. Public meeting at half-past six o'clock, T. M. Whittaker, Esq., in the chair. The following will take part in the service: Revs. C. Box, J. Butterfield, J. Camp, G. Webb, W. Goodman, B.A., Thos. Attwood, A. Sturge, W. A. Blake, F. Pugh, and D. Crumpton; Thos. Pillow, E. J. Oliver, W. Huntley, M. Wilkin, Esqrs., and Colonel Campbell, R.A.

**CLAYGATE, ESHER, SURREY.** Will be held (D.V.) on Good Friday, April 10, 1868, on which occasion two sermons will be preached by Mr. Cornelius Slim, of Guildford. Afternoon at three o'clock, and evening at half-past six.

**BRENTFORD, PARK CHAPEL.**—The annual meeting in connection with the Sunday-school will be held on Good Friday, April 10. Tea at five, public meeting at seven. Revs. W. A. Blake, J. H. Blake, Joseph Blake, R. Beazley, J. Redford, W. A. Thomas, and other friends will take part in the meeting.

## MISCELLANEOUS.

**SOUTH KENSINGTON.**—On Monday, January 20, the annual meeting of the friends connected with the church assembling in Cornwall-gardens was held. The Rev. S. Bird, the pastor, presided. The Rev. W. Stott, of St. John's Wood, offered prayer for the pastor and people. The Rev. S. Bird then gave a comprehensive review of the past. The site of the proposed new church is a very central, commanding one. One interesting feature of the meeting was, that the incumbent of the district, the Rev. J. A. Aston, M.A., was present, and after expressing his great respect for Mr. Bird, and his earnest desire

for his success, delivered an address. Several speeches were then delivered by the Rev. H. Cocks, J. A. Davis, T. Phillips, etc. The meeting was of an encouraging character.

**STAFFORD.**—Special services were held on Sabbath-day, February 16, at the chapel, towards the liquidation of the chapel debt. Lord Teynham preached two sermons to very large audiences. On Monday there was a public tea-meeting, about 400 being present. The public meeting was presided over by the Mayor, W. Silvester, Esq. Encouraging addresses were delivered by Lord Teynham, Revs. S. B. Handley, T. Leach, S. Cooper. Rev. James Grant, pastor, stated the financial position and prospects of the church. The debt amounted to £400; £200 had been lent by the Baptist Building Fund, free of interest, and immediate efforts were to be made to collect the remaining £200, and hopes were expressed that the whole of that sum would be in hand before the end of the year. Contributions from any friends will be thankfully received and acknowledged by the pastor. Collections on Sabbath, and profits on tea-meeting, £22 10s.

**REGENT'S PARK.**—On Wednesday evening, the 5th ult., the thirteenth annual meeting of the church and congregation was held in the school-rooms, preceded by a social meeting, at which about 200 of the friends were present. The public meeting, which was numerously attended, was presided over by the Rev. W. Landels, D.D., who, having opened the meeting, called on the treasurer (J. Thompson, Esq.) to read the financial report, which showed that upwards of £3000 had been contributed during the past year for the support of the ministry and the various religious and benevolent societies, including above £300 for the auxiliary to foreign missions. The secretary (Mr. Way) gave the statistics of the church, which, as regarded additions to its number, were, though lower in proportion than in previous years, cause for devout thankfulness, seeing that the church had been deprived, through severe illness, of the ministrations of their pastor for a period of four months. The meeting was then severally addressed by Dr. Angus, Messrs. Bompus, Matthews, Kaye, and Hawkins. Mr. Justice Lush, in a brief but very effective speech, presented to the Rev. W. Landels,

in the name and on behalf of the church and congregation, a testimonial, expressive of their affection and esteem, consisting of a handsome silver teapot, etc., and a purse containing 200 guineas, being the result of a subscription carried out by the ladies of the church, which was suitably acknowledged by the Rev. W. Landels. Mr. Thompson moved, and Mr. Justice Lush seconded, a resolution that an address, engrossed on vellum, be presented to Col. Griffin, one of the elders of the church, and president of the Young Man's Bible-class, previous to his proposed return to the United States, expressive of their high appreciation of his labours and uniform Christian courtesy.

**NEWBRIDGE-ON-WYE.**—The quarterly meetings of the Old Welsh Association were held on February 12 and 13. The conferences were presided over by the venerable D. Jarman, who was set apart for the ministry fifty-five years to the day of the meeting, and has continued to be the pastor of this church ever since. We may trust that he has been the means of turning many hundreds to righteousness, and in one year especially he baptized 200 persons. He is now assisted in the duties of the pastorate by Rev. J. Nicholas. The conferences were well attended, and were likely to prove very beneficial. Sermons were delivered by Revs. I. Edwards, G. Phillips, J. Nicholas, E. Roberts, H. C. Williams, D. Davies, J. Harrison, and J. Jones. Welsh services were also held in connection with the meeting at a neighbouring chapel, where Revs. G. H. Llewellyn, R. Jones, S. Thomas, and J. Nicholas, officiated.

**LUTON.**—On Tuesday, February 18, the annual meeting of the congregation worshipping in Union Chapel was held. Tea was provided in the school-room, when upwards of 470 friends were present. The chair was afterwards taken by the pastor, Rev. T. R. Stevenson; and speeches were delivered by Revs. R. Robinson, John Keed, J. Cave, A. C. Gray, and J. Hands. The following subjects formed the basis of the speakers' remarks:—Organized Christianity; Helpers of Each Others' Joy; a Living Saviour the Strength of His People; the Importance of Prayer; and the Aggressive and Defensive Work of God's Servants. A selection of sacred music was performed. More than eighty trays were given. In the course of the

evening it was stated that the church numbers 534 members, 52 having been added in twelve months, and the school containing 830 scholars. The proceedings were of a most interesting and encouraging character.

**TERRURY.**—An interesting farewell meeting was held at the chapel on Monday, February 24, on the occasion of the removal of Rev. John B. Brasted to his new sphere of labour in Prosteign, Radnorshire. After tea a public meeting was held—the Rev. N. Woodcock, of Avening, presiding—Mr. S. Street, on behalf of the church, in an impressive address, expressed the deepest regret at the removal of their pastor, and presented a purse of gold as a small pledge of esteem, with prayerful desire for his increased usefulness in the Lord's service. Several neighbouring ministers were also present. The Revs. G. Spencer, H. A. James, W. Wilson, and C. Gordon delivered practical and impressive speeches expressive of like regret and esteem.

**LANDPORT.**—A monster tea-meeting was held in Lake-road Chapel and School-room, on Wednesday, February 26. Seventy trays were given by the ladies of the congregation. About 1100 partook of tea, and the chapel and school-room were crowded in every part. After the tea, the pastor, the Rev. E. G. Gange, at the urgent request of his congregation, lectured on "Sermons in Candles," which was most heartily applauded, and gave universal satisfaction. The whole affair was a complete success, and it is expected that £50 will be realized by the evening's entertainment.

**ST. LUKE'S.**—The anniversary of James-street Chapel was held on March 1, the Rev. W. H. Hooper and Rev. P. Gast preaching on the occasion. On Tuesday evening a social meeting was held, presided over by J. Harvey, Esq. Addresses were delivered by Rev. A. P. Clarke, W. H. Hooper, etc. The collections amounted to £17. Mr. Harvey promised to give the last £20 of the £150 debt. It is hoped that Mr. Inrley's generous offer to give £180, provided the remaining £150 is raised before the end of March, may be accepted.

**LOUGHBOROUGH.**—The annual conference of the General Baptist churches of the Midland district was lately held at the Baxter-gate Chapel. The Rev. W. Bailey

preached the conference sermon in the morning. The afternoon conference was well attended. The Rev. C. Clarke, B.A., read an excellent paper upon the causes of the denominational decrease. In the evening a public meeting was held, which was addressed by the Revs. H. Wilkinson, of Leicester; T. W. Matthews, of Boston; J. Tetley, of Barton-on-Trent, and T. Evans, of Staleybridge.

**STIRLING.**—The Senatus of the University of St. Andrews, of which our esteemed brother is a graduate, has conferred the degree of Doctor of Divinity on the Rev. James Culross, M.A., minister of the Baptist church, Stirling. Dr. Culross is favourably known in England as well as in his native country, by the precious little volume, "Lazarus Revived," and other writings of equal delicacy of spiritual discernment and intellectual strength.

**TONBRIDGE.**—On Wednesday evening a public tea-meeting was held in the Town Hall, to celebrate the opening of a Sunday-school in connection with the Baptist cause. About seventy friends sat down. The chair was taken by the Rev. Mr. Jackson, of Sevenoaks. The Rev. J. Turner delivered a lecture on the rise and progress of Sunday-schools.

**DELHI, N. W. INDIA.**—Not fewer than a thousand persons attend weekly the inquirers' prayer-meetings in connection with the Baptist mission in Delhi, and crowds assemble every night to hear the gospel. The Mohammedans fight hard, whilst the Hindus, as usual, look on with apathy.

We have a gratifying instance of Christian liberality to record. Mr. Spurgeon, at a late Thursday evening service, on his arrival home from his usual week-day service, found on his table an envelope, enclosed in which were bank notes to the amount of £2,000—£1000 for the Pastor's College, and £1000 for the Stockwell Orphanage. The generous donor sent it anonymously.

**NEW CHURCH-STREET, EDGWARE-ROAD.**—The anniversary of the Sunday-school was held on March 15, when two sermons were delivered by the pastor, the Rev. Dr. Burns; and a most delightful address to parents, in the afternoon, by Mr. C. L. Balfour. The congregation crowded the chapel, and £46 3s. 5d. was collected.

## BAPTISMS.

*Brentford*, Park Chapel.—Feb. 26, Seven, by E. E. Walter, for church meeting at Townhall; March 15, One, by W. A. Blako.

*Bromley*, Kent.—Feb. 27, Two, by A. Tessier.

*Bures*, Essex.—Dec. 16, Six; 29, Three; by W. Whale.

*Calstock*, Cornwall.—Feb. 5, Four; March 12, Two; by R. A. Shadiok.

*Cardiff*, Bethel, Mountstuart Square.—March 15, Two, by T. E. Williams.

*Corsham*, Wilts.—March 1, Six, by J. Hurlstone.

*Darlington*, Aroher Street Chapel.—Feb. 24, Three; by W. T. Adey.

*Early-in-Craven*, Yorks.—March 1, Five, by E. Morgan.

*Eurly Barton*, Northants.—Jan. 29, Two, by Charles Noble.

*Dyfield*.—Feb. 23, Three; by D. E. Evans.

*Grantham*, Wharf Road.—Oct. 2, One; Nov. 27, Four; Feb. 26, Five; by G. B. Bowler.

*Hamsterley*, Bishops Auckland.—March 15, Three, by D. M. Macgregor, of Consett.

*Harrow-on-the-Hill*.—March 8, Seven, by Herbert Hill.

*Jarrow-on-Tyne*.—Jan. 22, Three; Feb. 5, One; March 9, Three; by Charles Morgan.

*Kilmarnock*.—March 1, Four; 8, Two; by Edward Stobo.

*Killingburg*.—Dec 30, Two, by J. T. Felca.

*Lancaster*.—Jan. 16, Two; Feb. 20, Four; 27, Three; March 12, Three; by R. J. Becliff.

*Landport*, Lake Road.—Feb. 27, Eleven, by E. G. Ganga.

*Laxfield*, Suffolk.—March 8, Two, by R. E. Scars.

*Lochee*, N.B.—Aug., 1867, One; Oct. 13, One; Dec. 22, One; Jan. 23, 1868, Two; Feb. 16, Three; 23, Two; by J. O. Wills.

*London*, Bow.—March 15, Eight, by J. H. Blako.

—, Praed Street.—March 4, Three, by J. Clifford.

—, Shouldham Street.—Feb. 9, Four; March 1, One; by T. D. Marshall.

—, Kilburn, Canterbury Road.—March 15, Four, by T. Hall.

—, Vernon, King's Cross Road.—Dec.,

Seven; Jan., Eleven; Feb. 27, Four; by C. B. Sawday.

*London*, Metropolitan Tabernacle.—Feb. 20, Seven; 27, Twenty-one; March 5, Thirteen; 12, Fourteen; by J. A. Spurgeon.

—, Alfred Place, Kent Road.—Feb. 23, Four; 26, One; by Mr. Buek.

—, Kensington Assembly Rooms.—Feb. 23, Five, by R. J. Mesquita.

—, Romney Street.—Feb. 26, Five, by J. S. Morris.

*Looseley Row*, Bucks.—Feb. 24, Four, by G. Johnson.

*Lydbrook*.—Feb. 27, Two, by H. Morgan.

*Markgate Street*, Herts.—Oct. 24, Two; Feb. 27, Three; by T. W. Wake.

*Parkend*, Gloucestershire.—Feb. 27, Five, by W. Nicholson.

*Peterhead*, N.B.—Feb. 19, Six; March 11, Three; by J. A. Wilson.

*Redhill*.—Feb. 23, Five, by J. Smith.

*Shotley Bridge*, Durham.—Feb., Ten, pastors J. Brooks and D. M. Macgregor.

*Stratford-on-Avon*.—March 15, Three, by Edmund Morley.

*Swansea*.—April 3, 1867, Three; Oct. 29, Four; Jan. 1, 1868, Two; Feb. 26, Four; by G. P. Evans.

*Thetford*.—Jan. 28, Two; Feb. 23, Five; by C. Welton.

*Worstead*, Norfolk.—March 1, Seven, by W. H. Payne.

## RECENT DEATHS.

On Feb. 5, 1868, at his residence, 44, King-street, Woolwich, Mr. WILLIAM SHARP, in the eighty-second year of his age. Deceased was for fifty-four years a useful member of the church in Queen-street, and for nearly a quarter of a century efficiently filled the office of deacon. Trained under religious influences from early life, he feared God, and in his latter years would relate with deep emotion facts connected with the history of the Old Tabernacle, Greenwich-road, in which he worshipped previous to his removal to Woolwich in 1807, and within the walls of which ancient sanctuary it had been his privilege to listen to such men as John Bradford, Mark Wilks, Rowland Hill, and other preachers of kindred spirit and character. The piety of Mr. Sharp was of that uniform, steady, and quiet nature that always commands

respect; and those who knew him best had the finest opportunity of forming a correct estimate of his worth and devotedness. Mr. Sharp was present at the celebration of the Lord's Supper at Queen-street, the first Sabbath of the present year, and was in his pew also the following Lord's-day. On Thursday, Jan. 16, while taking tea, severe pains in the chest came on, and, although medical assistance was immediately called in, all human help proved of no avail. The "shock of corn was ripe for the garner," and after nineteen days of great bodily suffering, the weary wheels of life stood still, and the happy spirit of the venerable saint went home to take its position among the redeemed that surround the throne. The closing scene in the life of Mr. Sharp was gloriously peaceful and triumphant. Shortly before he expired, his wife asked him, "How's the mind?" He replied, "On the Rock; perfect peace; there are two bands." Ah! who can tell how near our brother was then to that

spirit land where dwell the "King's trumpeters," so sweetly referred to by Bunyan? Mr. Sharp was buried at Woolwich cemetery, his pastor, the Rev. J. Teall; taking the service, who also preached his funeral sermon at Queen-street chapel, before a crowded congregation, on the evening of Feb. 23, taking for his text, Job xix. 25—27.

Another link to the past generation is severed by the death of Mr. THOMAS HOPKINS, of Cardiff. His remains were deposited in their last resting-place on Jan. 10, in the presence of an immense multitude—a name revered in life, and should be honoured by posterity as one of the pioneers of dissent in that town. He was baptized in 1806 by the first pastor and founder of the English Baptist cause at Cardiff, the Rev. Thomas Lewis (father of the Rev. J. P. Lewis, Diss, Norfolk), and the following year he was elected deacon, thus showing that for sixty years he continued at his post, a faithful officer to the church in all her vicissitudes.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—O. H. SPURGEON.

### Statement of Receipts from Feb. 20th to March 18th.

£	s.	d.	£	s.	d.	£	s.	d.			
Collection at Paisley, per Mr. Crouch	3	3	0	Collection at Abercider, per Mr. Crabb	5	0	0	H. E. ....	1	0	0
Collection at Glasgow, per Mr. Oberlain	5	5	0	A Thank-offering, J. W.	0	10	0	Mr. A. MacLeod	0	5	0
A Thank-offering, Mr. and Mrs. Ryder	1	1	0	Molety of Collection at Stantonbury, after Sermon by Mr. J. A. Spurgeon	5	0	0	E. S. ....	0	2	6
Mr. Haddleton	0	10	0	Mr. Dransfield	2	2	0	Mr. W. Countis	0	5	0
A Thursday Night Hearer	2	10	0	Mr. W. Mack	5	0	0	Mr. E. Griffiths	0	4	0
John xvii. 20—22	5	5	0	Mr. Percival	0	3	0	The Widow's Mite	0	1	0
Mr. J. M. Bell, M.D.	1	0	0	A Silent Friend	0	10	0	Collected by Mr. A. Jephth	1	5	6
East Grinstead	0	10	0	An Invalid	0	3	0	Mr. J. A. Smith	0	10	6
Mr. S. Holroyd	5	0	0	Mr. J. Dovernall	2	0	0	A Reader of Sermons	5	0	0
E. J. F.	0	5	0	The Misses Johnson	3	0	0	Collection at Bury St. Edmunds, after Sermon by Mr. J. A. Spurgeon	12	0	0
Mr. J. Parks	0	5	0	Bradford	0	6	0	Weekly Offerings at Tabernacle, Feb. 23	37	11	3
A. A.	0	5	0	B. D.	0	5	0	" " Mar. 1	31	8	5
Mr. W. Badger	0	10	0	Mr. Tatnell	5	0	0	" " " 8	30	3	10
Mr. C. Tucker	0	2	6	O. H.	0	5	0	" " " 15	37	11	3
Mr. M. C. Hardy	1	1	0	Mr. Jones, per Mr. Drayson	0	2	6				
Mr. J. Johnston	1	0	0								
A. V. L.	3	8	3								

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

## A FRAIL LEAF.\*

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

"Wilt Thou break a leaf driven to and fro?"—JOB xiii. 25.

POOR Job! who could have been brought lower? He had lost his possessions, his children, his health; he was covered with sore boils, and he was aggravated by the unkind speeches of his friends. In his deep distress he turns to God, and, finding no other plea so near at hand, he makes a plea of his own distress. He compares himself to the weakest thing he could think of, and then he says to God, the Great and the Merciful, "Wilt *Thou*, so glorious in power and so matchless in goodness—wilt *Thou* break *me*, who am like a poor leaf fallen from the tree, sere and dry, and driven to and fro in the wind?" Thus he makes an argument out of his weakness. Because he is so low, and insignificant, and powerless, he lays hold upon the Divine strength, and pleads for pity.

It is a common figure he uses, that of a leaf driven to and fro. Strong gusts of wind, it may be in the autumn when the leaves hang but lightly upon the trees, send them falling in showers around us, quite helpless to stay their own course, fluttering in the air to and fro like winged birds that could not steer themselves, but guided by every fitful blast that blew upon them, and at last sinking into the mire, to be trodden down and forgotten. To these Job likens himself—a hopeless, helpless, worthless, weak, despised, perishing thing; and he appeals to the awful Majesty on high, and he says to the God of thunder and of lightning, "Wilt *Thou* put out thy power to destroy me? Wilt *Thou* exert thy dread artillery upon such an insignificant creature as I am? With all the goodness of thy great heart—for thy name is God, that is good—wilt *Thou* turn thyself against me? Oh! out of pity upon my utter weakness and nothingness, turn away thy hand, and break not a leaf that is driven to and fro!"

The appeal is so forcible, that the argument may be employed in a great many ways. *How often have the sick used it*, when they have been brought so low with physical pain that life itself seemed worthless! They felt that if the pain continued much longer, it were better for them to die than live. They longed for the shades of death, that they might find shelter there. Then they have turned their face to the wall, and they have said, "O God, so weak as I am, wilt *Thou* again smite me? Shall thy hand again fall upon me? *Thou* hast laid me very low. Oh! wherefore again dost *Thou* lift up thy rod? Break not, I beseech Thee, a leaf that is driven to and fro!"

Not less applicable the plea to *those who are plunged into the depths of poverty!* A man is in trouble arising from destitution; perhaps he has been long out of work; bread is not to be found; the children are crying and starving; the habitation has been stripped of everything which might produce a little nourishment. The poor wretch, after passing through seas of trouble, finds himself no nearer a landing-place than before, but

"Sees each day now straits attend,  
And wonders where the scene will end."

He passes through the streets hardly able to keep his feet from the pavement or his skin from the cold, by reason of his tattered garments. He feels homeless and friendless, like a leaf that is driven to and fro, and he says, "O God! wilt *Thou* continue this much longer? Wilt *Thou* not be pleased to stay thy rough wind, mitigate the sharpness of the winter, ease my adversity, and give me peace?"

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So, too, *with those who are in trouble through bereavement*. One child has been taken away, and then another. The shafts of death flew twice. Then came sickness upon one that was nearer still. Still did not the desolation stay. It seemed as though the widow would be bereft of her last and only child, and then she cried, "O God! I am already broken; my heart is like a ploughed field, cross-ploughed, till my soul is ready to despair! Wilt Thou utterly break me? Wilt Thou spare me no consolations, no props for my old age? Must I be altogether driven away before the whirlwind, and find no rest?"

Perhaps it is even more powerful in cases of *mental distress*, for, after all, the sharpest pangs we feel are not those of the body, nor those of the estate, but those of the mind. When the iron enters into the soul, the rust thereof is poison. "The spirit of a man will sustain his infirmity, but a wounded spirit who can bear? You may be surrounded with all the comforts of life, and yet be in wretchedness if the spirits be depressed. You may have no outward cause whatever for sorrow, and yet if the mind be dejected the brightest sunshine will not relieve your gloom. At such a time, you may be haunted with dreams which alarm, and scared with thoughts which distract you. You fear that your sins are not pardoned, and that punishment is being meted out to you in full measure. The threatenings rise up out of God's book, and seem to lift sharp swords in their hands with which to smite you. Time is dreadful to you, because you know it is hurrying you to eternity, while the thought of eternity stings as doth an adder. At such a time when you are ready to despair, driven to the verge of madness, I can imagine your crying out, "O Lord God of mercy, I am as a leaf that is driven to and fro; wilt Thou quite break me, and utterly destroy me? Have compassion, and show thy favour to thy poor broken creature!"

Many a child of God may have used this, and if he has not used it yet, still he may use it. There are times when all our evidences get clouded, and all our joys are fled. Though we still cling to the cross, yet it is with a desperate grasp. God brings our sin to remembrance till our bones, as David puts it, "are sore broken by reason of our iniquity." Then it is that, all-broken, we can turn to the Strong for strength, and use the plea of the text, "Wilt Thou break a leaf driven to and fro?" and we shall get for our answer these comforting words, "A bruised reed He will not break, and smoking flax He will not quench."

So much by way of showing you under what various circumstances this tender appeal may be used, we now come to consider the text itself, as briefly as we can.

#### I. THE PLEA IS ONE WHICH ARISES FROM INWARD CONSCIOUSNESS.

No plea is more powerful to ourselves than that which we draw from ourselves. A man may not be sure of that which is without him, for eyes and ears may deceive; but he is always pretty well assured of that which is within him, for that which he has in his own consciousness is very precious to him. Now, in this case Job was quite certain about his own weakness. How could he doubt that? He looked upon his poor body covered with sores, he looked upon his friends who had perplexed and vexed him so much, and he felt that he was, indeed, just like a screech owl. I do trust that many of us have been brought by God the Holy Spirit into such an humble frame of mind as to feel that, in a certain sense, this is true of us: "O God, if we know ourselves aright, we are all like withered leaves; we once thought we were all fresh and green; we reckoned that we were as good as others; and made a fine and verdant profession; but, lo! Thou hast been pleased to deal with us, and all the green verdure of what we thought to be our piety—the natural piety which we thought we possessed—has faded and withered, and now we perceive that we are altogether as an unclean thing, and that all our righteousnesses are as filthy rags. Nay, the hope that we clung to as the leaf clings to the tree, we have had to give up. We are blown away from that. We were once upon the tree of good works; we seemed as if

we had life, and should always be happy there, but the winds have taken us away, and we cannot hold on to our hope. We once thought that we could do everything; we now perceive that without Christ we can do nothing. We are cast forth as a branch separated from the vine; we are withered. What can a leaf do? What power has it to resist the wind? Just so we feel now, that we can do nothing; that even the sin that dwelleth in us, like the wind, carrieth us away; and that we are like the leaf in the wind, subject to its power.

My brethren, it is a great blessing to be made to know our own weakness. It is an awful battle to empty the sinner. Christ can easily fill him, but to get him empty—this is the work; this is the difficulty. To make a man know that he is in himself utterly lost, ruined, and undone; this is the spirit of God's own work. We cannot make a man see that; only the Spirit of God can do it, and yet until a man does see it, he cannot enter into the kingdom of heaven, for there are none within the pearly gates who were not once broken-hearted sinners. Who could come there and sing, "Unto Him who loved us, and washed us from our sins in his blood," but those who once said, "Pardon mine iniquity, for it is great?"

While it is a confession of weakness, it is also an *acknowledgment of the power of God to push on that weakness to a direful conclusion*. "Wilt Thou break me?" says the text—"Lord, Thou canst do it. In one minute Thou couldest take away hope from every one of us now in this house of prayer." Some there be who are in the house of doom, where prayer can never be answered, and where mercy's proclamation can never be heard. God could break us. It is an easy thing for Him to destroy; and more, He is not only able, but He has the right to do it if He wills, for we are such worthless creatures through our disobedience, that we may say, in the words of the hymn—

"If my soul were sent to hell,  
Thy righteous law approves it well."

O God, may we all feel this, and then, coming out of our own consciousness, we shall come to Thee, and say, "Thou canst destroy me; Thou mayest destroy me justly, and I cannot resist Thee. I cannot save myself from thy vengeance, and can merit nothing at thy hand; I am as weak as water, and altogether as perishing a thing as a poor withered leaf; but wilt Thou destroy me? I plead for pity. Oh! have pity upon me! O God, let thy bowels yearn towards me, and show thy great compassion! I have heard that Thou delightest in mercy; and as Benhadad of old, with the rope about his neck, sent in unto the king, and confessed that he deserved to die, so do I confess; and as the king forgave him, even so do Thou with me—a guilty culprit trembling in thy presence!

"Show pity, Lord, O Lord forgive;  
Let a repenting rebel live."

## II. It is also a VERY PITIFUL PLEA.

Though there is weakness, yet there is also power, for weakness is always a powerful plea with those who are strong and good. You could not see on your road home to-night a poor fainting woman, and pass her by, I trust. You could not have brought in before your presence a half-starved child, that could not drag its weary limbs along, without feeling that you must give relief. The mere sight of weakness draws pity. It is said, that when a certain town was being sacked, one of the rough soldiery spared a little child, because it said, "Please, sir, don't kill me, I am so little," and the rough warrior felt the power of the plea. You may yourselves just plead thus with God. "O God, do not destroy me! I deserve it, but, oh! I am so little! Turn thy power upon some greater thing, and let thy bowels move with compassion towards me!"

The plea gathers force *when the weakness is confessed*. If a man shall have

done you some wrong, and shall come and acknowledge it, and bow down before you and confess it, why, then you feel that you cannot take him by the throat, but you say, "Rise, I have forgiven thee!" When weakness comes, I say, it makes an evident confession of its guilt, it gathers force with those who are good and strong.

But, best of all, going from the positive to the comparative, and from the comparative to the superlative, *how a confession of weakness touches your heart when it comes from your child.* If your child has been chastised, and has confessed his wrong, and pleads with you, how you stay your hand! Or, if the child be sick, and something be done to it which pains it, if while the operation is being performed he should look you in the face, and say, "Father, spare thy child; I can bear no more!" you have already felt more than you can make him feel, and now the tears blind you, and you stay your hand. "Like as a father pitieth his children, even so the Lord pitieth them that fear Him." If you can bring your weakness before God with the sense of a child towards Him, you surely must prevail. Come then, you timid, trembling children of your Father who is in heaven, use you this plea—"Wilt Thou break a leaf that is driven to and fro?"

III. This too is A PLEA RIGHTLY ADDRESSED.

*It is addressed to God.* As I thought it over it seemed to me as if I could use it to each Person of the Blessed Trinity in Unity. Looking up to the great Father of our spirits, from whom every good and perfect gift cometh down, it seemed to me that out of weakness I could say to Him, "Wilt Thou, whose name is *Father*, wilt Thou break a leaf that is driven to and fro? Thou art the God that made us; wilt Thou utterly destroy the earthen vessels which Thou hast fashioned on the wheel? Thy name is 'Preserver of men;' wilt Thou annihilate us, and break us into shivers? Hast Thou not revealed thyself as delighting in mercy? Art Thou not the 'Lord God, merciful and gracious, passing by iniquity, transgression, and sin?' Hast Thou not said, 'Come now, and let us reason together; though your sins be as scarlet they shall be as wool; though they be red as crimson they shall be whiter than snow?' O God, the Father, wilt Thou break a leaf that is driven to and fro?"

And then I thought I could address myself to the blessed Son of God, who is also our brother in human flesh, and say to Him, Wilt Thou break, O Thou "faithful High Priest, touched with a feeling of our infirmities," "bone of our bone, and flesh of our flesh." Brother of our soul, by whose stripes we are healed—wilt Thou break a leaf that is driven to and fro? Nay, by thy thorn-crown and bloody sweat, by thy cross and passion, by thy wounds and by thy death-cry, Thou canst not be, wilt not be, unmerciful and unkind; but they who in confidence turn to Thee, and lay hold upon Thee, shall find that thy strength shall be lent to help, and that though Thine arm be strong to smite, it is also strong to save.

And then it comes across me again so sweetly, "Oh! blessed Spirit, couldest Thou break a leaf that is driven to and fro? Thou art no eagle; Thou didst descend on Christ in Jordan as a dove; Thine influences are soft and blessed, and thy name is 'The Comforter'; Thou takest of the things of Christ, not to destroy us, but to bless us therewith; Thou art not a destroying Spirit, but a quickening Spirit, not a terrifying Spirit, but a Comforter; wilt Thou break a leaf that is driven to and fro?"

Yes, I address thee, *Thou Triune God*, Thou who art so full of mercy, and love, and grace, and truth, that those who have known Thee best have been compelled to say, "Oh, how great is thy goodness which Thou hast laid up for them that fear Thee! Oh, the depths of thy loving-kindness!" is it possible that Thou canst cast away a poor, broken-hearted trembler, a poor, fearing, doubting one, who would fain be saved, but who trembles lest he should be cast away?

## IV. THIS PLEA IS BACKED UP BY MANY CASES OF SUCCESS.

We will not give many, for we have not time; but there is one case which we may mention: There was a woman whose life was exceedingly sorrowful. She was an Eastern wife, and her husband had been foolish enough to have a second mistress in the house. The woman of whom we speak, a holy woman, a woman of refined and delicate mind—a poetess, indeed, of the noblest degree of poesy—this poor woman, having no children, was the constant subject of the proud and wicked remarks of her rival. Her adversary, it is said, “vexed her sore to make her afraid.” Her husband was exceedingly kind to her, yet as with a sword that cut her bones, did she go continually. She was a woman of a sorrowful spirit, her spirit being broken. Yet “she feared the Lord exceedingly,” and she went up to God’s house, and it was in God’s house that she received what was to her, perhaps, the greatest blow of her life. It was from her rival that she received the hardest word, but it was from the High Priest of God that she received this hardest blow. As she stood there praying, using no vocal sound, but her lips moving, the High Priest, little knowing her grief—an easy soul, who had brought his family to ruin by his easiness—told her that she was drunken. A woman to whom the thought of such a sin would have been bitter as gall, it must have smitten her as with the chill blast of death, that God’s priest had said that she was drunken. But you will remember that the Lord did not break the leaf that was driven to and fro, for there came a comfortable promise to her, and ere long that very woman stood there to sing unto the mercy of God who had made the barren woman to leap out, and to be the joyful mother of children. The Song of the Virgin Mary was taken, very much, from the Song of Hannah—that memorable poem in which she sang of the Lord who had filled the hungry with good things, while the rich He had sent empty away. In that case the Lord did not break the leaf that was driven to and fro.

In after years—to take an example of another kind—there was a king who had sinned desperately, slaying God’s servants with both hands. But he was taken captive by a powerful monarch, and thrown into prison, such a noisome prison that he was among thorns, and was in darkness of mind as well as of body. Then, troubled in spirit, tossed to and fro, and without power to help himself, Manasseh sought unto the Lord, and the Lord heard him. Out of the low dungeon He did not break the leaf that was driven to and fro.

Take a later case in our Saviour’s time. You know the picture of those proud Pharisees hurrying into our Saviour’s presence a poor fallen woman. Yes, sirs, she was taken in adultery. There was no doubt of it; she was “taken in the very act,” and there she stands—nay, she kneels, all covered with blushes—before the man who is asked to judge her. And you remember his words. He never said a word to excuse her guilt: the Saviour could not and would not do that; but, on the other hand, he would not lend Himself to crush the woman who had sinned, but He said—“Where are these thine accusers? Go and sin no more!” Let his words come unto thee, poor leaf, driven to and fro! Oh, if there should be such a leaf as that driven here to-night, driven in, perhaps, by stress of weather! Men despise you, and your own sex reject you; but Thou, Jesus, Thou wilt not break such a leaf that is driven to and fro!

You know the other story of the woman who came behind the Master in the press, and stole a cure by touching his garment. She thought she should receive a curse, but He said—“Be thou of good cheer; thy faith hath made thee whole; go in peace.” It was poor faith: it was very like unbelief; but yet the blessing came, for He will not break a leaf that is driven to and fro.

V. Once more, my text is a PLEA WHICH I THINK MEANS A GREAT DEAL.

“Wilt Thou break a leaf that is driven to and fro?” Oh, Job! there is much wrapped up in what thou hast said!

He meant this—"Instead of breaking it Thou wilt spare it; Thou wilt gather it up; Thou wilt give it life again." It is like that text, "A bruised reed He will not break." Oh, it means more than that; it means that He will mend its bruises. "A smoking flax He will not quench." That is good, but it means more. It means that He will stoop down to it, and that with his soft breath He will blow that smoking flax into a flame; He will not let it go out; He will preserve its heat, and make something more of it. Oh, you, then, who are brought to the very lowest of weakness, use that weakness in pleading with God, and He will return unto you with such a fulness of blessing that you shall receive the pardon of sin; you shall be accepted through the righteousness of Christ; you shall be dear to the heart of God; you shall be filled with his Spirit; you shall be blessed with all the fulness of God.

Oh, my Lord is such an one that if a beggar asks a penny of Him He gives him gold, and if you ask only for the pardon of sin, yet He will give you all the covenant blessing which He has been pleased so bounteously to provide for the necessities of his people. Come, poor guilty one, needy, helpless, broken, and bruised. Come thou by faith, and let thy weakness plead with God through Jesus Christ.

VI. And now I think I may say that *we* may use this plea to-night—**MANY OF US WHO HAVE LONG KNOWN THE SAVIOUR.**

Perhaps our faith has got to be very low. O Lord, wilt Thou destroy my little faith? I know there is sin in it. To be so unbelieving as I am is no little crime; but, Lord, I thank Thee that I have any faith. It is weak and trembling, but it is faith of Thine own giving. Oh, break not the poor leaf that is driven to and fro!

Perhaps, too, your hope to-night is not very bright. You cannot see the golden gates, though they are very near. Well, but your hope shall not be destroyed because it is clouded. You can say, "Lord, wilt Thou destroy my hope because it is dim?" No, that He will not!

Perhaps to-night you are conscious that you have not been so useful lately as you once were, but you may say, "Lord, wilt Thou destroy my usefulness because I have been a little laid aside, or have not done what I ought to have done?" Bring your little graces to Christ as the mothers brought their little children, and ask Him to put his hands upon them and to bless them. Bring your mustard-seed to Christ, and ask him to make it grow into a tree, and He will do it; but never think that He will destroy you, or that He will destroy the works of his own hand in you.

I wish I could preach to-night so as to give the comfort to you which I have felt in my own soul in thinking over these words! I wish that some here who feel how lost, how empty, and how ruined they are, could but believe in the great and the good heart of my Lord Jesus Christ, and how glad He will be to save them. You will be glad to be saved, but He will be more glad to save you. You will be thankful to sit at the feast, but of all that come to the banquet there is no heart so glad as the heart of the king. When the King came in to see the guests, I know there were gleams of joy in his face which were not to be found in the faces of any of the guests. He has the joy of benevolence. Perhaps you have felt it when you have done some good to your poor fellow-creatures. Now, this is the joy of Christ, the joy of the Father, and the joy of the Holy Spirit—the joy of doing good to those who do not deserve it, the joy of bestowing his favours upon the wicked and the unthankful, the joy of showing that He doeth good because He is good—not because *you* are good, but because *He* is good, and He overleapeth the mountains of your sins and your prejudices, and the rivers of your iniquities, that He may come unto you and display the full tide of his loving kindness and his tender mercy.

Oh! that some might be drawn to Jesus to-night, and put their trust in Him!

## Essays and Papers on Religious Subjects.

### THE SAINTED M'CHEYNE, OF BLESSED MEMORY.

BY T. W. MEDHURST,

Author of "Romanism not Christianity."

#### III. *Personal Holiness, and Love of the Word.*

Robert Murray M'Cheyne was ordained minister of St. Peter's Church, Dundee, on November 24, 1836. On the following Lord's-day he preached in the afternoon from Isa. lxi. 1—3, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek," etc. This sermon was the means of awakening souls. To keep up the remembrance of this solemn day, it was his custom during the following years of his ministry to preach from this same text on the anniversary of his ordination.

From the day of his settlement in Dundee, he seems rapidly to have grown in grace. His pulpit preparations, he used to say, became easier to him from that time. His biographer, Mr. Andrew A. Bonar, says:—"In his own house everything was fitted to make you feel that the service of God was a cheerful service, while he sought that every arrangement of the family should bear upon eternity. His morning hours were set apart for the nourishment of his own soul; not, however, with the view of laying up a stock of grace for the rest of the day, for manna will corrupt if laid by, but rather with the view of 'giving the eye the habit of looking upward all the day, and drawing down gleams from the reconciled countenance.' He was sparing in the hours devoted to sleep, and resolutely scoured time for devotion before breakfast, although often wearied and exhausted when he laid himself down to rest. 'A soldier of the cross must endure hardness,' was his remark. Often he sang a psalm of praise, as soon as he arose, to stir up his soul. Three chap-

ters of the Word was his usual morning portion. This he thought little enough, for he delighted exceedingly in the Scriptures—they were better to him than thousands of gold or silver." He once said to a friend, "When you write, tell me the meaning of Scriptures." "One gem from that ocean is worth all the pebbles of earthly streams." He wrote a little book for the use of his people, called "*Daily Bread, being a Calendar for reading through the Word of God in a year.*" The advantages of this plan he thus describes:—(1) The whole Bible will be read through in an orderly manner in the course of a year. (2) Time will not be wasted in choosing what portions to read. (3) Parents will have a regular subject upon which to examine their children and servants. Friends, also, when they meet, will have a subject for profitable conversation in the portions read that day. The meaning of difficult passages may be inquired from the more judicious and ripe Christians, and the fragrance of simpler Scriptures spread abroad. (4) The pastor will know in what part of the pasture the flock are feeding. He will thus be enabled to speak more suitably to them on the Sabbath; and both pastor and elders will be able to drop a word of light and comfort in visiting from house to house, which will be more readily responded to. (5) The sweet bond of Christian love and unity will be strengthened. We shall be often led to think of those dear brothers and sisters in the Lord, here and elsewhere, who agree to join with us in reading these portions. We shall oftener be led to agree on earth, touching something we shall ask of God. We shall pray over the same promises, mourn over the same confessions, praise God in the same songs, and be nourished by the same words of eternal life."

His great love and esteem for the Bible are seen in the directions he gave to his "dear flock." "Let the conversation at family meals often turn upon

the chapter read and the psalm sung. Thus, every meal will be a sacrament, being sanctified by the Word and prayer. Let our secret reading prevent the dawning of the day. Let God's voice be the first we hear in the morning. Mark two or three of the richest verses, and pray over every line and word of them. Let the marks be neatly done, never so as to abuse a copy of the Bible. In meeting believers on the street or elsewhere, when an easy opportunity offers, recur to the chapters read that morning. This will be a blessed exchange for *those idle words* which waste the soul, and grieve the Holy Spirit of God. In writing letters to those at a distance, make use of the provision that day gathered. Above all, use the Word as a lamp to your feet and a light to your path—your guide in perplexity—your armour in temptation—your food in times of faintness. Hear the constant cry of the great Intercessor, 'SANCTIFY THEM THROUGH THY TRUTH, THY WORD IS TRUTH.' *St. Peter's, Dundee, 30th Dec., 1842.*

In 1838 he penned the following on the words, "Thy Word is a lamp unto my feet and a light unto my path."—Ps. cxix. 105:—

"When Israel knew not where to go,  
God made the fiery pillar glow;  
By night, by day, above the camp  
It led the way—their guiding lamp;  
Such is thy holy Word to me  
In days of dark perplexity.  
When devious paths before me spread,  
And all invite my foot to tread,  
I hear thy voice behind me say—  
'Believing soul, this is the way,  
Walk thou in it.' Oh, gentle dove,  
How much thy holy law I love!  
My lamp and light  
In the dark night.

"When Paul amid the seas seemed lost,  
By Adrian billows wildly tossed,  
When neither sun nor star appeared,  
And every wave its white head reared  
Above the ship, beside his head  
An angel stood, and 'FEAR NOT' said.  
Such is thy holy Word to me  
When tossed upon affliction's sea;  
When floods come in unto my soul,  
And the deep waters o'er me roll,

With angel voice thy Word draws near,  
And says, 'Tis I, why shouldst thou  
fear?

Through troubles great My saints must go  
Into their rest, where neither woe  
Nor sin can come; where every tear  
From off the cheek shall disappear,  
Wiped by God's hand.' Oh, gentle dove,  
Thy holy law how much I love!

My lamp and light  
In the dark night.

"When holy Stephen dauntless stood  
Before the Jews, who sought his blood,  
With angel face he looked on high,  
And wondering, through the parted sky,  
Saw Jesus risen from his throne  
To claim the martyr as his own.  
Angelic peace that sight bestowed,  
With holy joy his bosom glowed.  
And while the murderous stones they  
hurled,  
His heaven-wrapt soul sought yonder  
world

Of rest. 'My spirit, Saviour, keep,'  
He cried, he knecled, he fell asleep.  
Such be thy holy Word to me  
In hour of life's extremity!  
Although no more the murdering hand  
Is raised within our peaceful land—  
The Church has rest, and I may ne'er  
Be called the martyr's crown to wear:  
Yet still, in whatsoever form  
Death comes to me, in midnight storm  
Wholming my bark, or in my nest,  
Gently dismissing me to rest,  
Oh, grant me in thy Word to see  
A risen Saviour beckoning me.  
No evil then my heart shall fear  
In the dark valley. Thou art near!  
My trombling soul and Thou, my God,  
Alone are there; thy staff and rod  
Shall comfort me. Oh, gentle dove,  
How much thy holy law I love!  
My lamp and light  
In the dark night."

The personal friends of Mr. M'Cheyne  
"could observe how much his soul was  
engrossed during his times of study and  
devotion. If interrupted on such occa-  
sions, though he never seemed ruffled,  
yet there was a kind of gravity and  
silence that implied, 'I wish to be alone.'  
But he further aimed at enjoying God  
*all the day*. And referring on one occa-  
sion to those blank hours which so often  
are a believer's burden—hours during

which the soul is dry and barren," he remarked, "they are proofs of how little we are *filled* with the presence of God; how little we are *branch-like* in our faith." He refers in the expression "*branch-like*" to Zech. iv. 12, compared with John xv. 5.

The following extracts from his diary show his jealous pursuit of personal holiness:—

"April 9, 1837, Evening.—A very pleasant quietness. Study of the Epistle to the Hebrews. Came to a more intelligent view of the first six chapters than ever before. Much refreshed by John Newton; instructed by Edwards. Help and freedom in prayer. Lord, what a happy season is a Sabbath evening! What will heaven be!"

"April 16, Sabbath Evening.—Much prayer and peace. Reading the Bible only."

"June 2.—Much peace and rest to-night. Much broken under a sense of my exceeding wickedness, which no eye can see but Thine. Much persuasion of the sufficiency of Christ, and of the constancy of his love. Oh, how sweet to work all day for God, and then to lie down at night under his smiles."

"June 17, 1838.—Lay low at his feet; found peace only in Jesus."

"Sept. 25.—Much sin, weakness, and uselessness; much delight in the Word, also, while opening it up at family prayer. May God make the Word fire. Opened 1 Thess., the whole; enriching to my own mind. How true is Ps. i.; yet observed in my heart a strange proneness to be entangled with the affairs of this life; not strange because I am good, but because I have been so often taught that bitterness is the end of it."

"Sept. 27.—Devoted chief part of Friday to fasting. Humbled and refreshed."

"Sept. 30, Sabbath.—Very happy in my work. Too little prayer in the morning. Must try to get early to bed on Saturday, that I may 'rise a great while before day.'"

Dear reader, dost thou rise "very early in the morning" "upon the first

day of the week," that thou mightest have private communion with Jesus in prayer? It is only as we prepare our souls by prayer for the services of God's house that they shall be "wells of salvation" to us. We have too much religious excitement; too little personal devotion. Lord, revive thy half-dead children.

*Glasgow.*

## DAVID DANCING.

BY THE REV. T. R. STEVENSON.

"And David danced before the Lord with all his might."—2 SAM. vi. 14.

AN occurrence seldom remembered. Few think of it. It is commonly ignored. David shepherding, keeping his father's flocks on the sunny plains of Bethlehem: David fighting, laying the proud Philistine in the dust by his well-directed blow: David playing, making the tender-toned harp eloquent beneath his touch: David singing, uttering his soul's aspirations in words that cannot die: David rejoicing, blessing the Giver of all good for his mercies: David sorrowing, traversing the heights of beautiful Olivet with tearful eye and blanched cheek: David dying, breathing his last amid mingled weal and woe, grief and gladness—all this is familiar enough to us. Not often, however, do we recall David dancing.

Notwithstanding, there must be something to be learned from it. It cannot be without significance. To assume any other would be insulting him and the Bible alike. What thoughts does it suggest?

I. THE SPIRIT IS MORE THAN THE FORM.

Who of us is not disposed to murmur at David? We doubt the propriety of his conduct. In our narrow-mindedness, we think his procedure open to grave objection. "How undignified it was! Nothing could have been less kingly. It was worthier of a maid than of a monarch. Why did he not show his joy and gratitude in some other manner? He could have

sung a psalm, as was his wont. He might have offered a prayer; he was no stranger to supplication. He had it in his power to harangue the multitude; on other occasions he had done so. Surely, any of these courses would have been better." Thus are we prone to reason. Whatever we may think, however, it is quite clear that God looked with no disfavour on this deed. On the contrary, He evidently approved it. The divine displeasure at Michal, and the punishment which followed it, abundantly prove this. And why did Jehovah sanction David's dancing? What was the secret of his approbation? The answer is not far to seek: the king did it "before the Lord," as we are twice told: did it to express his overflowing gladness and thankfulness that, after a long exile, the Ark had returned. There was a right spirit in the dancing; it displayed a true disposition—therefore it was accepted.

Let us apply the principle here illustrated to ourselves. As regards *religious experience*, the spirit is more than the form. The outward manifestations of a godly life are of little importance as compared with the life itself. We must beware. It is a serious and injurious error to become in any wise suspicious of others, simply because their Christian careers are not uniform. Though, in their broad, general characteristics, the histories of all renewed men are alike, there are multiform minor diversities. Conversions greatly differ. The operations of the Holy Spirit are marked by variety. They find their apt symbol in the wind, which not only "bloweth *where* it listeth," but *as* it listeth; with impetuous power to-day—with wondrous gentleness to-morrow. Here is a brother who declares that he can point to the very place in which, and mention the exact time when, he "passed from death to life." It may be so. Bold indeed would he be who should venture dogmatically to deny it. Here, on the other hand, is another who has no date to give, and no special circumstances to detail; albeit he avows his conviction

that he is "a new creature." Despite the indefinite nature of his experience, he may be right. A prisoner, who has been locked in a dark dungeon, may not know the hour when the doors are opened and he is liberated; but that does not disprove the fact of his freedom.

As much may be said of other cases. To quote from a quaint author:—"Many of the Lord's people are, by his marvellous kindness, exempted from the exceeding rigour of the terrors of Sinai, and the excessive griefs engendered by the working of the law. God openeth many hearts with gentle picklocks, while with others He useth the crowbar of terrible judgments. When the lofty palm of Zelian putteth forth its flowers, the sheath bursts with a report which shakes the forest; but thousands of other flowers, of equal value, open in the morning, and no sound is heard; so many souls blossom in mercy, and the world hears neither whirlwind nor tempest. Showers frequently fall upon this earth too gently to be heard; though, truly, at other seasons, the rattling rain proclaims them. Grace also droppeth like the gentle dew from heaven, on souls whom Jesus would favour, and they know nothing of heavy hail and drenching torrents. Jesus cried with a loud voice, 'Lazarus, come forth;' but the restoration was as easily effected when He gently said, 'Maid, arise.' Zaccheus was called from the tree with a voice that the crowd could hear; but it was a still voice which in the garden said, 'Mary!'" We should ever recollect this fact. The one question which we have to regard is—Have we the right spirit? Do we trust, love, serve Christ? If so, the rest is of minor consequence. He that holds fast to the Cross of Calvary need not greatly trouble himself as to how he got there.

Touching *usefulness*, the spirit is more than the form. "We forbid him, because he followeth not with us," said the deluded disciples. We sometimes do the same. If "he" does

not use such tools as we do; if he works in another style from ours; if he ventures to throw his individuality into his labour, how readily we regard him with a measure of doubt! Nothing can be more unwise, nothing more unfair. Souls differ like locks, and efforts must, like keys, differ in order to open them. The Church cannot do without Boanerges, neither can it spare Barnabas. Eloquent Apollos and argumentative Paul are both needed. "There are diversities of operation," but, if there be but "the same spirit" in all, *that* should be enough to satisfy the most fastidious. Well said the poet Wordsworth:—

"And as we fall by various ways, and sink,  
One deeper than another, self-condemned  
Through manifold degrees of guilt and  
shame;  
So, manifold and various are the ways  
Of restoration, fashioned to the steps  
Of all infirmity, and tending all  
To the same spot, attainable by all—  
Peace in ourselves, and union with our  
God!"

One further illustration. In reference to *modes of worship*, the spirit is more than the form. We live in days wherein ordinances are the subject of sharp and frequent controversy. The ecclesiastical world rings with opposing and vociferating cries. The various methods of prayer and praise are set one against another. Indeed, too often the mercy-seat is rendered invisible to the eyes of poor sinners, by reason of the dust which noisy and excited combatants raise around it. Thomas Fuller complained in his day, "No ordinance so abused as prayer. Prayer hath been set up against preaching, against catechising, against itself. Whether public or private, church or closet, set or extemporary, prayer be the best?" The same may be said now. How are we to decide the matter? Surely thus: Find out and use the best method, but especially take care that you have the *spirit* of supplication. Put the heart into it, and then no mode of worship can be far wrong. "With

all manner of prayer and supplication in the Spirit." Such is the Geneva translation of St. Paul's words in one of his epistles. We shall do well to bear them in mind.

## II. GOD'S SERVICE DESERVES AND DEMANDS EARNESTNESS.

"David danced before the Lord with *all his might*." Quite characteristic. He was a man of zeal. The truth is, that he did everything "with all his might." He fought "with all his might." No ordinary victories were his. Saul slew thousands—he tens of thousands. He prayed "with all his might." A second Jacob, he wrestled with the Angel of the Covenant, and prevailed. He put his whole soul into his supplications. He praised "with all his might." Witness the Book of Psalms. They are full of fervour. Seldom did his altar lack fire. He prophesied "with all his might." Glowing and graphic are the visions of the future which he makes known. Small marvel, then, that when he danced, he did it "with all his might."

Oh for more of this spirit now! What a revolution would there be in the Church; what changes would take place in the world. We need more fervour. Our want is enthusiasm. Why should it be confined to the secular and the earthly? Shame upon us that we allow it to be! How enthusiastic men become about science, art, commerce. Travellers penetrate unknown regions at the risk of life; mariners plough their way through dangerous seas; fearless soldiers assault their foes when hope holds out no promise of victory; volunteers are never wanting when a Franklin is to be sought in the icy regions of the Northern Pole, or a Livingstone in the sultry clime of Central Africa; and this is well. None can complain of it. If such enterprises are worth attempting at all, they are worth attempting with vigour. But, verily, there is ground for murmuring and mourning that, while such achievements are thus accomplished, there is not more that

resembles it in the movements of God's earthly kingdom.

Let us remember the work that we have to do, and this will tend to make us earnest. When a pedestrian has to cross a dreadful abyss by a narrow plank thrown over it, it is his wisdom not to look at the plank, along which his path lies, but to fix his eyes steadily on the point on the opposite precipice at which the plank ends. Thus he walks steadily and safely. In like manner, if we would be kept from falling into the terrible chasm of carelessness and spiritual sloth, we should keep in view the object which, as his servants, God sets before us.

To seek the salvation of sinners is the work given us. None may plead exemption from it. It is the duty of all who are converted; and what a duty! It is unequalled in grandeur and importance. We esteem it a great thing to deliver a fellow-creature from any kind of danger. He who rescues another from the jaws of destruction earns for himself no mean claim to the gratitude of the rescued. "This day I have saved a life!" Thus joyfully did a certain French King write in his private journal, contemplating the fact with profound thankfulness, and regarding it as one of the most memorable occurrences in his experience. Well might he. Few things could have added equal lustre to his crown. With what emotions of interest do we gaze at a weather-beaten life-boat as it lies in the harbour, lifted to and fro by the rising or falling tide, patiently waiting until its services shall be required by the victims of a pitiless gale. We think of the hearts it has gladdened, the wives it has blessed, the children it has helped, the stalwart men whom it has delivered from a liquid grave. Something akin to affection gathers round it as we remember the precious lives which it has saved. But what is this compared with saving a life spiritually? To bring the lost to the Saviour; to aid them in seeking and finding pardon, peace, purity; to introduce them to all the blessings of redemption

—no words can describe the glory and the momentousness of this.

It is said that the renowned Cræsus had a dumb son. On one occasion, however, he spoke. An assassin crept into the wealthy monarch's presence. Uplifting his hand, he sought to slay him. Beholding it, the terrified youth exclaimed, "Will you slay your King?" His natural speechlessness was overcome by the peril of his father. Nor ought it to be otherwise with us. To be mute about things spiritual is too characteristic of us all. We can talk about anything rather than religion. But when we consider the desperate condition of our fellow-men—when we see them threatened by the outstretched arm of the great adversary and accuser, our wonted silence should be broken. We ought not to hold our peace. Humanity and piety alike demand that we should warn the threatened of their danger. My Christian brother, be "servent in spirit." Put your heart into your work. Be an enthusiast for Christ's sake. Conscientiously avail yourself of the opportunities that are afforded you of bringing sinners to the Saviour. David danced before the Lord with all his might—mind that you work before the Lord with all your might.

"Tis not for man to trifle! Life is brief,  
And sin is here.

Our age is but the falling of a leaf—  
A dropping tear.

We have no time to sport away the hours.  
All must be earnest in a world like ours.

"Not many lives, but only one have we—  
One, only one;  
How sacred should that one life ever be,  
That narrow span!

Day after day filled up with blessed toil,  
Hour after hour still bringing in new  
spoil."

III. HINDRANCES TO GOD'S SERVICE  
SHOULD BE ABANDONED.

Mark what David did before he danced: "And David was girded with a linen ephod." Why? That his movements might not be impeded. His royal robe was too heavy and large.

Neither graceful nor safe would it have been to have retained it; therefore he took it off, and assumed the ephod, a small cloak just covering the shoulders. Thus arrayed, his limbs were free, and he could manifest his grateful joy without obstruction.

Alas! there are some who try to dance before the Lord without girding themselves with the linen ephod. That is, they encumber themselves with practices which seriously interfere with their obedience to God, and their enjoyment of his full favour. Instead of courageously weighing anchor, spreading sail, and steering the vessel right out on to the wide open sea of duty, they coast as near to the shore of questionable pleasures as they dare. Foolish and dangerous! How likely is it that they will run foul of a hidden rock of temptation, and so go down. Wiser was blind Bartimeus. What did he? Casting away his garment, he rose and came to Jesus. Casting away his garment, for it prevented his getting to Christ as soon as he wanted. It might have been a good garment, possibly a valued one; very likely he had found it a friend to him in many a storm. Nevertheless, because it retarded his approach to the great Healer and Physician, he flung it aside. He was to be commended for the act. In the same spirit the writer of the Epistle to the Hebrews bids us not only lay aside sin, but "every weight." If a thing proves a drag upon our progress, causing us to walk when we should run, or limp painfully when we should

walk easily, lay it aside. Astronomers tell us that a certain star was discovered in the following way: Sirius was observed to have such undulations, of regular recurrence, as could only be ascribed to an unseen companion, which, being watched for, was eventually found. There were irregularities in the movements of the dog-star: it was not thrown out of its orbit, but its progress was interfered with notwithstanding. Thus is it often with men. They allow themselves to be influenced by certain pursuits which, while they do not drive them right off the orbit of duty, nevertheless affect their course. It is possible to escape death by burning, and yet we may be scorched and blistered by standing too near the fire of temptation.

How stands the matter with you, dear reader? Is there anything in your friendships which tends to weaken your faith and cool your zeal? Is there anything in your amusements which makes you less anxious to serve God and bless mankind? Is there anything in your business which interferes with the pleasure and the power of your prayers? Is there anything in your reading which lessens your desire to spend and be spent for the best of Masters and the kindest of Fathers? Give it up. At all costs, give it up. At any risk, give it up! Gird on the linen ephod of self-denial. Then, and not until then, will you be able to "dance before the Lord with all your might."

*Luton.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. V.—ONE-WORD TEXTS.

"Abba,"—Gal. iv. 6.

"ABBA" signifies "Father." So Jesus used it in his agony (Mark xiv. 36). So the Apostle uses it in the same sense (Rom. viii. 15), and also in the text. Observe—

I.—THE SENSE IN WHICH THE LORD

JESUS USED IT. When He said "Abba," it had a Divine and co-essential significance. He was the Son of God, divinely, co-equally, by nature. His very likeness, and the express image of his person.

II.—IN REFERENCE TO HOLY ANGELS, THEY ARE GOD'S SONS, AND CAN ADDRESS

**JEHOVAH AS FATHER.** Probably his first-created intelligences. Highly endowed. The moral host. The shining stars of the morning. The ministering ones of the Divine presence (Job xxxviii. 7).

**III.—ADAM WAS EMINENTLY A SON OF GOD, AND COULD CALL HIM FATHER.**—In his material nature created of the dust of the earth. In his spiritual nature inspired by the Divine breath, and formed in the Divine likeness. He is distinctly styled by the Evangelist Luke "The Son of God" (Luke iii. 38). All human beings are represented by the Apostle as "God's offspring" (Acts xvii. 38).

But we now come to the spirit of the text in using the word,

**IV.—AS THE GRACIOUS INWARD UTTERANCE OF BELIEVERS.**—By faith the Lord Jesus is received, and whoso thus receiveth Him are privileged to become "the sons of God" (John i. 12). So the Apostle says, "For ye are all the children of God by faith in Christ Jesus" (Gal. iii. 26).

Now this relationship is the result—

1. *Of Gracious Adoption.* God in his rich mercy taking the lost and perishing into his Divine family, and giving them the privileges of beloved sons. Hence they have in their hearts "the Spirit of adoption" (Rom. viii. 15). It is the result—

2. *Of Regenerating Power.* By his Divine and Spiritual power, they are regenerated, made new creatures, endowed with new life, and are thus not only relatively sons, but in truth partakers of the "Divine Nature." Upon them is the renewed likeness, and within them the Holy Spirit (Rom. viii. 14, 16).

Observe—

**V.—THE GLORY AND BLESSEDNESS OF THIS DIVINE SONSHIP.**

It is a relationship of—

1. *Transcendent Dignity.* No higher honour can be enjoyed by the most exalted creatures. To be called the "Sons of God."

2. *It confers the most exalted privileges.* Access to God. Communion with God. Holy union with the Father, Son, and Blessed Spirit.

3. *It invests with the most invaluable blessings.* Divine provision. Love. Protection. Spiritual instruction. Seasonable counsel. Increased conformity to the Divine likeness. If we can say "Abba," then "All are ours" (1 Cor. iii. 22). So also Correction and Chastening (Heb. xii. 6).

4. *It connects the Christian with Eternal Glory.* Children. Heirs. Heirs of God, and Heirs of Glory (Rom. viii. 17).

Now let us notice, in **CONCLUSION**, when this word "Abba" may be seasonably and profitably appropriated and used.

We may cry "Abba"—

1. In all our *Prayers.* It is our privilege thus to address God; not as Jehovah, Lord, or Almighty, but as Father. When ye pray, say "Our Father."

2. In all our *Communion with God.* We commune with the Father of our spirits. Reading of his Word. Closet exercises. Family Altar. Public Ordinances, etc.

3. In all our *Praises.* It is the great and glorious praise of the ever blessed God, our Father. Our Father, Creator, Ruler. Lord of heaven and earth.

4. We utter this word with joy in all our *Seasons of Gladness.* His smile our day. His light and favour our heaven on earth.

5. In all our *Afflictions and Perils.* He is at the helm of our vessel. In his hands all our ways. He is our God and Father in every trial, sorrow, and season of danger. Thus we can ever utter, as Jesus did in Gethsemane, the word "Abba."

So also—

6. In the *Solemnity of the Dying Hour.* Here Jesus becomes our pattern, "Father, I come to Thee." "Into Thy hands I commend my spirit."

Finally, the obligations of this relationship are many and weighty. To love our Father supremely. To delight in Him. Trust Him. Obey Him, and seek his glory in all things. To anticipate his presence and glory in the world to come. To do all this through the mediation of Jesus, our only Saviour and Advocate, by the gracious aid of the Holy, in-dwelling Spirit. Amen.

## The Family Hearth.

READINGS TO AMUSE, INSTRUCT, AND IMPROVE.

### "ONCE MORE, MOTHER."

A YOUNG lad was about leaving his home for a stranger's. His mother was early left a widow, with four young children, and much care and hard work were necessary to keep want from the door. But it was done, by the blessing of God on her efforts; she had always a cheerful, happy home to welcome the beloved flock to, even if they were obliged for a season to leave its shelter.

This the only son was now about to do. He had stout hands, strong heart, and an earnest will to do his part, though young in years, and tenderly nurtured by mother and sisters. Now all was ready. The simple wardrobe neatly done up, his cap in hand, still he lingered. He did not feel ready yet. By and by he followed his mother into her private room, and said, "Will you not pray with me once more before I go?"

"Once more!" Oh, how did that speak to her heart of the many times they had knelt together to claim their Father's promised blessing to the fatherless and the widow.

Yes, busy and full of care as she was that morning, she had time enough for that; and when they bade each other farewell, they felt that they had received the blessing.

Yes, dutiful son, loving brother, obliging friend, what was it that carried thee through the heavy trials and sharp temptations of thy short, hard battle, with that unclouded brow and unspotted life? What was it that made thee, the quiet country boy, become the intrepid soldier, not only of the cross, but of the sword? What that made thee "stand up for Jesus," and stand up for thy country's flag and honour also? What carried thee, without a murmur or complaint, but with sweet patience and rejoicing, through thy long and most painful army sickness, and gave thee the crown of mar-

tyrdom at last, but the influence of those hours of prayer with that pious mother?

Mother, Christian mother, you pray for your sons. Do you also pray *with* them?

As they grow to be tall young men, your joy and crown, will they crave as the highest boon, the last parting gift, that you will "once more" pray with them?

Will the memory of your voice, speaking in their behalf to the Lord of heaven and earth, linger in their hearts, when miles and years shall separate you? When tempted to sin, will it restrain them? When fainting with fatigue, will it strengthen them? When trembling in the path of duty, will it encourage them to persevere? When venturing before the mercy-seat, into the presence-chamber of the great King, will it accompany their own pleadings for pardon and mercy?

It was when the mothers brought their children to the Lord, that "He laid his hands on them and blessed them." So let us bring our children now to Him.

### THEY WON'T TROUBLE YOU LONG.

CHILDREN grow up—nothing on earth grows so fast as children. It was but yesterday, and that lad was playing with tops, a buoyant boy. He is a man, and gone now! There is no more childhood for him or for us. Life has claimed him. When a beginning is made, it is like a ravelling stooking—stitch by stitch gives way, till all are gone. The house has not a child in it. There is no more noise in the hall—boys rushing in pell-mell; it is very orderly now. There are no more skates or sleds, bats, balls, or strings, left scattered about. Things are neat enough now. There is no delay of breakfast for sleepy folks; there is no longer any task, before you

lie down, of looking after anybody, and tucking up the bedclothes. There are no disputes to settle, nobody to get off to school, no complaints, no importunities for impossible things, no rips to mend, no fingers to tie up, no faces to be washed, or collars to be arranged. There was never such peace in the house! It would sound like music to have some feet to clatter down the front stairs! Oh for some children's noise! What used to ail us, that we were hushing their loud laugh, checking their noisy frolic, and reproving their slamming and banging the doors? We wish our neighbours would only lend us an urchin or two to make a little noise in these premises. A home without children! It is like a lantern and no candle; a garden and no flowers; a vine and no grapes; a brook and no water gurgling and rushing in its channel. We want to be tired, to be vexed, to be run over,

to hear child-life at work with all its varieties. During the secular days this is enough marked. But it is Sunday that puts our homes to the proof. That is the Christian family day. The intervals of public worship are long spaces of peace. The family seems made up on that day. The children are at home. You can lay your hands on their heads. They seem to recognize the greater and lesser love—to God and to friends. The house is peaceful, but not still. There is a low and melodious trill of children in it. But Sunday comes too still now. There is a silence that aches in the ear. There is too much room at the table—too much at the hearth. The bedrooms are a world too orderly. There is too much leisure, and too little care. Alas! what mean these things? Is somebody growing old? Are these signs and tokens? Is life waning?—*Henry Ward Beecher.*

## 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.

### MAY BLOSSOMS.

BEAUTIFUL May, the gladdest month of all the year, has again come to the earth, wakening all nature into new life and vigour. And as the sunlight falls upon the dusty street, and creeps even into the darkened houses, and the close, unhealthy courts, there comes into many a heart a longing to go out into the cool, fresh country, and gaze upon God's wonderful works of beauty, undisturbed by the sounds and sights of the crowded town. There the spirit which has been perturbed and sickened by sin and sorrow, might grow calm and peaceful again, and the weary thirsty soul might drink of the "river, the streams whereof make glad."

May is sure to bring dreams of sunny slopes and shady forest-depths, of leafy groves and singing rills, of thousands of golden buttercups, and yellow cow-

slips, of blue-bells and hawthorn blossoms, and of such wealth of music as can scarcely be imagined. Even the dreams are worth something, but the reality is really worth striving for. And there is little wonder if the dwellers in towns begin to feel restless, and long for wings as soon as the May beauty has clothed the world anew.

In the midst of a thickly-populated district in London lived a lady who knew what it was to walk in darkness. For many years she had been anxiously seeking the Saviour. She gave up her whole life to the search. No fault could be found with her religious profession: it was thoroughly consistent, and without a stain. She was very much in earnest, she bade adieu to the world and to worldly enjoyments, and betook herself to the narrow path with perseverance and faithfulness. She was

regular in her attendance upon the means of grace, she was never absent, no matter what the state of the weather, from even the smallest of the services. Moreover, her private devotion was equally constant. She set apart different hours of the day for private prayer, self-examination, and the study of the Scriptures. She never read any but religious books, she never sang any melodies but hymns, she seldom talked upon any subjects but of those connected with the church.

And yet she was not happy. Yet she did not find the peace for which she longed. Yet she walked in darkness, sighing for the light. Her face had no brightness, her step no elasticity, her heart no joy. To her the whole world was sad-coloured, and her own inner life the saddest of all.

She knew that this was not the experience of many Christians. She had seen some who were full of brightness and joy, and whose inward peace and satisfaction showed themselves in all outward manifestation.

Clearly, then, with all her earnestness and devotion she was wrong somewhere. There were heights to which she had not ascended, there were joys which it had not been given to her so much as to taste. She crept along her way, doing her work as a slave without any of the worker's joy. She lived in perpetual shadow.

But at length there came a May time with its blossoms and brightness even to her.

As the year wore into the fulness of spring, she was sensible of the longing which so many feel to get away from the dirt and closeness of the town to the light and freshness of the country. She longed to see "the green things growing," and felt as if she would really get a little rest if she might sit by the river, or watch the fleecy clouds sail along.

So she went, this weary woman who was "seeking rest and finding none;" and there, He came to her whom she had sought sorrowing for so many years.

She had spent two days in the

country, and then the Sabbath came. In the little village where she stayed was a "house of God," which if it had none of the decorations which she had been used to, had lilacs and laburnums and plenty other spring blossoms about it. And the strange lady was provided with the most comfortable seat the place contained.

After the service, which was not led by an organ, or even an harmonium, and after a sermon, which, if not particularly perfect as to grammar, was quite so as to doctrine, all the more respectable listeners shook hands with the stranger.

She told them that she was a Londoner, who had come into the country for a few days, and mentioned the name of her minister. That was enough. The country people had heard of him, and were assured that any person belonging even in the remotest degree to him, must be quite an acquisition to them.

She was overwhelmed with requests at once. Would she come this afternoon and take the senior class? Would she go in for a few minutes to the Mothers' Meeting? Would she address the children? Would she go with the tract distributor and say a few words to the cottagers? Would she visit poor Mrs. Smith who was very ill, and June Brown, who would be thankful to see a lady from London? Would she lead the female prayer-meeting which was held between afternoon school and evening service? Indeed, so numerous and startling were the requests, that our friend almost expected the pulpit itself to be placed at her disposal.

Now all this was very new to her. She had never engaged in any of the good works which these people evidently expected her to have at her finger ends. She had been too anxious about herself to think of others. She told them that she was not used to Sunday-school teaching, that she objected to visit sick people, that she had no idea how such prayer-meetings were conducted.

But they evidently did not believe

her while they admired her modesty. And she was persuaded against herself to go in the afternoon. Then, she was quite unprepared for the honours they did her.

They listened to her words as if they were golden ones, and, whether it was this which helped her; or, what is more certain, the Master spoke through her; she was wonderfully assisted, and really talked as she had not thought it possible she could.

And strangely enough, while she spoke, her own words instructed her,

the light broke into her mind, and the peace came into her heart. She believed the truth as she spoke it, and she was surprised at the great joy which came over her as a flood.

She understood at last what had been better learnt before—that if we would be happy we must work; that if we would know the truth we must teach it to others.

She spent a happy time in the country among the May blossoms; but, best of all, there came into her life the blossoms of perfect peace and content.

## Reviews.

*Phrenology and Physiognomy* are well exhibited in the *Illustrated Annual*, published by S. R. Wells, New York, and Jas. Burns, 1, Wellington-road, S.

IN every sense this is a most instructive and telling publication. The same publishers have sent us

*Oratory, Sacred and Secular.* By WM. PRYNGER. With an Introduction by Hon. John A. Bingham, 1868.

In this age, when public speaking is so generally practised, this work should command an extensive circulation. Its range of examples come down from St. Augustine to our own deservedly popular C. H. Spurgeon. It has our very cordial recommendation.

*Life in the West* is a book of telling stories of the Mississippi Valley, with clear directions for respectable emigrants to the Western regions of that great country. The Author, N. C. MEEKER, is the Agricultural Editor of the *New York Tribune*. London: Jas. Burns.

Persons interested in "Hydropathy and the Turkish Bath," cannot do better than read *The Descriptive Notice of the Irish Grassenberg*, by the Proprietor, Dr. BARTELL. London: Jas. Burns.

With the description is given a very excellent lecture on the value of the improved Turkish Bath.

*Fifty-nine Plain, Practical Sermons.* By Dr. EDWARD GRIFFIN, the justly cele-

brated minister of Albany, U.S., have just been issued by Mr. Dickinson in one cheap, compact volume. Dr. Griffin, as a theologian and preacher, is held in great reputation in America, and we are sure that this volume will meet with a hearty welcome from British Christians. Whether for the study, closet, or family reading, it cannot fail to be acceptable and useful. It abounds with evangelical fervour, and earnest, forcible appeals.

*The Ruins of Bible Cities: their Scenes and Associations.* By EBENEZER DAVIES. London: Elliot Stock.

Will be found highly interesting, and will supply excellent reading for the Christian family, and valuable material for our Sabbath-school teachers, and young people in general. Mr. Davies has produced a volume possessing great attraction, and well adapted to subservise the interests of religion.

*The Blood of Sprinkling.* By G. H. G. Morgan and Chase. Is a well written spiritual exhibition of the precious sacrifice and atoning blood of Jesus.

*Things Old and New; or, Moses and Christ: a Book for all Bible Readers,* by H. H. Bourn, of Winchester. This is the title of a work about to be published by our friend Mr. Bourn. A syllabus has reached us, and its contents show that the work will be one of great excellence, and will prove of great assistance to Biblical students.

## PERIODICALS, SERIALS, ETC.

*The Homilist* for April is not inferior either in interest or power to any of its preceding numbers. The papers on the Psalms and Proverbs will be peculiarly acceptable to our lay preachers. We repeat, with increased satisfaction, our very high commendation of Shirley Hibberd's *Gardener's Magazine*, every number of which gives a mass of admirable counsel on all subjects connected with plants, fruits, flowers, botany, bees, etc. A marvel of abundance, variety, and excellence. *The Sword and Trowel*. A well stored number of fresh and vigorous papers. We especially like Mr. Spurgeon's article on Dr. John Caird as worthy of special attention, when there is such croaking, sentimentalism about the declining influence of the pulpit. *The Scattered Nation* is especially valuable for the able papers it gives on the Jewish services, etc. It is most ably conducted. *Merry and Wise* is full of youthful vigour and high spirits. *The Baptist Magazine*, in spite of occasional ponderousness, gives forth articles of sterling worth. The number for April is both solid and good. Every Sunday-school teacher should most cheerfully give his penny monthly for the *Hive*,

which is full of honey for his little ones. *The Mother's Friend* is a friend indeed to those Christian mothers who seek to excel in the management of their families. We wish it were in every household in the land. *The Little Gleaner* and *The Sower* cater very efficiently for the lambs of the fold. We would advise all who take in a weekly religious paper, not to overlook the *Christian Times*, conducted in a truly Christian, Catholic spirit, well printed, on excellent paper, and every number having a first-class portrait of some distinguished person. Recently they have given life-like portraits of Mr. Binney, and one of peculiar accuracy of Mrs. C. L. Balfour, with several of her admirable papers. Let our readers remember, that the portraits in the *Christian Times* alone would be cheap at a penny independently of its first-class articles. The *Ragged School Union Magazine*, the *Christian Sentinel*, and *British Flag*, are all good. Our friend *Old Jonathan* was never better. We commend to our readers Dr. C. Schwartz's very able pamphlet, *What is the Talmud?* a reply to the article in the *Quarterly Review*. (Elliot Stock.) And also *Ritualism and its Remedy*. (Same publisher.)

## Poetry.

## "I WILL NOT LEAVE YOU."

WE take thy promise, Saviour, we who go  
Along the thorny pathway of our life,  
And much of suffering, much of sorrow  
know,

And enter in the warfare and the strife;  
This is the greatest joy our hearts have  
known,

That Thou, our Master, leav'st us not  
alone.

For Thou wilt take us where the waters  
spring,

And where the pilgrim-songs are sweetly  
glad;

Where the fair sunbeams o'er the pathway  
sling

Pictures of joy for those who erst were  
sad;

And when our hearts are faint, we hear thy  
voice

Bidding us love and trust Thee, and re-  
joice.

Sometimes, O Lord, it is a lonely way,

But not if Thou wilt show thy loving  
face,

Then does the dark night vanish, and the  
day

Breaks with the splendour of its grateful  
grace;

And we whose hearts were sad, lift up our  
eyes

To the bright beauty of the azure skies.

Nearer we draw to the last day and  
night,

Nearer the cold dark waters of the sea;  
But since Thou wilt not leave us, all is  
right,

And so we hasten thither joyfully.

Come life, or death, or danger, all shall  
be

Still for the best, O Lord, if we have  
Thee.

MARIANNE FARNINGHAM.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

Rev. Charles Storell, late of the Baptist College, Bristol, has accepted an invitation to the pastorate of the church at Fakenham, Norfolk.

Mr. John Jones, of the Baptist College, Pontypool, has received an invitation to the pastorate of the new cause at Taibach, Glamorganshire.

Rev. J. D. Williams, of Bush-street Chapel, Pembroke Dock, has accepted an invitation to the pastorate of the church at Upton Chapel, Lambeth-road.

Rev. John Smith, of Tabernacle College, has accepted an invitation to the pastorate of the Baptist church meeting in the public hall, Biltingborough. This interest having revived, efforts are being made to erect a chapel, the cost of which, including land, will be about £200. Upwards of £300 are already promised, including the munificent donation of £100 from Rev. C. H. Spurgeon.

Rev. C. White, of Merthyr Tydfil, has accepted the pastorate of Cornwall-road Chapel, Nolting-bill.

Rev. G. Durrell, of the College, Bristol, has accepted the invitation of the church at North-row, Warminster.

Rev. James Foster, of the College, Bristol, has accepted the unanimous invitation of the church and congregation at Milton, Oxon, to supply the pulpit for six months.

After a successful pastorate of nearly a quarter of a century over the church, Ohard, Somersetshire, the Rev. Evan Edwards has resigned his charge, and accepted an invitation from the church meeting in Upton Vale Chapel, Torquay. Mr. Edwards hopes to commence his labours from the second Lord's-day in May next.

Mr. Wm. H. Smith, of the Tabernacle College, has received an invitation to the pastorate of the Baptist church, Bourne, Lincolnshire, now worshipping in their new chapel, North-street.

Rev. D. B. Josephs has resigned the charge of the church meeting in Salem Chapel, Burton-on-Trent. His address is Branstone-road, Burton-on-Trent.

Mr. Joshua Thomas, of the Baptist College, Pontypool, has accepted an invi-

itation to become the pastor of the church at Scion Cefnawr, as successor to Rev. A. J. Parry, now of Liverpool, and the same church over which Dr. Ellis Evans, an eminent Welsh preacher and author, presided for many years.

Rev. G. S. Reaney has resigned his pastorate of the church at Silver-street Chapel, Taunton. His labours commenced here in January, 1867, and the congregation has considerably increased during his ministry.

Mr. Samuel D. Thorns, of the Baptist College, Pontypool, has accepted the invitation of the church in Stephen-street, Waterford, to become their pastor.

In our last number we referred to the resignation of Rev. H. Marks, of Armley, Leeds. It should have been H. Marles.

At a church meeting held March 6, the Rev. W. J. Cother, of St. Helena, much to the regret of the friends, announced his intention of resigning the pastorate at the end of the present month, having received an invitation from Baptist friends near Melbourne, Australia, to form a church there, and become their pastor.

### RECOGNITION SERVICES.

**NORWICH.**—Mr. J. Pickering, formerly of Llangollen College, was publicly set apart for the work of the ministry here, March 19. Rev. E. Williams gave a discourse on "The Nature of the Christian Church," and asked the usual questions. Rev. W. Hughes offered the ordination prayer; Rev. H. Jones, M.A., President of the College where Mr. Pickering had been studying, delivered the charge to the minister, and the Rev. W. Hughes preached on the duty of the church. The Rev. J. Jones, II. C. Williams, and R. A. Jones preached to the congregation.

The recognition services of the Rev. J. Bateman, late of the Tabernacle College, as co-pastor with Rev. J. Hockin, was held at Niton, Isle of Wight, March 17. The meeting was presided over by the Rev. W. Durban, B.A., and was of an interesting character.

**BURY.**—A meeting took place at the chapel on the 17th ult., the occasion being the recognition of the Rev. W. Cull as co-pastor with the Rev. C. Elven, who has

been the energetic and beloved pastor of this church for forty-six years, but who, in consequence of his declining years, needed the assistance which was so cordially granted him. A service was accordingly held at three o'clock in the afternoon, when Rev. J. A. Spurgeon preached to a large congregation. At seven o'clock the recognition service was commenced, the chapel being crowded to overflowing. Amongst those present were Rev. C. Elven and the new pastor, Revs. J. A. Spurgeon, and T. M. Morris, G. Williams, E. Blake, R. A. Griffin, W. J. Inglis, J. Hilman, and C. Wellton.

**LEICESTER.**—A service was held in Harvey-lane Chapel on Monday evening, March 16, for the recognition of Rev. G. T. Ennals, late of Billingborough, as pastor of the church. Rev. J. P. Marsell presided, and read the Scriptures. Rev. N. Haycroft, M.A., offered prayer. Mr. Butler, on behalf of the church, stated the circumstances which led to the call of Mr. Ennals to the pastorate; Mr. Ennals followed, stating his conversion, call to the ministry, call to Leicester, and his reasons for accepting the invitation of the church. Rev. T. Lomas offered the ordination prayer. The charge was then delivered to the pastor by Rev. G. Rogers, of the Metropolitan Tabernacle College, and to the church by Rev. P. Mursell. Rev. J. J. Irving concluded by prayer. Revs. T. Stephenson, J. J. Goadby, J. Myers, and W. Tubb were present to manifest their sympathy with pastor and people. On Sunday, the 15th, two sermons were preached in the chapel by Rev. G. Rogers to large congregations.

**OWMDALE, GLAMORGANSHIRE.**—Services in connection with the opening of a new chapel, and the recognition of Mr. D. S. Davies, late of Pontypool College, as pastor of the church, were held on Sunday and Monday, March 8 and 9: On Sunday sermons were preached by Revs. H. W. Jones, J. Thomas, D. Davies, and W. Hallies. On Monday morning the Rev. Dr. Price gave an address on "The Nature and Constitution of a Christian Church;" after which the Rev. H. W. Jones put the usual questions to the pastor-elect. The ordination prayer was then offered; and Rev. H. W. Jones gave the charge to the pastor; which was followed by the charge to the church, by Rev. B. Evans. In the afternoon the Revs. T. E. Williams and D.

R. Jenkins preached; in the evening sermons were preached by Revs. J. Thomas, B. Evans, and H. W. Jones. The several services were introduced by the Revs. D. S. Davies, J. Thomas, J. Evans, T. Thomas, A. Griffiths, and T. E. Williams.

**REDDITCH.**—The recognition of Rev. J. H. Feek as pastor of the church, took place on Monday, March 9. In the afternoon, after the reading of the Scriptures and prayer by the Rev. S. Dunn, Mr. H. Hill, one of the deacons of the church, gave a statement of the course that the church had taken to secure the services of Mr. Feek. The pastor then gave a brief account of his conversion to God and call to the Christian ministry. The Rev. S. Phillips implored the Divine blessing upon the pastor and church; after which the Rev. C. Vince gave an address on "The Work of the Christian Minister." In the evening Rev. H. Phillips, B.A., read the Scriptures, and Rev. H. D. Gray engaged in prayer; after which Rev. S. G. Green, B.A., President of Rawdon College, gave a charge to the pastor, and Rev. J. W. Ashworth delivered an address on "The Relation of the Church to the World." At five o'clock some 220 persons sat down to an excellent tea. The following gentlemen were present:—S. James, A. Macdonald, J. Stephenson, J. Phillips, Astwood, W. Radburn, J. W. Stuart, and James Smith, Esq., J.P.

**LANDBEACH, CAMBS.**—Services took place on Wednesday, April 8. About eighteen months ago Mr. Wooster, now of Stevenage, had to retire from the pastorate of this place, and since then Mr. J. Robinson has officiated, and his ministerial duties have given great satisfaction. The church, therefore, determined to accept of Mr. Robinson as its pastor, and Wednesday, the 8th inst., was fixed for the inauguration. A sermon was first preached by Rev. C. B. Sawday. At the evening meeting after tea, J. W. Jewson, Esq., presided. Mark Cooper, deacon, then read a history of the church. Mr. Robinson detailed the reasons which led him to become a member of the church, his conversion, and how he was led by the providence of God to come to Landbeach. The Rev. J. C. Simmons, M.A., delivered the charge to the minister. Addresses followed, by Revs. J. P. Campbell, R. R. Blinkhorn, and others.

**UNION CHURCH, PUTNEY.**—A public

meeting for the recognition of the Rev. George Nicholson, B.A., late of Long-ight, Manchester, as pastor of this church, was held on Tuesday, March 31; Joseph Curney, Esq., presided. The secretary read a brief report of the introduction and settlement of the pastor, who next addressed the meeting. Very appropriate and interesting addresses were also delivered by the Revs. Professor Godwin, I. M. Soule, D. Jones, B.A., J. G. Rogers, J. Sugden, B.A., and John Lamb, Esq. The devotional parts of the service were conducted by the Revs. A. Mackinnal, B.A., H. Cocks, and R. Ashton. Rev. W. Genders, of Wandsworth, and many other friends from neighbouring congregations, were present.

**LYTHORNE.**—The ancient Baptist church in this village held its annual meeting on Good Friday. The day's engagements included a recognition of the Rev. R. Shindler as pastor of the church. At half-past two the Rev. P. Ward read the Scriptures and offered prayer. Rev. W. Barker, as chairman, made a few remarks, and called upon the Rev. R. Shindler to furnish a brief statement of his religious views. In compliance with this request, Mr. Shindler read a paper, embracing all the practical aspects of Christianity, gave marked prominence to its doctrinal peculiarities. The Rev. R. Bartrum, in the name of the churches and ministers of the neighbourhood, gave to Mr. Shindler the right hand of fellowship. Suitable addresses were afterwards delivered by Revs. Mark Wilks, A. W. Heritage, and J. Drew. At five o'clock a large party partook of tea, about forty trays being gratuitously supplied by the ladies of the congregation. The evening meeting was presided over by the pastor, and addresses delivered by the Revs. W. Barker, J. Drew, A. W. Heritage, and R. Bartrum.

#### PRESENTATION SERVICES.

**LUTON.**—Before the sermons on Sunday morning and evening, April 6, the Rev. T. R. Stevenson, of Union Chapel, Luton, gracefully acknowledged an unexpected presentation of twenty guineas made to him last week by his church and congregation. This is not by any means the first time Mr. Stevenson has received handsome presents from his church and congregation. In acknowledging this gift, Mr. Stevenson said he hoped he should be spared to labour amongst them for many years

with redoubled zeal and vigour.—*Luton Times.*

**SNAILBEACH, LORDSHILL.**—On Good Friday the Sunday school in connection with the above place had their annual tea-meeting, after which a public meeting was held, presided over by T. T. Phillips, pastor. Before concluding the meeting, Mr. T. Rowson, in the name of the subscribers, presented Mr. Phillips with a copy of "Kitto's Illustrated Bible" in two large volumes, as a token of respect for his efforts in the Sunday school and Bible class. Mr. Phillips replied in suitable terms.

**ASHEBURTON.**—The friends in connection with the church here held a public tea on March 30, to celebrate the twentieth anniversary of Mr. W. Sercombe, of Moretonhampstead. A handsome tea-service was presented to him on the occasion as a token of respect for his long-continued and appreciated labours.

**GLOUCESTER.**—At an interesting meeting of the members of the Young Men's Religious Improvement Society, Brunswick-road Chapel, held on Thursday, April 2, a testimonial, consisting of a very handsomely-bound writing-desk, was presented to Mr. J. B. Collings, as a token of esteem for his past services as secretary; C. Carter, Esq., of Vauxhall, presided.

**CHIPPING NORBON, OXON.**—The Rev. T. M. Roberts, B.A., has been compelled, through ill health, to resign his ministry, and will have to abstain from pastoral work for some time to come. An opportunity was afforded for mutual leave-taking by giving a special character to the usual weekly prayer-meeting on Monday, March 30, when the pastor and the church were solemnly commended to the Divine care; Rev. Timothy East presided. Prayers were offered by Revs. J. Davies and H. Keys, other ministers of various denominations being also present. In the course of the meeting the chairman called upon H. F. Wilkins, Esq., the senior deacon, who expressed, in the name of the church and congregation, the sympathy and esteem in which Mr. Roberts had been held by them during a short ministry of twelve months. A substantial practical evidence of these was also given, as Mr. Wilkins, in the kindest terms, presented to the retiring pastor a purse containing £22. Mr. Roberts replied. After his review of his pastoral labours, and the statement of his

hopes and earnest wishes for the church in the future, the meeting was closed with prayer by Rev. T. East.

The Rev. J. Thomas, upon leaving Tredgar for Swansea, was presented with a gold watch.

**SHELFORD, CAMBRIDGE.**—On Thursday, March 12, after the usual evening service a purse of gold was presented to the pastor, Rev. B. J. Evans, by the senior deacon, Mr. R. W. Maris, on behalf of the church and congregation. Mr. Maris spoke of Mr. Evans' usefulness among them during his pastorate, of the present prosperous state of the cause, also of the strong attachment of the people to their pastor, and the hearty interest all felt in getting up this testimonial. After some remarks from Mr. Clarke, Mr. Evans briefly responded.

**BRAYSTON, NORTHAMPTONSHIRE.**—On Friday, April 10, the members and friends of the Young Men's Bible class connected with the Baptist chapel, took tea together in the chapel. A public meeting was afterwards held, when, in the name of the class, the Rev. H. Bool, of Daventry, who presided, presented the pastor of the church, the Rev. J. W. Cole; with a gold watch-chain, as a token of affectionate esteem.

**ST. HELENA.**—The usual week-night service of Wednesday, February 26, was rendered particularly interesting by our pastor, W. J. Cother, taking a public farewell of Staff-sergeant, R. Holmes, who left the island the following day for Woolwich. Mr. Holmes was an office-bearer in the church, and also superintendent of the Sabbath school; after a sermon, the pastor announced that he was deputed by the teachers of the Sabbath school to present Mr. Holmes with a letter, expressive of their regret at his having to leave them, and also their good wishes for his future prosperity. A small sum of money accompanied the letter, with which he was requested to purchase Matthew Henry's "Commentary on the Holy Scriptures," as a parting gift. Mr. Holmes, in reply, thanked the teachers for their kindness; and after a few words of earnest exhortation, the pastor, in the name of the members of the church, gave him the right hand of fellowship and farewell, earnestly commending him to God and the word of his grace.

**ABRERDEN.**—On Tuesday evening, March 17, a tea-meeting of the Bible-class in connection with John-street church, was

held in the school-room. In the course of the evening, Mr. Prior, in name of the Bible-class, presented to Mr. C. Chambers a handsome easy-chair, with suitable inscription, as an expression of their Christian love and esteem for him as their teacher; the gift having been warmly acknowledged, speeches were delivered by the deacons, expressive of sympathy with the class, and cordial feeling toward Mr. C. Chambers.

**WINWICK, HUNTS.**—Rev. W. Piggott having accepted the pastorate of the church at Speen, Bucks, a public farewell tea-meeting was held at Winwick, Hunts, on the Wednesday previous to his departure for his new sphere of labour. The tea was followed by a public-meeting, presided over by Mr. Knighton, of Peterborough. Mr. Piggott gave the statistics of his seven and a half years' pastorate at Winwick, and addresses were delivered by the Rev. L. Llewellyn and Mr. Savage. A purse of gold was presented to Mr. Piggott in the name of the subscribers, and the meeting terminated.

**LONDON.**—Farewell service, Craven Chapel, February 28: The friends at Craven Chapel wishing to testify their esteem for Mr. Batey, and their appreciation of his usefulness as an evangelist in their neighbourhood, presented him with a handsome tea and coffee-service and a purse of gold; the purse, a handsome one of velvet and gold, was the gift of one of the lady visitors. These testimonials, with the loving words which were spoken to Mr. Batey, and heartily responded to by the meeting, rendering it difficult for him to restrain his emotion while acknowledging the expressions of good-will by his friends. During the seven years of Mr. Batey's missionary efforts around Craven Chapel, he has, beside the ordinary household visitation, visited upwards of 300 persons on their death-beds; 51 persons who have attended his meetings have joined the church; some have become communicants of other churches; several females have been introduced to honours; 8 persons have become visitors of the Christian Instruction Society; 2 have become Bible-women, and some are engaged in other departments of Christian work. The following inscription is engraved upon the service referred to: "Presented by the visitors and friends of Craven Chapel Christian Instruction Society to the Rev. John

Batey, in token of their appreciation of his zeal and energy while fulfilling the duties of special missionary during a period of seven years.

### NEW CHURCHES.

**TUNBRIDGE.**—A Baptist Congregational church was formed in the Town hall on Wednesday, April 8; the Rev. H. H. Dobney, of Maidstone, presided. An address was delivered on the occasion by the Rev. G. Rogers, of the Tabernacle College, on the Nature of a Christian Church. Rev. J. Turner received and accepted an invitation to become pastor. (Mr. T. has preached with acceptance for three months.) The ordinance of the Lord's Supper was administered. In the evening, a tea and public meeting was held to recognize the newly-chosen pastor; Mr. Edward Smith, presided on the occasion. The following ministers took part in the service: Revs. J. Rogers, J. R. Thomas, M.A., B. Dickens, J. Jackson, V. Down, and F. Rocketon.

### NEW CHAPELS.

**BOURNE, LINCOLNSHIRE.**—The opening services of the Baptist Tabernacle were held on April 1 and 2. In the afternoon Mr. Henry Varley preached. About 300 sat down to tea. At seven o'clock a very large congregation was gathered in the tent and barn adjoining, when Mr. Varley again addressed them. On Thursday afternoon Mr. Varley spoke specially to the parents and children. At five o'clock the friends adjourned to the tent, and about 130 sat down to tea. At seven o'clock in the evening Mr. Varley again spoke. On Sunday, April 5, the Rev. David Gracey preached two sermons. The collections at the services and the bazaar realized about £40, leaving us a debt of about £130.

**THEDEGAR, SOUTH WALES.**—A new English Baptist chapel has been commenced in George Town. A small band of working men have taken this work upon themselves. It will provide chapel accommodation for a place hitherto totally unprovided for in this respect. There is a population of nearly 3,000 persons in George Town, without a single Sabbath school or place of worship of any kind.

**DAITFORD.**—Highfield-road Baptist Chapel, capable of seating between three and four hundred persons, recently erected

for the accommodation of the church and congregation who have for some time past met under the pastoral care of Rev. A. Sturge at the Working Men's Institute, was opened for public worship on Wednesday, April 8, by Rev. C. H. Spurgeon, who preached two sermons. At the close, the preacher generously promised a contribution of £100 towards the building fund. Between the services a tea-meeting was held in the school-room, a spacious room under the chapel. Between two and three hundred sat down to tea. The collections, with the proceeds of the tea, amounted to £45. The sum of £500 is needed to free the chapel from debt, towards which the pastor would be thankful to receive contributions from Christian friends who may be disposed to help.

**LIMBURY, NEAR LUTON, BEDS.**—For upwards of forty years cottage services have been conducted on the Sabbath evenings in connection with the Baptist denomination here. The need of a more commodious building has long been felt, and the want has at length been supplied. Through the kind liberality of Mr. F. Marsh, of Luton, who has guaranteed to find the money required, a neat, substantial little meeting-house has been erected at an outlay of £150, and was opened on Good Friday. After a social meeting, at which 150 sat down, an interesting meeting was held, over which the Rev. T. Hands, of Luton, presided, when addresses were delivered by numerous friends from the neighbourhood. The cause will continue to be worked as a branch of the Bunyan Chapel, Luton; and under the oversight of an earnest band of Christian labourers it is hoped that an extended field of usefulness may open out, and a large ingathering of immortal souls be the result.

### SERVICE TO BE HOLDEN.

**BEXLEY HEATH, S.E.**—The memorial stone of the new Baptist chapel will be laid, D.V., on Tuesday, May 12, 1863, at three p.m., by T. Hughes, Esq., M.P. The following ministers and gentlemen will take part in the service: Revs. J. Adey, W. Alderson, J. H. Blake, J. E. Dovey, H. Varley, J. Teall, J. Webb; also G. B. Woolley, W. G. Habershon, and Thomas Pooock, Esqs. Tea at five o'clock, in the Congregational school room. Public meeting at half-past six o'clock; T. M. Whitaker, Esq., in the chair.

## MISCELLANEOUS.

**WOODCHESTER.**—The anniversary meeting of the church in this village was held on Thursday, April 2, and 200 friends sat down to tea. Rev. W. Jackson, of Cambray Chapel, Cheltenham, was called to the chair, and addresses were delivered by Rev. B. P. Barratt, pastor; Revs. W. Laskoy, R. Taylor, R. Jones, and N. Woodcock. The report stated that twenty have been added to the church by baptism since Mr. Barratt commenced his ministry, and that the "weekly offering has been introduced in lieu of the quarterly collections, by which the income has been more than doubled.

**TALYBONT, CARDIGANSHIRE.**—On Monday, March 16, a meeting was held to bid farewell to Rev. John Evans, who has accepted an invitation to take the oversight of a Welsh church in the United States, and intends to leave his native country in the course of this month. Mr. J. Richards presided, and addresses were given by Revs. J. Pickering, H. C. Williams, D. Charles, A. J. Davies, R. Davies, and several of the members of the church. Mr. Evans leaves with the best wishes of all his acquaintances for his future welfare and success in the New World.

**ABERYSTWYTH.**—The quarterly meeting of the associated churches of Cardiganshire was held here, March 17 and 18. The following ministers preached on the occasion: Revs. H. Jones, M.A., R. Williams, H. C. Williams, R. Roberts, W. Hughes, R. A. Jones, and J. Jones. The devotional parts were conducted by Revs. J. Pickering, D. Jones, and J. Evans. The meetings were well attended.

**GREAT GRIMSBY.**—On Good Friday a social gathering was held in the Baptist chapel, Great Grimsby. About 250 persons sat down to tea. After tea a public meeting was held, when Mr. Edward Lauderdale, of the Tabernacle College, was called to the chair. Addresses were given by several friends, interspersed with music by an efficient choir.

**BATTERSEA.**—A tea and public meeting in connection with the ministry of the Rev. James Eames, was held in the Lammas Hall, on Tuesday, April 7. About 150 persons sat down to tea. At the public meeting, the hall was well filled; Charles Carling, Esq., J.P., presided. Addresses were delivered by the chairman, the Revs. Frank White, H. Cooks, Chas. Druitt,

James Eames (pastor), and R. Colman, Esq. This newly-formed church contemplate erecting a new chapel, so soon as a suitable piece of ground is secured.

**NETHEBTON.**—A tea and public meeting were held in the Ebenezer Baptist chapel, on Monday, March 30, in aid of the Trust Fund, when 230 persons sat down to tea, and a large company assembled at the meeting afterwards. The chair was taken by our pastor, D. Skidmore. The following ministers addressed the meeting in a thoroughly friendly and fraternal manner: Revs. D. Evans, A. Major, M. Morgan, and J. Read.

**LETTERSTONE.**—The quarterly meeting of the associated churches of Pembrokeshire was held on March 31 and April 1. The best part of Tuesday was devoted to conference, when very important matters were discussed. The following ministers preached on the occasion: Revs. T. Davies, D.D., G. H. Rouse, M.A., LL.D., D. Davies, J. D. Williams, J. Jenkins, W. Davies, J. Williams. Liberal collections were made in behalf of the Home Missionary Fund.

**EAST DEREHAM.**—The spring meeting of the Norfolk Association was held on Thursday, April 2. In the morning, a sermon was preached by Rev. G. Gould, of Norwich. In the afternoon, a public meeting was held, when M. Pillyard, Esq., of Norwich, occupied the chair. Addresses were delivered by Revs. W. H. Payne, T. Foster, W. Pepperscorn, and S. Culloy, Esq. At this meeting a petition to the House of Commons was adopted and forwarded to the Right Hon. W. E. Gladstone, for presentation in favour of the disendowment of the Irish Church. In the evening, the devotional service was conducted by the Rev. J. C. Wells, and a sermon preached by the Rev. T. J. Malyon.

**SOUTH KENSINGTON CHAPEL.**—On Lord's-day, March 22, Mr. Henry Varley, of Notting-hill, preached a special sermon to the young. The iron building was crowded. At the close of the service, the pastor, Rev. S. Bird, made the gratifying announcement that the erection of the new chapel would commence on the following morning, and that a special meeting for thanksgiving and prayer would be held on Monday evening, which would be the last service in the iron building before its being shifted to make room for the permanent structure.

**BRISBANE, AUSTRALIA.**—The anniversary tea-meeting of the Petrie-terrace Baptist church was held on Jan. 6. Upwards of a hundred sat down to an excellent tea. Among the guests were Messrs. A. M. Francis, M.L.A., T. B. Stephens, M.L.A., the Rev. Mr. Woolcock, and other friends. After tea, a public meeting was held, at which addresses were delivered by the visitors, interspersed with singing by the Sunday-school children and the choir. It appeared, from the remarks of one of the gentlemen connected with the church, that it has been established on the purely voluntary principle, the heaviest share of the work having come on the shoulders of Mr. Wm. Moore, of Milton, whose efforts proved that a place of worship could be kept open at very little expense. No formal collections being made, nor any other mode of raising funds resorted to, except the placing of a box at the door of the church, and the receipts from the annual tea-meeting. A Sabbath school has been formed, which now numbers about 100 scholars; a juvenile Band of Hope, numbering 150; and divine service is held in the church on Sundays, and occasionally on week nights. The treasurer stated, that after paying all expenses connected with the little church during the past year, there was a balance in hand of £2 1s. 2d.; the whole expenses of the year—twenty meetings of the Band of Hope included—being under £12. The proceedings passed off very satisfactorily.

**WIGAN.**—A congregational tea-meeting was held in the school-room of the King-street Baptist chapel, on Tuesday, March 17. About 200 persons sat down to tea, and afterwards a public meeting was held, over which the pastor of the church, Rev. W. Drow, presided, who stated that the past twelve months, during which he had resided in Wigan, the church and congregation have steadily increased, and a spirit of harmony prevailed in their midst, whilst there are many pleasing and hopeful indications of future prosperity and success. Earnest and cordial addresses were afterwards delivered by Revs. H. Dowson (President of Bury College), T. W. Handford, H. Hall, R. H. Roberts, B.A., J. Owen, and by Revs. W. Roaf, T. S. Dickenson, M. Hudson, and J. Bayley, ministers of the town.

**Bow.**—On Thursday last, the annual tea-meeting was held of the church and

congregation worshipping in the chapel, of which Rev. J. H. Blake is the pastor. The pastor presided, and gave an account of the work done by the church during the past year. Mr. Smellie, one of the deacons, congratulated the pastor and the church upon the position which they had attained. Mr. Sorrell, another deacon, made a very pleasing statement of the results which had attended the labours of the Sabbath school. Mr. Edward Leah made some practical comments on the reports of the deacons; and Mr. Payne, one of the elders of the Metropolitan Tabernacle, offered remarks on the progress of the Baptist denomination in London. Rev. Mr. Pearce, and other gentlemen, followed in appropriate speeches.

**OSWESTRY.**—The English Baptist friends effected last year considerable alterations in their chapel, completely remodelling it at a cost of over £400, towards which £100 was subscribed up to the time of the re-opening services in August last. On Tuesday, March 10, a tea-meeting was held in the Public Hall, the proceeds of which were to be applied towards the remaining debt. From 400 to 500 friends partook of tea, after which a public meeting was held, presided over by Mr. C. G. Bayley, town councillor. After an appropriate speech from the chairman, and the reading of a list of subscriptions to the alteration fund by Mr. Rivett, addresses were delivered by Rev. E. D. Wilks (pastor), T. Gasquigne, B.A., W. Whitwell, Mr. D. C. Davies, T. Minahall, and Hillier.

**USEX.**—A social tea and public meeting was held in the Baptist chapel, on Thursday evening, March 7, to celebrate the complete liquidation of the debt of the chapel. A goodly number sat down to tea, and a large congregation afterwards assembled in the chapel. The chair was taken by H. Phillips, Esq., Newport. The following gentlemen delivered speeches on the occasion: Dr. Thomas (President of Pontypool College), Revs. D. B. Jones, W. Morgan, and B. Johnson.

**THE LONDON BAPTIST ASSOCIATION.**—The quarterly meeting of the Association was held at Camden-road Chapel, on Tuesday, April 14, under the presidency of Rev. Dr. Landells. At the ministerial gathering in the morning, three excellent papers were read by Rev. R. Wallace, on "Ministerial Character," by Rev. T. Goadley, on "Ministerial Responsibilities,"

and the third, by Rev. C. H. Spurgeon, "On the Management of the Voice." In the afternoon there was a large meeting of delegates; resolutions in favour of Mr. Gladstone's motion were passed. In the evening the chapel was crowded; addresses were delivered by C. H. Spurgeon, W. Brook, and C. B. Sawday.

### BAPTISMS.

*Bardwell*, Suffolk.—April 5, Three, by John Barrett.

*Battersea*, Jan. 30.—Four; April 2, Six; by James Eames, at Wandsworth Chapel.

*Bourn*, Second Church.—April 5, Eight, by W. H. Smith.

*Braunston*, Northants.—April 5, Three, by J. W. Cole; one for the church at Daventry.

*Bromley*, Kent.—March 20, Four, by A. Tessier.

*Bures*, Suffolk.—Feb. 16, Five, by W. Whale.

*Caerwent*, Chepstow.—Nov. 10, Twelve; March 8, One; by W. Hopkins.

*Cheltenham*, Caumbay Chapel.—March 22, Eight, by W. Jackson.

*Crisham*, Wilts.—April 5, Two, by Joseph Hurlstone.

*Cradley*.—April 1, Six, by M. Morgan.

*Darwen*, Lancashire.—March 29, Six, by W. H. M'Chan.

*Enfield*.—March 29, Six, by D. E. Evans.

*Glasgow*, North Frederick Street.—March 1, Two; 29, Seven; by T. W. Medhurst.

*Greenwich*, Lecture Hall.—March 30, Seven, by Benjamin Davis, at Metropolitan Tabernacle.

*Hastings*, Pleasant Street.—Jan. 26, One; March 29, Five; by Mr. Prout.

*Jersey*, Grove Street.—Feb. 9, Two; March 15, Three; by G. Sheppard.

*London*, Spencer Place, Goswell Road.—April 5, Three, by Mr. Hall, for the pastor.

*Norland*, Chapel, Notting Hill.—March 29, Six, by W. H. Tredray.

*Melton Mowbray*, at Rose Chapel.—Feb. 28, Six; April 13, Six; by J. J. Irving.

*Mowbray*, Montgomery.—April 5, Two, by David Davies.

*Sheffield*, Portmabon Chapel.—March 22, Six, by G. Barrans.

*Snailboach*, Lordshill.—March 1, Four, by T. T. Phillips.

*Thorpe-le-Soken*, March 15, Two, by J. French.

*Thurleigh*, Beds.—March 29, One, by G. Chandler.

*Torquay*, Upton Vale Chapel.—March 1, Four, by E. Edwards.

### RECENT DEATH.

On the 11th of March, Mr. WILLIAM MORAN, Maestorgwyd, deacon of the chapel, Penrhyal, Breconshire, fell asleep in Jesus. He cast his lot among God's people, when young, and continued a faithful member and office-bearer of the church of Christ, until he breathed his last. A little before his death, he said unto his children, who surrounded him, "Be kind to one another, and good to the cause." The last words that fell from his lips were, "Come my Jesus—do thy work, Death," then he closed his eyes on all things below, and entered into his rest in the 71st year of his age. His death was improved on Lord's-day, March 29th, by his pastor, Mr. Jones, from Isa. xxxv. 10, to a large congregation.

The Editor begs to acknowledge the receipt of four additional sums for the Stookwell Orphanage.

	£	s.	d.
A Friend, Upton-on-Severn .....	3	0	0
Mrs. Edwards .....	3	0	0
Mary Crawford .....	5	0	0
Lettie .....	2	0	0

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

### Statement of Receipts from March 20th to April 20th.

	£	s.	d.		£	s.	d.		£	s.	d.
A Friend .....	2	0	0	Mr. Fitch .....	2	3	0	Mr. and Mrs. Thorne .....	2	3	0
Collected by Mr. G.				A Friend .....	1	1	0	Mr. and Mrs. Garland .....	2	3	0
Bowd .....	0	6	6	Faith .....	5	0	0	Mr. R. Hillier .....	2	3	0
Rev. v. 13 .....	0	10	0	Rev. A. G. Brown .....	1	1	0	Mr. J. G. Marshall .....	1	1	0
A Friend .....	0	1	0	Mr. J. Grant .....	5	5	6	Mr. G. Court .....	0	10	0
Mr. J. Feltham .....	1	0	0	Mr. Straker .....	10	0	0	Mr. and Mrs. Stringer .....	1	11	6
Mrs. McKitobio .....	0	10	0	Mr. E. Heritage .....	5	5	0	Mr. J. Goodwin .....	3	3	0
Mr. Chilvers .....	20	0	0	Mr. & Misses Drans-				Miss Mills .....	1	1	0
A Friend, per Mr.				field .....	5	5	0	Mr. W. J. Mills .....	1	10	0
Wright .....	0	10	0	Mr. L. Balfour .....	1	1	0	Mr. E. Edwards .....	1	1	0
Mr. J. Lawrence .....	1	1	0	Mr. Potier .....	10	10	0	Mr. and Mrs. Cox .....	1	1	0
Master J. L. Pledge .....	0	2	0	Mr. Ellwood .....	2	2	0	T. T. ....	0	10	0
Collection at Cardiff .....	3	10	0	Miss Edwood .....	1	1	0	Mr. J. Neal .....	1	1	0
" Ridgmount .....	2	13	6	Mr. G. Ellwood .....	1	1	0	Mr. and Mrs. G. Wood .....	2	2	0
" Hatfield .....	1	0	0	Mr. and Mrs. Horniman .....	2	2	0	Mr. J. Wilson .....	1	1	0
Mr. George Moore .....	1	0	0	Miss Higgs .....	2	2	0	Mr. A. Wilson .....	1	1	0
Mr. Edwards .....	6	0	0	Miss L. Higgs .....	2	2	0	Mr. and Mrs. Fisher .....	5	0	0
T. Downfield .....	10	0	0	Miss Watts .....	1	0	0	Miss Fisher .....	1	1	0
Mr. H. Varley .....	5	5	0	Mr. Marsh .....	5	0	0	Mr. and Mrs. Vickery .....	5	0	0
Mr. J. P. Bacon .....	5	0	0	Mr. G. Hoare .....	0	10	0	Mr. J. Saunders .....	1	1	0

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Mrs. Broughton ...	0 10 0	Mr. and Mrs. Boot...	2 2 0	Mr. Ferrin ...	5 0 0
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Mr. and Mrs. Davis...	2 2 0	Mr. E. Cordroy ...	1 1 0	Phillips ...	3 15 6
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E. S. ...	0 10 0	Mr. Sutcliffe... ..	2 0 0	Mr. A. Downing ...	1 1 0
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A Friend from Cologno	1 0 0	Miss Annie Congreve	1 1 0		
Mr. C. Hudson ...	5 0 0	Rev. G. Rogers ...	1 1 0		
		Mr. Todd ...	1 0 0		

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 CHARLES BLACKSHAW.

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## A KIND OF FIRSTFRUITS.\*

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

"Of his own will begat He us with the word of truth, that we should be a kind of firstfruits of his creatures."—JAMES i. 18.

MARTIN LUTHER, the great defender of the faith, who passionately loved the doctrine of justification by faith, once grew so thoroughly out of temper with the opponents who alleged the Apostle James against him, that he almost threatened to rend his epistle out of the canon, because he supposed that James fell foul of Paul upon the matter of justification by faith alone. It is, however, very clear to us, that James, like the other apostles, never doubted that every good thing that can be found among mankind is a boon of pure grace, the gift of God. Hear how he puts it in the verse preceding our text, "Every good gift and every perfect gift is from above;" nothing from human nature, nothing from mere free agency. Good and perfect gifts are flowers too rich and rare to spring up of themselves upon the dunghill of human nature. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." James knew how to

"Give all the glory to Him  
To whom all the glory belongs."

There was no gainsaying upon this matter with the apostle; he put the crown upon the right head, and ascribed the honour to Him alone who is worthy to receive it.

Waiting upon God this evening in the same spirit, and desiring to honour and magnify Him, I ask you to consider the words of the text. They speak only to the saint, and a division therefore must be made in the congregation at once, for we are not all saved, I fear—not all the children of the living God, not all resting upon the Rock of Ages. Let conscience speak, let each man judge himself, and let us now stand a divided company, as I fear me we shall one day stand, some on the right hand and some on the left of the Judge.

It is to the children of God, the believers, the saved ones, that such a pedigree belongs and such a destiny opens up. *Their privilege of birth claims our first notice, and then the practical consequences flowing from that privilege must engage our attention.*

I. THE PRIVILEGE MENTIONED IS, THAT WE HAVE BEEN REGENERATED, THAT WE ARE NEW CREATURES THROUGH THE WORD OF GOD.

"Of his own will begat He us." *Regeneration, and all consequent blessings come to us entirely through the absolute but gracious will of God.* He is not bound to give; He may, if He wills, withhold. We have no claim upon God, except the claim of justice. And what would that involve but that He should punish us for our sin? We are felons against the Majesty of heaven. We have forfeited all the rights we ever had under the divine government. The right to punishment is the only right we can now claim upon the footing of justice. Henceforth we are simply in the hands of God awaiting his sentence. He may, if He wills, save the entire human race; if it pleaseth Him, He may save none. If so He wills, He may make this man a monument of mercy, and leave his neighbour to reap the due reward of his works. This is what God has a right to do, and He claims his sovereign prerogative. Are not his own words heard through Scripture like peals of thunder, "I will have mercy upon whom I will have mercy, and I will have compassion upon whom I will have compassion; so

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then it is not of him that willeth nor of him that runneth, but of God that showeth mercy"? There are some who in their blindness grow wrathful at this doctrine, as if it were ungracious to mention a fact which it is impossible to disguise, they will almost froth at the mouth when the subject is broached. Well, let them do so, it still standeth firm as a rock and fast as the eternal hills. Jehovah giveth no account of his matters. He doeth as He wills among the armies of heaven, and among the inhabitants of this lower earth. Brethren, you and I, to whom this sovereignty has looked forth through the lattice of grace, can gladly appreciate it. We bless that wonderful, discriminating love which fixed upon us, whilst others were left to go their downward course and perish. The only motive God had to stir up his mercy, *was his own will*. To us therefore it is precious. Before we ever prayed, before we ever sought his face, his own will, acting spontaneously, brought to us the bounty of his lovingkindness. Now, mostly men who are generous need to have their generosity excited. They will need to be waited upon; appeals must be laid before them; they must sometimes be pressed; an example must lead them on. But "of his own will" He did to us all that has been done, without any incentive or prompting, moved only by Himself, because He delighteth in mercy; because his name and his nature are love; because evermore, like the sun, it is natural to Him to distribute the beams of his eternal grace. "Of his own will begat He us." Come, my brethren, let us magnify the Lord who loved us when we were dead in trespasses and sins. Let us extol the freeness of that mercy, the goings-forth of which were of old, from everlasting, while we recollect that we deserved it not; that we set ourselves against it; that when we did know it we despised it; that when it was presented to us we defied it, resisted it, stood out against it many a long year. Oh! when we think of this, I say, let us bow humbly before the throne of the Infinite Majesty, and bless Him whose mercy endureth for ever, and whose lovingkindness, like Himself, owes nothing to any incentive beyond itself, but is causeless, uncommunicated, existing full and free in the mind of God Himself. Because He willed, and according to the dictate of his own good pleasure did He have compassion upon us.

The benefit we have thus received is described in the next words, "Of his own will begat He us;" that is to say, we have by divine power been born again. Our first birth was to us our sensitive creation; our second birth, our regeneration, is our second creation. We were made once, and God made us. These bodies are the wonderful fabrics of his skill, and these souls are the emanations of his power. Father of spirits Thou art, O God, and we are Thine offspring, and Thine alone. But our being made again is as great a work of God, and quite as solely a work of God, quite as entirely the handiwork of God as our first creation. Of his own will He gave us a new life, and made us new creatures. Beloved, are we conscious to-night that we are now creatures? Some, perhaps, have sometimes doubts about it, but a man cannot be a new creature, and not be conscious of some sort of change; and there must be times with the most doubtful of the saints, when they are certain and assured that they are no longer what they were, but have passed from death unto life. Search your own hearts, dear friends; let the prayer that was offered just now to the great Searcher of hearts, and Trier of the reins of the children of men, come from your lips and your hearts, "Search us, O God, and try us." Verily, verily, I say unto you, if you have not something more than nature gave you, you will perish. If you are not something higher than the best morality, the most exact discipline, and the most consistent moral behaviour can make you, you will never enter into the kingdom of heaven. "Ye must be born again." This stands like a sentry at the gate of heaven, thrusting the baronet in the way to show that, however amiable, moral, upright, and excellent those may be who seek to enter there, they must be born

again. "Ye *must* be born again." Ye dignitaries of the church, ye senators of the nation, ye who wear imperial crowns, and ye who don your coronets, ye must be born again. Ye who have been brought up and dandled upon the knees of piety, ye who have scarce openly offended against the law, ye who have been in your houses a joy and in the world a delight, ye must be born again. It mattereth not who ye are; if ye are born of woman, how can that be clean which cometh of the unclean? Ye must be passed out of the flesh into the spirit, and this must be the work of God Himself, or it is nothing worth. It must be a supernatural change, above and beyond all the strugglings and the strivings of the creature. It must be the display of the eternal power of the Holy Spirit, or else where God is you cannot come. Happy should *you* be, my brethren and sisters, who trust that you have a share in this unutterably precious privilege! "Of his own will begat He you." You are twice born. You are God's children with an emphasis which belongs not to other men. You, though you were dead, are now alive. Though you were carnal, you have been spiritualized. Though you were far off, you have been brought nigh; and this is due to the sovereign will of God alone. Bless Him! bless Him, and humble your hearts before Him.

*The instrumentality through which this singular change has been wrought in us is clearly stated, "Of his own will begat He us by the word of truth."* Men are not saved usually without the immediate agency of the gospel. Some have said that the Spirit of God always works through the truth, and that the truth is sure to work conviction. The truth, however, is preached, and faithfully preached, to tens of thousands, to whom it conveys not a blessing at all, but is the savour of death unto death. Others have said that the Spirit of God regenerates men apart from the Word of God, but this is not told us in Scripture, and is not therefore to be received. But overmore the Word and the Spirit are put together. Scripture does not talk of the Word of God as a dead letter. It says, "The Word of God is quick and powerful, sharper than any two-edged sword." On the other hand, Scripture does not speak of the Holy Spirit as though the Word would work apart from Him, but the two are put together, and "what God hath joined together, let no man put asunder." My dear brethren and sisters, you who have been begotten again unto a lively hope, was it not through the hearing of the Word, or the reading of it, or the remembrance of some hallowed text which you had almost forgotten? You know it was. Good M'Cheyne used to say, "Depend upon it, it is God's Word that saves souls, and not our comment upon God's Word." And so I believe it is. It is the power of God unto salvation unto every one that believeth. And what is this Word? What is it that usually brings men to be begotten unto a new life? The Word, the especial quickening Word, is the preaching of the doctrine of the cross. Beloved, no man was ever begotten again by preaching to him the law. The law may smite him, and lay him low, in his death and ruin, and break and bruise him, but the telling him of what he ought to be, and should be, and of what he has done amiss, and of the punishment that he will receive, will never quicken him. It is telling him that "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them;" this it is which brings the heart to God, to peace, to life, to safety. Leave out the doctrine of the cross, and you have left out everything. Those men who take away the atonement from the gospel, murder the gospel; they are like vampires, that suck the blood out of the living man's veins, and lay him dead. That word "blood" is one of the most solemn and most important in the whole of Scripture, "The blood of Jesus Christ, his Son, cleanseth us from all sin," is one of the most weighty of all the truths of revelation, and he that speaks that doctrine strammeringly, or who holds it without confidence, had better go to his bed but never to his pulpit, for he cannot win souls. Let him repent of his iniquity, but never pretend to be a

minister of Christ. Oh! then, if you have been quickened by the Word, tell out the Word. If the gospel has brought you to salvation, tell that gospel out. Whisper into every sinner's ear the fact that Christ died for sinners. Make it known wherever your influence can reach, that whosoever believeth in the Lord Jesus Christ hath everlasting life. Tell how Jesus stood as the substitute for guilty men; how, when vengeance poured out her vials, she emptied them upon Christ instead of us; how when the sword awoke against iniquity, it smote the Shepherd instead of the sheep, and how the beloved Redeemer—

"Bore that we might never bear,  
His Father's righteous ire."

Now, looking back, I recall the mind of the believer to holy gratitude and humble hope, as they look back to what God hath done, and to bless his name that "of his own will begat He us by the word of truth."

II. And now we shall ask your earnest attention to THE PRACTICAL DUTY WHICH SPRINGS OUT OF THIS PRIVILEGE.

It is a universal rule that to whom much is given, of him much will be required—a rule as much under the gospel as under the law; it is a part of the government of the great house of God. Now, we were begotten by the Word with an end and with a purpose, namely, "*that we should be a kind of firstfruits of his creatures.*"

I suppose it is meant *that we should have a dignity above all the rest of his creatures.* God intends to put us first. He puts his saints beyond all others as his peculiar treasure. I ventured to say last Sabbath evening that I believed the poorest and the meanest of the Lord's people were, in the estimation of God, infinitely more important than the greatest potentates living upon the face of the earth, when they are unconverted. God looks upon the rest of mankind as though they were but the common pebbles of the brook, but these are the gems, the jewels, the regalia of his crown. In these He taketh delight; they are his peculiar treasure. See, then, dear brethren, your privilege. You have been begotten on purpose that you may be the choice ones of the earth, precious beyond conception, dear to the heart of God, and lying very near to his bosom.

But the duty that comes out of this is the point to which I wish to call your attention. This morning I told you that the firstfruits were gathered out of the harvest and presented to God. I think I shall have time to read a few verses from the twenty-sixth chapter of the Book of Deuteronomy, which will throw a great deal of light upon the fact of the firstfruits, and may-help us in practically aiming to be such.

In Deut. xxvi. we read as follows: "And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possess it, and dwellest therein; that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God." Then there is an account of what the offerer shall say, which we will read by and by, and then the account closes in the eleventh verse: "And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you."

Now, according to James, God has been pleased to save us, *that we may bring ourselves as an offering unto God*, just as the Israelites brought a basket full of the first ripe ears of corn to offer them unto the Lord in sacrifice.

Observe, *that this was ordered of God.* This giving of the firstfruits was according to God's own ordinance. My brethren, I might if I liked, to-night, talk to you about the duty of giving a portion of your substance to God's cause, but I trust that you have learned that, and that many of you practise it—as many of you as do not neglect your own profit. The rich should give that they may remain rich, and the poor that they may become rich; for those who give shall usually find that God returneth it into their bosoms abundantly. But I am not going to speak of that just now. When it was the birthday of Socrates, each one of his disciples brought him a present, but there was one so poor that he brought nothing, but he said to Socrates, "Oh, Teacher, I give you myself as my offering." So you saints of God, I shall say nothing to you about your substance: it belongs to God. You are only stewards. I will say nothing about your time: that belongs to God, and not to you, unless you redeem it, you that care for it. But rather I speak about yourselves: this is an ordinance of God, that every soul redeemed by blood should acknowledge that he is not his own, but that he is bought with a price. If you reject the giving up of yourselves to God, then you reject the purchase of the blood; but if you own that you are redeemed, you must also own that you are not your own, but that you belong to Christ. Professors, and members of this church, may I solemnly put it to you, whether you are carrying out day by day the consecration of yourselves to Christ? Could you honestly say, "For me to live is Christ"? Remember, if you cannot say that, there is something wrong within—you are acting dishonestly to Him whose servant you profess to be.

A genuine Christian, I take it, makes the main and chief object of his life the extension of his Master's kingdom and the manifestation of the Redeemer's glory, and he can scarce be thought to be a Christian except in name, who lives from week to week with no more spirituality than that which enables him to go sometimes to the house of prayer, but who, neither by his powers, nor his gifts, nor his time, nor by any other means ever does service to the Lord his God. I must be faithful with you, His servants ye are to whom ye obey. If ye spend the whole of your energies, the whole of your strength, in serving yourselves, then ye are your own servants and not God's. If Christ be in you, you will seek to honour Christ. Away with your profession, away with your name to live, if there is no care for Christ's honour. I do believe me that there are some professors who would as soon see the church decline as prosper; who would just as soon hear of no conversions as of many; who never did go about to bring a soul to Christ; who never sought by any means to increase the number of the faithful. Woe unto such when He shall come, whose fan is in his hand, and who shall thoroughly purge his floor! woe unto you, I say, in that day when He shall sit as a refiner, and shall purify the sons of Levi, for that which is not living Christianity will rot, and be cast into the sea in that day; that which is not solid, attering service to Christ, will be held to be wood, hay, and stubble, which the fire shall burn. I tremble whilst I thus speak, for those of us who do the most may yet be doing it unto ourselves; and even the preaching of the cross may be to us a selfish service. Oh! it is to be feared that we may sometimes preach Christ rather for the display of our own ability than the display of Christ's beauty; and if so, we have brought no sacrifice to Him: we have rather prostituted the service of Christ to our own pride, and so have dishonoured Him and brought sorrow upon ourselves. Come, then, you that stand to it that you are blood-bought; come, I pray you, to-night, and confess your short-comings, and ask grace that henceforth if you live you may live unto Christ, and bring yourselves now, I pray you, as is your reasonable service, your spirits, souls, and bodies, and present them to your God, for they are his, unless you have deceived yourselves. The service was appointed by God.

But, in the next place, *the offering was a willing one on the part of the listener.* Nobody ever went up to God's house in the olden time flogged thither or dragged thither. If the Israelite did not choose to bring the firstfruits it was his own matter, and his own alone. He incurred the penalty, he lost the blessing; but if he did bring it, God loved a cheerful giver: it was to be brought by him freely. So, beloved, if I were speaking to you to-night about the giving of your substance, I should say, "Not by constraint, but willingly." If I were speaking to you concerning the offering of your time to serve God, I would say, "Not grudgingly, but being glad to be servants of the Most High." But I am speaking of yourselves, and I pray you bring yourselves cheerfully. 'Tis mine to exhort you, but, oh! where the heart is right, our exhortation will be thankfully received, but still the heart will be willing beforehand. Happy is he who preaches to a people whose pure minds have the good thing in them, and who therefore only need to have them "stirred up by way of remembrance." Yet to any that have hitherto held back, I say, "I beseech you, brethren, by the mercies of God, that ye present your body, a living sacrifice, holy, acceptable unto God, which is your reasonable service." Do you notice the word the Apostle uses, "I beseech you." Beseech! It is the beggar's word. "I beseech you," and I do. If I may have any love to you at all, or any care for your spiritual prosperity, I would express in this earnest beseeching of you that you would present yourselves to God. Ah! we shall soon be gone, and on the dying bed may it never be your regret nor mine that we wasted opportunities of serving our Lord. I have stood by bedsides, and of good men too, where there has been much of darkness and of gloom, because they had to confess that they had not lived as they should have lived. Oh! may your death-bed pillow never be stuffed with thorns because you have been unfaithful. My hearer, are you doing all you can for Christ? Is there any service that you might undertake which you have hitherto slighted? My young brother, with all the strength of your youth, or you yonder with all the wisdom of your experience, are you sure that you have laid out every talent? Is there any rusty talent wrapped in a napkin? Is there not yet something that you might do for your Master? May God grant us, what I cannot bestow, the grace to be wholly sanctified. I am afraid that few of us are so, and yet we might be, might be without giving up our business, might be without leaving our daily calling, for there is such a thing, as you full well know, as eating and drinking to the glory of God. You can buy and sell, you can sweep a street-crossing, you can do anything if the heart be but right, so as to glorify God in it. The household servant, the nursery girl, the labourer in the docks, the carpenter, the bricklayer, the tradesman, the merchant, the senator, the clerk—each of these is necessary to the commonwealth; and if they are diligent and fear God in all they do, they may be as acceptable as the minister of Christ, whose whole time is devoted to what are thought to be more sacred works. Only do, I beseech you, do bring yourselves cheerfully, willingly, without pressing or persuasion. Bring yourselves unto Christ in every way that your loving hearts can devise, and make yourselves a living sacrifice.

You noticed, perhaps, when I was reading the chapter in Deuteronomy, that the man brought ears of corn in a basket, and he brought them freely; *but he did not himself offer them to God.* Did you note those words, "And the priest shall take the firstfruits out of thine hand"? Not the man's hand that brought them could offer them, but the priest's hands should offer them. "The priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God." Our offering of ourselves to God, then, is divinely ordered, and should be willingly performed, *but it must be mediatorially presented.* We cannot offer ourselves to God directly; we must come through Jesus Christ. Nothing that you and I can do can be in itself acceptable to the Most-High. Christ must

wash the stains of our best charities in his precious blood, and He must perfume our most industrious works with his own merit, or else they are not such as the pure and holy God can receive. How I do like to think to-night that I can bring myself by holy self-consecration to the Lord Jesus Christ, and can say to Him, "Here I am, a poor unworthy one, defiled with sin; I want to serve God; I do desire to give Him all my powers, my goods, my hours; but, Lord, everything I have is so defiled, and I myself am so polluted, put out that dear hand of Thine that was once outstretched to bleed for sin; take me into thy hand, and then take me up to thy Father's throne, and say, 'Father, I have brought Thee a poor sinner's heart; he freely offers to give it, for I have fairly won it, and I present it to Thee; it is all Thine, it is all mine. Lord, help that poor heart as long as it beats to live for Thee; help it with power to move hands, and tongue, and feet, and every power that is within it, for thy glory and for Thine alone.'" Come then, brethren, on this the first Sabbath of the year, bring your hearts, bring yourselves to the High Priest, our blessed Lord Jesus, and let us pray Him to take us as we are, and offer us before the eternal throne, that we may be accepted in the beloved.

After that, it appears that *the worshipper made a confession of what he owed to God*. I have no time to read the rest of that twenty-sixth chapter, but it suffices to say that the pious Jew, standing there with his ears of corn, confessed that his father was a Syrian, that he went down into Egypt, that there God multiplied him, that Israel was brought out of the wilderness, and made (through divine love to possess the promised land. "Now, therefore," he says, in effect, "of Thine own do I give unto Thee." Now, if you and I give ourselves to God anew to-night, let us remember all the way whereby the Lord hath led us. Why, some of us were but boys and girls when we first loved Christ. When we were singing just now that hymn—

"Oh! happy day that fixed my choice  
On Thee, my Saviour and my God,"

I could not help thinking what a blessing and a privilege it has been to have had one's choice fixed on Jesus so many years ago! Why, it is some eighteen years ago since Jesus won my heart, and I am not old yet. That is much the biggest half of my life, and I bless Him for it. Would I have had it postponed? Would to God I had known my Lord before fifteen, and loved Him while still younger—while still a child! But what has been our experience since thou? Very chequered; many ups and downs; a world of ingratitude and forgetfulness on our part, but a heaven of faithfulness and lovingkindness on his part. We can sing of his love to-night, his immutability, his long-suffering, his forgiving grace; but every note in that song seems to say to us, "Then bring yourselves and offer yourselves afresh." By every sin forgiven, by every grace wrought, by every prayer answered, by every trial from which you have been delivered, by every conflict in which you have obtained the victory, by every act of mercy vouchsafed to you, I beseech you, bring yourselves as living sacrifices unto God! Oh! if you have never got to the dignity of being sacrificed for Christ, strive after it. An ordinary Christianity is not worth the picking up, but the true Christianity, that wraps a man up and envelopes him as the bush was enveloped in the fire, and was not consumed—that will make you happy; that will make the eyes to flash and the soul to beat high with a more than earth-born joy! I tell you solemnly, I do believe that the half of professors do not know what true religion means. They have never got to it. They have got to the skimmed milk, the scum, and the froth, but they have not got down into the depth. The more you give up self, the more you dare and do for Christ; the more fully Jesus sits on the throne of your heart, the more divinely blessed will this life become to you; and the farther you keep from Chris', and the more content you are

with a half-hearted religion, the more will you find it to be a weariness, a mere burden to be borne, a custom to be endured—not a banquet to be enjoyed, nor a thing divine to be loved and to be grasped with all your mind.

After the worshipper had presented his ears of corn, he went his way; and we are told in Deuteronomy that *he was to have gladness of heart and a blessing upon all*. The consecration of the firstfruits was a blessing on the whole; for it was a rule with God that if the firstfruits were holy, the lump should be also holy. Now, if you, then, would have a blessing from God, begin, my fellow-Christians, with a thorough consecration. "Oh!" say you, "my boys do not turn out as I could wish!" How do you turn out yourself? "Ah!" say you, "there are my girls growing up, and I do not believe they will ever be converted!" How near do you live to God yourself? "There are my servants; I was in hopes that I should see some of them joined to the Christian Church, and walking in the faith." How about your own example? As sure as there are laws and rules of Nature, you will find that by living near to God yourself, you will become a channel of blessing to others. "God be merciful unto us, and bless us, and cause thy face to shine upon us, that thy way may be known upon earth, thy saving health among all nations." The blessing comes to his people first, and then afterwards it comes to all nations. Do you forget that promise, "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon," and so on; and then, "They that dwell under his shadow shall return?" When you get consecrated yourselves, those who are overshadowed by your influence shall be blessed by the grace which comes to you. True revivals must begin at home. If you want to kill weeds, take the hoe into your own garden. If you want to make sweet flowers grow, dig up your own beds. So, then, if you want to have the oil of grace communicated to the whole household, strive, as the father, the mother, the elder brother, or the sister, or the servant, or whatever you may be, to get the grace abundantly into your own soul, that afterwards it may come to the rest. Oh! brethren and sisters, bring yourselves, like the basket of ears of corn, now to the Lord, and there shall be a blessing in your going out and in your coming in; and if the blessing come not in the shape that you would prefer, yet for all that, "All things shall work together for your good." If your house be not so with God as you could desire, yet shall you feel that He has made with you an everlasting covenant, ordered in all things and sure.

Well, all this while I have been speaking to the children of God; but to others of you I cannot thus speak. It were sheer hypocrisy for me to say to you, "Come and bring yourselves to God." Ah, no! you can make no offering to Him. Your heart is not right with Him, and therefore you could not be accepted. But I will tell you what you can do by his grace. Though you have nothing to bring Him, you have something to ask from Him. If your heart be not such that you can bring it, and say, "Take it, Lord; take and seal it," yet there is the heart of Christ ready for you to take, and the love of Christ ready for you to receive. You cannot be a giver; be a receiver. You say, "How can I receive?" I notice the poor creatures these hungry days, when they stand round the soup-kitchens, bringing their pitchers with them, and they do not bring their pitchers full. They bring an empty pitcher, each one of them, and they get it filled. Now, all that Christ wants of you is your empty pitcher—that poor, empty, needy heart of yours. If you would receive from Him, here is his command, "Believe, and thou shalt live." To believe is to trust, to confide, to lean upon, to depend. Depend upon Christ, trust in Christ, and He will save you, for no one as yet ever did lean on Christ, and find Him fail. Oh! may you be led to a simple confidence in the dying, but now risen Saviour, and then, after that, give God your whole heart, and live to Him who died for you!

The Lord command his blessing, for Jesu's sake. Amen!

## Essays and Papers on Religious Subjects.

### THE SAINTED M'CHEYNE, OF BLESSED MEMORY.

BY T. W. MEDHURST,

Author of "Romanism not Christianity."

#### IV. *Early labours at Dundee.*

The parish of St. Peter's, Dundee, to which Mr. M'Cheyne had come, was large and very destitute. It contained a population of four thousand souls, very many of whom attended no house of worship. "His congregation amounted, at the very outset, to about eleven hundred hearers, one-third of whom came from distant parts of the town." Here was a wide field for earnest Christian labour. "It was also a very dead region—few, even of those who were living Christians, breathing their life on others; for the surrounding mass of impenetrable heathenism had cast its sad influence even over them." His first impressions of the place were severe. "A city given to idolatry and hardness of heart. I fear there is much of what Isaiah speaks of, 'The prophets prophesy lies, and the people love to have it so.'"

Mr. Bonar says, "His first months of labour were very trying. He was not strong in bodily health, and that winter a fatal influenza prevailed for two or three months, so that most of his time was spent in visiting the sick and dying. In such cases he was always ready." He writes, "Did I tell you of the boy I was asked to see on Sabbath evening, just when I had got myself comfortably seated at home? I went, and was speaking to him of the freeness and fulness of Jesus, when he gasped a little, and died."

To the children of God his visits were much blessed. Personal affliction had taught him how to sympathize with the afflicted, so that his voice and his eye seemed to speak tenderness. In a letter he remarks, "There is a sweet word in Exod. iii. 7, which was pointed out to me the other day by a poor bereaved

child of God—"I know their sorrows.' Study that, it fills the soul. Another word like it is in Ps. ciii. 14: 'He knoweth our frame.' May your own soul, and that of your dear friends, be fed by these things. A dark hour makes Jesus bright. Another sweet word—'They knew not that it was Jesus.'"

The following extracts from his diary will show how earnestly he laboured for souls in his visits to the sick and dying.

"January 25, 1837.—Visited a young woman of twenty-four, long ill of decline. Better or worse these ten years past. Spoke of '*The one thing needful*' plainly. She sat quiet.

"February 14.—Had heard she was better—found her near dying. Spoke plainly and tenderly to her, commending Christ. Used many texts. She put out her hand kindly on leaving. 15.—Still dying like; spoke as yesterday. She never opened her eyes. 16.—Showed her the dreadfulness of wrath; freeness of Christ; the majesty, justice, truth of God. Poor M. is fast going the way whence she shall not return. Many neighbours also always gather in. 17.—Read Ps. xxii.; showed the sufferings of Christ; how sufficient an atonement; how feeling a High Priest. She breathed loud, and groaned through pain. Died this evening at seven. I hardly ever heard her speak anything; and I will hope that she is with Christ in glory, till I go and see. 20.—Prayed at her funeral. Saw her laid in St. Peter's churchyard, *the first laid there*, by her own desire, in the fresh mould where never man was laid. May it be a token that she is with Him who was laid in a new tomb.

"January 4, 1837.—Sent for to Mrs. S. Very ill; asthmatic. Spoke on '*No condemnation to them that are in Christ.*' She said, 'But am I in Christ?' seemingly very anxious. Said she had often been so, and had let it go by. 5.—Still living; spoke to her of Christ, and of full salvation. (Myself confined in the house till the 16th.) 16.—Much

worse. Not anxious to hear, yet far from rest. Dark, uneasy eye. Asked me, 'What is it to believe?' Spoke to her on '*God, who made light shine out of darkness.*' She seemed to take up nothing. Lord, help! 17.—Still worse; wearing away. No smile; no sign of inward peace. Spoke of '*Remember me.*' Went over the whole Gospel in the form of personal address. She drowsy. 18.—Quieter. '*My Lord and my God.*' She spoke at intervals. More cheerful: anxious that I should not go without prayer. Has much knowledge; complete command of the Bible. 19.—Spoke on '*Convincing of sin and righteousness.*' Rather more heart to hear. 20.—Ps. li. Her look and her words were lightsome. 23.—Faintish and restless; no sign of peace. '*I am the way,*' and Ps. xxv. 24.—Still silent, and little sign of anything. 26.—Ps. xl. '*The fearful pit,*' Very plain. Could not get anything out of her. February 1.—Died at twelve, noon; no visible mark of light, or comfort, or hope. The day shall declare it.

"February 5, 1839.—Called suddenly in the evening. Found him near death. Careless family. Many round him. Spoke of the freeness and sufficiency of Jesus, '*Come unto Me,*' etc., and '*The wrath of God revealed from Heaven.*' Told him he was going where he would see Christ! Asked him if He would be his Saviour? He seemed to answer; his father said, 'He is saying, yes.' But it was the throes of death. One or two indescribable gasps, and he died! I sat silent, and let God preach. 7.—Spoke of the '*Widow of Nain,*' and '*Behold, I stand at the door.*'"

It was always a time of deep anxiety to him when he was called to attend a funeral. "September 24.—Buried A. M. Felt bitterly the word; 'If any man draw back,' etc. Never had more bitter feelings at any funeral." Funerals are conducted differently in Scotland to what they are in England. The service is held in the house, where the friends are all assembled. The minister reads a portion of Scripture, sometimes, but not always, makes a few remarks,

and engages in prayer. The corpse is then taken to the grave, and buried without any further service. The mourners stand round the grave until it is filled up, and then quietly separate. We confess, we prefer that a short service should be held at the grave, and on several occasions we have requested permission to conduct one there; but this is an innovation on the national custom."

Mr. M'Cheyne made his pastoral visits a matter of conscience, and not merely the performance of a formal duty. His object at all times was the salvation of souls. He would often, after having visited from house to house for several hours, return to some room in the neighbourhood in the evening, and preach to the people gathered together. Thus he writes in his diary, "September 28, 1838.—Good visiting to-day. Twelve families; many of them go nowhere. It is a great thing to be well furnished by meditation and prayer before setting out; it makes you a far more full and faithful witness. Preached in A. F.'s house on Job, '*I know that my Redeemer liveth.*' Very sweet and precious to myself."

He was very watchful over the young people of his congregation, for whom he had a week evening class. The Assembly's Catechism and the Bible were his text-books; but he did not hesitate to employ freely useful illustrations collected from all sources. He diligently sought to encourage Sabbath-schools. At the New Year, 1839, he wrote an earnest tract, entitled, "*Reasons why children should fly to Christ without delay.*" Some time afterwards he wrote "*To the Lambs of the Flock,*" from "He shall feed his FLOCK like a shepherd; He shall gather the LAMBS with his arm, and carry them IN his bosom," Isa. xl. 11. His heart yearned over the young. One evening, after a visit to a school, he wrote, "Had considerable joy in teaching the children. Oh, for real heartwork among them!" He strove to accommodate himself to their young minds; he used his talents to attract their attention; he regarded their souls as infinitely precious. Once he sent a

book to a little boy, and wrote on the blank leaf the following simple lines:—

“Peace be to thee, gentlo boy!  
 Many years of health and joy!  
 Lovo your Bible more than play—  
 Grow in wisdom every day.  
 Like the lark on hovering wing,  
 Early rise, and mount and sing;  
 Like the dove that found no rest  
 Till it flew to Noah’s breast;  
 Rest not in this world of sin,  
 Till the Saviour take thee in.”

He had just ideas as to the kind of persons fitted to instruct the young. Writing to one concerning a female teacher to conduct an evening school for *mill-girls*, he says, “The qualifications she should possess for sewing and knitting, you will understand far better than I. She should be able to keep up in her scholars the fluency of reading, and the knowledge of the Bible and Catechism which they may have already acquired. She should be able to teach them to sing the praises of God with feeling and melody. *But far above all, she should be a Christian woman, not in name only, but in deed and in truth—one whose heart has been touched by the Spirit of God, and who can love the souls of little children. Any teacher who wanted this last qualification, I would look upon rather as a curse than a blessing—a centre of blasting, and coldness, and death, instead of a centre from which life, and warmth, and heavenly influence might emanate.*” We have printed that last sentence in *italics*, because of its vast importance. We commend it to the prayerful attention of all who have anything to do with the education of the young.

Soon after his ordination, he began his weekly prayer-meeting in the church. He rejoiced in the blessing which flowed from this Thursday evening gathering. One of the first results was the quickening of those who already believed; God’s children were often more refreshed at this week-night prayer-meeting than at the services of the Lord’s-day. Some of the most solemn and blessed seasons of his ministry were at these meetings.

In a letter to Mr. Bonar, he describes his manner of conducting them: “I give my people a Scripture to be hidden in the heart—generally a promise of the Spirit or the wonderful effects of his outpouring. I give them the heads of a sermon upon it for about twenty minutes. Prayer goes before and follows. Then I read some history of revivals, and comment in passing. I think the people are very much interested in it: a number of people come from all parts of the town. But, oh! I need much the living spirit to my own soul; I want my life to be hid with Christ in God. At present there is too much hurry, and bustle, and outward working, to allow the calm working of the Spirit on the heart. I seldom get time to meditate, like Isaac, at eventide, except when I am tired; but the dew comes down when all nature is at rest—when every leaf is still.”

He had himself very great delight in these week-night meetings. “They will, doubtless, be remembered in eternity with songs of praise,” he once said. At another time he remarked: “There is a stillness to the last word—not as on Sabbaths, a rushing down at the end of the prayer, as if glad to get out of God’s presence.”

It was a feature of these prayer-meetings that “so many believing and so many inquiring souls used to attend, and so few of the *worldlings*, that you seemed to brouthe the atmosphere of heaven.” This is, we believe, still a marked feature of our weekly prayer-meetings. They are prized by the *most spiritual* of our people, while they who are *carnal and worldly*, who are living at a distance from Jesus, are *seldom, if ever*, seen at them. It is certain that a pastor’s *best members*, those who help him most, and love him most for his work’s sake, are those who are most regular in their attendance at the prayer-meeting. As Mr. Spurgeon says: “It might make a man weep tears of blood to think that in our Dissenting churches in so many cases the prayer-meetings are so shamefully attended.” And he is certainly not far out, when addressing

some in the Tabernacle who come not up to the prayer-meeting, he says: "There are some of you who never come, and I suppose you are such poor things that you are not of much good whether you come or stay away." We have need to pray earnestly for all such; for, depend upon it, their souls are very far from being in a healthy condition. If, my dear reader, a lecture, an exciting revival meeting, a tea-meeting, an evening party, or anything else, have more attraction to thee than a prayer-meeting, thou hast need at once to go to the Good Physician: for thou

hast the first symptom of spiritual decline. If thou neglectest that fatal symptom, thou wilt proceed from one step to another, until thy soul has become, as to all grace, and spirituality, and love, like the barren heath of the desert, but without a spot of verdure to cheer and enliven it. I beseech thee to search into and pray over that word of God in the *tenth chapter of Hebrews, from the nineteenth to the thirty-third verses*, and may the Holy Spirit enable thee to make the application to thine own soul. Amen.

*Glasgow.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. VI.—ONE-WORD TEXTS.

"Angels."—Gen. xxiii. 12.

It seems impossible to understand the numerous statements of Scripture, without recognizing a celestial order of intelligences spoken of as Angels. They cross our path in every domain of truth, and are identified with our world's history from the beginning. The term itself signifies messenger, and therefore, no doubt, is used also in reference to God's servants of mankind, as the "Angels of the Seven Churches of Asia." But, beyond all dispute, the name belongs to a higher order of holy ones, who have kept their first state, and never sinned. Let us just simply and briefly point out the obvious teaching of the Word of God concerning them. And here observe—

I.—THE NATURE OF ANGELS.—Not endowed with an earthly materialism; but having a spirituality, not perhaps in the same sense in which God is a Spirit, but, as Tertullian taught, a celestial corporeity, or, as Robert Hall said, "clothed with spiritual bodies," such as the saints' bodies will be at the resurrection. Notice—

#### II.—THE TITLES OF ANGELS.

Sons of God (Job xxviii. 7). Burning ones, or Cherubim (Ezek. x. 1). Seraphim (Job vi. 1). Watchers (Dan.

iv. 13). Thrones, dominions, powers, etc. (Col. i. 16). Morning Stars. In the Apocalypse the beasts should be rendering "vitalities." We have two especially named Gabriel (Dan. viii. 14), and Michael (Dan. x. 13; Rev. xii. 7). Then observe—

#### III.—THEIR ATTRIBUTES OR PERFECTIONS.

It is obvious that—

1. They are highly intelligent. "Full of eyes;" endowed with great intellectuality.

2. They are very powerful. Excel in strength. Mighty angels (Ps. ciii. 20; Rev. iii. 2; x. 1; xviii. 21).

3. They are marvellously active. Have their wings to fly. Likened to the winds. See this illustrated Dan. ix. 20, etc.

4. They are morally holy. Called the holy ones. In perfect accord with God's will, and work, and authority.

5. They are wonderfully benevolent. Full of love and goodness. Rejoicing in God's works. Merciful. Delighting in kindness and benignity. Look—

#### IV.—AT THE NUMBER OF THE ANGELS.

See Dan. vii. 10; Rev. v. 11; and observe Paul calls them an "innumerable company," "thousands of thousands." Heb. xii. 22. Observe

### V.—THE WORK AND SERVICES OF ANGELS.

So far as our world is concerned, they are "ministering ones to the children of God" (Heb. i. 14). They have been employed to "guide," "guard and protect," to "keep," to "instruct," to "comfort," and to succour the people of God. We find them in connection with creation; with the government of the world; with the conception, advent, temptation, transfiguration, agony, resurrection, and ascension of our blessed Saviour. They rejoice over the repentance of sinners. They act as instruments both of the Divine mercy and judgments, and will be especially employed in the great resurrection and the day of universal doom. It is obvious also that they will be the companions of saints in glory for evermore.

In conclusion, observe there are many unsolved problems and deep mysteries concerning the holy angels.

No account is given of the period or circumstances of their creation; as to the nature of their immortality, whether absolute, or associated with their moral

fidelity. Is it the clear will of God that they will never die, and, as such, are they essentially and necessarily immortal? What about those who fell? How or wherefore, or on what account did they sin and fall? Through the work of Jesus have the un-fallen ones obtained an absolute confirmation in their purity and blessedness. It is obvious that Jesus is not only King of Saints, but Lord of Angels. It is equally clear that in no sense are they "mediators" or intercessors, or have any claim on our religious homage. But should we not study God's Word concerning them, emulate their purity, obedience, and loveliness? Rejoice in their fellowship; be grateful for their services; and pleasantly meditate on their probable presence when we die, and their readiness to convey the spirits of the saints to the Hades of the blessed (see Luke xvi. 22). It may be needful to follow up this rapid sketch by indicating how and when God has employed them, in relation to our world, and more especially in the interests of his Church and people in the various ages of the world.

## The Family Hearth.

### READINGS TO AMUSE, INSTRUCT, AND IMPROVE.

#### THE OLD WOMAN IN THE DUFFLE CLOAK.

MANY a preacher, on whose lips admiring crowds have hung, has had to look with grateful recollection to some kind word fitly spoken to him at the commencement of his course, as having had not a little to do with the success of its subsequent stages. One such piece of counsel Mr. Wardlaw received from his uncle, Ewing Macley, which proved to him a cherished lesson for life.

"Ralph," said his uncle, after hearing one of his first sermons in public, "did you notice that poor woman in the duffle cloak, that sat under the pulpit when you were preaching to-day?" "Yes, sir." "Well, my man, remember that people like her have souls as well as their betters, and that a minister's business is to feed the

poor and illiterate, as well as the rich and educated. Your sermon to-day was a very ingenious and well composed discourse, and in that respect did you great credit; but *there wasn't a word in it for the poor old woman in the duffle cloak.*"

#### WORKING CHRISTIANS.

LEARN to be working Christians. "Be ye doers of the word, and not hearers only, deceiving your own selves." It is very striking to see the usefulness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; but it is alone, and all for

themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not, and yet you will not speak to him? See here, you have got work to do. When Christ found you, He said, "Go, work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for? Oh, my Christian friends, how little you live as though you were servants of Christ! How much idle time and talk you have! This is not like a good servant. How many things you have to do for yourself, how few for Christ and his people! This is not like a servant.—*M. Cheyne.*

### HOME POLITENESS.

WHY not polite? How much does it cost to say, "I thank you?" Why not practise it at home? to your husband, your children, your domestics? If a stranger does you some little act of courtesy, how sweet the smiling acknowledgment! If your husband—ah! it's a matter of course; no need of thanks.

Should an acquaintance tread on your dress—your very, very best—and by accident tear it, how profuse you are with your "never mind's, don't think of it, I don't care at all!" If a husband does it, he gets a frown; if a child, he is chastised.

Ah, these are little things! say you. They tell mightily upon the heart, let us assure you, little as they are.

A gentleman stops at a friend's house, and finds it in confusion. "He don't see anything to apologize for—never thinks of such matters." Everything is all right—cold sapper, cold room, crying children; perfectly comfortable. Goes home, where the wife has been taking care of the sick ones, and working her life almost out. Don't see why things can't be kept in better order; there never were such cross children before. No apologies accepted at home.

Why not be polite at home? Why not use freely that golden coin of courtesy? How sweet they sound, those

little words, "I thank you," or, "You are very kind!" Doubly, yes, thrice sweet from the lips we love, when heart-smiles make the eye sparkle with the clear light of affection.

Be polite to your children. Do you expect them to be mindful of your welfare? to grow glad at your approach? to bound away to do your pleasure before the request is half-spoken? Then with all your dignity and authority mingle politeness; give it a niche in your household temple. Only then will you have learned the true secret of sending out into the world really "finished" gentlemen and ladies. What we say, we say unto all: Be polite.

### THE PREACHING OF JONAH.

"The men of Nineveh repented at the preaching of Jonah."

JONAH was but one man, and he preached but one sermon, and it was but a short sermon either, as touching the number of words, and yet he turned the whole city, great and small, rich and poor, king and all. We be many preachers here in England, and we preach many long sermons, and yet the people will not repent and convert. This was the fruit, the effect, and the good that his sermon did, that the whole city, at his preaching, converted, and mended their evil living, and did penance in sackcloth. And yet here, in this sermon of Jonah, is no great curiousness, no great clerkliness, no great affectation of words, nor of painted eloquence; it was none other but "Yet forty days and Nineveh shall be destroyed!" It was no more. This was no great curious sermon, but this was a nipping sermon, a pinching sermon, a biting sermon; it had a full bite; it was a rough sermon, and a sharp biting sermon. Do you not here marvel that these Ninevites cast not Jonah into prison; that they did not revile and rebuke him? They did not revile him, nor rebuke him; but God gave them grace to hear him, and to convert and amend at his preaching. A strange matter, so noble a city to give place to one man's sermon!—*Bp. Latimer, 1630.*

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FAENINGHAM,

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

### TEMPTED.

"He knows what sore temptations mean,  
For He has felt the same."

It was a splendid morning, even for the summer time, when all mornings are more or less beautiful. It had caused the pleasure-seekers staying at a little town by the sea to arise early and seek the strength and refreshment of the morning air, by walking along the shore.

Among them was a young man who, from his white face, and the scared and care-worn expression upon it, attracted great attention. He did not saunter by as if he had nothing to do but to amuse himself; he walked rapidly, as one trying, though vainly, to get away from his thoughts. His brow was knit, his lips were compressed, and his hands clenched, and observers as they passed, could see that some internal struggle was shaking the young man.

He was there a stranger among strangers, with not a friend to speak to, and none to whom he could confide his trouble; and he was haunted by a thought which adhered to him, and would not let him rest. The day before he had received a letter from his brother, very short, but very perplexing. It told of a sudden storm of adversity which had swept upon him, and ended by saying, "Unless you can send me a hundred pounds in the course of the week, our family name, on which heretofore no shadow has rested, will be dishonoured, for owing to this sudden pressure I cannot meet my bills, and must declare myself a bankrupt. But if you can lend me the money all this may be saved, and I shall be able to pay the amounts, and in less than a month return the loan to you."

The young man who had received this letter was a clerk in a bank, and

he had the care of some money. And as he read the letter of his brother, he thought that he might venture to take the hundred pounds without detection, and pay it back again before its absence had been noticed. He knew that he had no right thus to tamper with the money of his employers, he knew quite well that it was a wrong thing to do; and yet he felt that to save the name and honour of his family, he would even venture to incur the risk and do the wrong. He could not bear that any disgrace should touch his brother, and therefore himself, and he believed that it was in his power to prevent it. Yet the consciousness that it was wrong, the overwhelming fear of committing an acknowledged sin, made the battle sharp and long. Conscience whispered that this thing which he contemplated, would be a far greater disgrace than his brother's misfortune, and yet he was still tempted. How would it end? Would anything happen to help him to decide? Oh, if there had been some Christian brother near who could understand the temptation, but who would say, "Trust in God, and do the right." But there was not. Among all the busy throng of pleasure-seekers none felt for him more than a passing pity or curiosity. But ONE, to whom no words are needed, who can look into the heart and see its secretaries, saw the struggle, and sent his aid.

A little child lying on the sands, waiting for her parents, beguiled the time with singing. And as the young man came near, in a half-dreamy way, he paused to listen to her words; and he heard the sweet old verse, which has doubtless brought comfort to thousands of tempted ones—

"Touched with a sympathy within,  
He knows our feeble frame;  
He knows what sore temptations mean,  
For He has felt the same."

Instantly a change came over the face which had been so dark and perplexed before. "Lord, help me," cried the tempted one; and with that cry came strength to resist the tempter, and to do the right. With the feeling that *He* can sympathize not only with our sorrows but with our temptations to sin, is certain to come strength and victory.

Years after, when his brother's difficulty had been safely disposed of, without any dishonour, the man looked back in memory to that morning by the sea, with the greatest thankfulness and joy.

In another way a temptation came to the eldest daughter of pious parents. It was a warm Sunday evening, and the beautiful country presented great attractions to the girl, who, all the week had been confined to the shop, where her working days were passed. She was not a Christian. The saving change had not yet been wrought in her. But she had been trained in the Sunday-school, and by a God-fearing mother, and she knew right from wrong, and had a general desire to walk soberly.

She knew on this particular Sabbath evening that it was expected of her that she should be in her place at the chapel. But the invitation to spend the evening in rambling over the fields had come from one whom she loved; and this always makes the temptation a thousand times the harder. Besides, she had a great love for the beautiful in nature; and her heart yearned for the sweet green fields and the shady woods, for the untiring songs of birds, and the whispers of the bright leaves. She felt a great longing to gaze upon the wild-flowers, and to walk beside the river. And all this made it very hard to say No, and almost forced her to succumb. Yet, as she hesitated, con-

science, the unerring guide, told her in which direction her duty lay, and pointed to the little close chapel, with its windows all fastened, so as to keep out the pure and in the impure air.

The prospect was not a charming one, and she was very disinclined to realize it. And the more she thought, the stronger was the temptation to deceive her friends, just for once, and go forth to enjoy the glad beauty of the summer time.

Then came a thought of comfort, "This is temptation, and it is so easy to yield, so hard to resist. But Jesus was tempted. He knows how hard it is, He feels for me now. O Lord Jesus, if it will be very wrong to go, do not let me! Make me strong to do the right."

No hesitation now. The temptation stood forth in its right colours, and she saw sin as it was. Her reply was decisive now, and with the greatest resolution she turned her back upon cool fields and shining waters, and her face to the chapel, which might be close and uncomfortable, but which was the place where God was worshipped, and where the Bread of Life was broken for the people.

"And being in the way the Lord met with her." That evening came the blessing which she had long waited for. The light divine broke into her heart, and she joined the cry, which is never a vain one, "We would see Jesus."

Oh friends, we too are tempted, we too are weak, and the temptations which beset us are many and strong. But we are not alone. Our Master knows what it is to live in a world of sin. He has pity for us. Let us never weakly yield, let us never be discouraged. "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted."

## Reviews.

*The Temperance Bible Commentary.* By F. R. LEE and DAWSON BURNS. S. W. Partridge.

THIS very handsome and substantial volume avowedly gives at one view, version, criticism, and exposition of all the texts of Scripture that treat of wine and strong drink. Of course these two celebrated tectotallers wish it to be understood that all Scripture when fairly interpreted is on the side of abstaining from all intoxicants as beverages. The volume therefore will be of the utmost value to such temperance advocates as entertain these views. The opponents of these principles will probably try and show the fallaciousness of the sentiments here defended; well, let them do it, and let the Bible have its right place as the authority for drinking inebriating liquors or not. We therefore commend all parties to read this book; and surely involving as it does, the frown or approbation of Holy Scripture in our social usages, it cannot be too gravely read or too devoutly pondered.

*Aids to Spiritual Life, etc.* By Rev. JOHN BUTE. London: Elliot Stock.

Is one of our numerous good works for daily reading, and we consider it well adapted to edify all earnest spiritually-minded Christians. It will be in reality a good religious day-book.

*Without a Friend in the World.* By the author of "Worth her Weight in Gold." Wm. Macintosh.

A book replete with warning counsels and incidents, adapted to be of immense value to the young and worthy of a perusal by all.

*Capital Punishment is Murder Legalized.* By JAMES C. L. CARSON, M.D. Second Edition. 1868. Pp. 269. London: Houlston and Wright, Paternoster-row.

To all our readers who desire to know all that can be said against capital punishment, we commend this pungent volume. The chapter on the "Scriptural Argument" is especially able and trenchant. The work is written by one who evidently writes from earnest conviction, and with a sincere regard for the authority of Scripture. Fifty-two pages of the book are taken up with an exhaustive and able criticism of

the Sabbath question, and this digression from the subject of the work is of immense value. Dr. Carson's style is eminently lucid. None can miss his meaning, unless they do so wilfully. He is as clear, concise, and forcible as his able father. He writes as a theologian, rhetorician, and philosopher combined. When we find it impossible to agree with him, we are amazed at his forcible manner of expression. Pity the man who has Dr. Carson for his antagonist. His well-got-up book is well worth an attentive perusal, and those who are not convinced by his sledge-hammer arguments, will gladly confess the author to be a man of no ordinary abilities. The opponents of "Capital Punishment" will do well to circulate this book by hundreds of thousands. We predict it will pass through many editions. Our author truly says, "If religious parties would bring all their opinions and practices to square exactly with revelation, they would produce a moral influence on the world which no person now could imagine. The erroneous opinions and inconsistent conduct of Christians produce irreparable mischief." Verily, this witness is true.

*Sunday Verses.* By JOSEPH TRUMAN. Macintosh, Paternoster-row. A collection of poems which we have read with great pleasure; one of the number enriches our present number. We should gladly see them widely circulated.

### MAGAZINES, SERIALS, AND PAMPHLETS.

*The Baptist Magazine* is an admirable number, varied, solid, and edifying. *Old Truths* are well presented by the good spirit of the old Divine Book. We still think that *The Hive* is well stored with things good and sweet. *The Mothers' Friend* is indeed a wise and kind counsellor, that mothers may consult with the greatest advantage. The friends of the poorer classes should read *The Ragged School Union Magazine*, to see the importance and difficulties of that sphere of toil. Is it possible that our young folks should not be delighted with *Merry and Wise*? we fancy it must be a general favourite. How excellent is No. 80 of the *Christian Times*, with its life-like portrait of the Rev. John

Aldis. *The Sword and Trowel* is full of Puritanical vigour, and fearlessly attacks Church-Stateism. We hope all British Baptists read *The Quarterly Reporter of the German Baptist Mission*; is not the work of God there truly a second reformation? *The Christian Sentinel* and *British Flag* must be great helps to the promotion of evangelical religion among our soldiers and sailors. *Old Jonathan*, besides his abundance of brief spiritual papers, has an admirable portrait of the immortal Cranmer. We have received Two Reports of Professed New South Wales Baptist Associations; Mrs. Tupper's *Protestant Directory*; *The Curate in the Crucible*; Mr. Owen's *Sermon on the Tom-morden*

*Tragedy*; A good Sermon on *Christian Vows*, by J. Leonard Posnett (Elliot Stock); Report for 1868 of the North Wales Baptist College at Llangollen, which we have read with much interest. *The Scattered Nation*, worthy of its editor, Dr. Schwartz. We cordially recommend the following: *Images in the Windows of Churches*, by Geo. R. Clarke, M.A.; *Every Christian a Priest* (Book Society); *The Sceptic's Credulity, or the Logic of Atheism*, by Samuel M'All (Book Society); *Index to Four Gospels*, 1d. (Book Society); *Rome — Babylon* (Protestant Association), an irresistible interpretation of the two, and very valuable in this crisis.

## Poetry.

### A PRAYER FOR PEACE.

O LORD, we pray for peace  
Among the troubled nations of the earth,  
Goes up the cry all day, and does not  
cease

Even for sounds of mirth.

Peace after war and strife,  
When men may lay their wrongs and hate  
aside,  
And learn the blessed arts of quiet life  
And at thy feet abide.

Peace for each wave-washed shore,  
Sweet peace alike for fair or dark-browed  
son;  
So that they all may see for evermore  
The better times begun.

But, Father, most of all  
Breathe thy peace-blessing on the weary  
heart,  
And hear thy troubled children when they  
call,

And light and rest impart.

For weary is the fight  
That ever wages silently within,  
Between the heart's aspirations after light  
And the demands of sin.

So, Father, give us peace!  
Be Thou the Conqueror, and bid us be  
Beneath thy shadow where the discords  
cease,

And we may rest with Thee.

MARIANNE FARNINGHAM.

### LONELY HOURS.

WITHIN the heart is oft enshrined  
Grief never breathed to mortal ears,  
And there are sorrows which can find  
No quick relief from flowing tears.

How precious in such times to know  
That Christ's sweet sympathy is ours;  
A sympathy which soothes our woe,  
As sunshine cheers the drooping flowers.

His loving glance correctly reads  
The sadness that is unexpressed;  
His loving hand in silence leads  
Our weary hearts to Him for rest.

And as upon his breast we lean,  
And unreserved communion share;  
Our troubled spirits grow serene,  
And lightened are the griefs we bear.

The friends on whom we once relied  
Have left us for their home above;  
But Christ is ever near our side,  
And all-sufficient is his love.

Lonely may be our home and hearth;  
But since the Saviour with us stays,  
We'll tread life's solitary path  
With fearless step and songs of praise.

H.

## THE APPEAL.

*Not watch one hour? He said,  
In garden of his pain,  
Fruitless his plaint, the flesh was faint,  
They sighed, and slept again.*

*So to our slothful souls  
Steals thy sad patient plea,  
I live for you, O friends untrue,  
Have ye no care for me?*

The world is loud, we list  
Misleading tones of ill,  
In tender fear Thouallest clear,  
We start, but slumber still.

Fail not, sweet voice of Christ,  
Molt through our earthy dream,  
Boar with our wrong, O Soft and Strong,  
By loving so, redeem.

JOSEPH TRUMAN.

## Our Denominational Meetings.

THE past two months have witnessed the annual gatherings of our denominational societies. It gave us much pleasure to attend them; the attendance in most cases was very good. A spirit of deep earnestness was manifested in the progress of their various operations, and as will be seen from a perusal of the following sketches, there is every reason to "thank God and take courage" with reference to their future prospects.

### BUILDING FUND.

The meeting was held on Friday evening, May 1, in the school-room of John-street Chapel, Bedford-row; the Hon. and Rev. B. W. Noel presiding. Mr. A. T. Bowser, secretary, read the annual report. It stated that—The receipts of the past year are about the same as those of the previous year from subscriptions, and amount to £1117; the repayment of instalments on former loans has increased from £2440 to £2905—making a total income for the year of £4022. The cause of the fund was ably pleaded by the chairman, J. Benham, Esq., treasurer, Dr. Underhill, Rev. Dr. Stook, W. Stott, J. T. Wignor, J. Barker, and S. Bird.

### BIBLE TRANSLATION SOCIETY.

The meeting was held in Kingsgate Chapel, Holborn, on Monday, April 27; Mr. H. Kelsall, Roehdale, presiding. The chairman said their society was maintained in no hostile spirit to the Bible Society, but he believed the greatest blessing which could happen to that society would be for its managers to translate, not transfer, all

the words. Rev. A. Powell presented the annual report, from which it appeared that the income from all sources was £1654 18s. 1d., being about £110 in excess of that last year. The sum of £700 was continued on loan at interest, waiting a favourable opportunity for securing a satisfactory translation of the Scriptures into the Chinese language. The communications received from those who were engaged in different places in the work of translation were in every respect satisfactory. The report having been adopted, addresses were delivered by missionaries in harmony with the objects of the meeting.

### BRITISH AND IRISH HOME MISSION.

The meeting was held on Tuesday, April 23, in Bloomsbury Chapel; Mr. Winterbotham, M.P., presiding. The chairman in his opening address referred to the object which the society had in view, stating that in his opinion its object was not to make more Baptists, but more Christians. The report presented by the secretary, Rev. C. Kirtland, gave details of the work carried on by the society's agents in various parts of Ireland, and showed the advantage of occupying the ground which would be left disencumbered by the dis-establishment of the Irish Church. The society employed 240 agents, and its income last year amounted to £1394. The Rev. W. Stott, Rev. H. S. Booth, Rev. J. P. Chown, and Mr. J. Tritton were among the speakers.

### TRACT SOCIETY.

The meeting was held on Wednesday evening, April 23, in the Lower room at

Exeter Hall; J. H. Hopkins, Esq., of Birmingham, presided. After singing, the Rev. J. Chadwick offered prayer. The secretary read an extract of the report, from which it appeared that during the year the society had issued thirty-five new tracts, etc., and distributed nearly 700,000. The amount voted in grants of tracts during the year, in addition to votes of money, is £244 4s.; these grants have been forwarded to many localities at home and abroad. About Midsummer, 1867, a depository was opened at No. 3, Bolt-court, Fleet-street; this step being rendered necessary by the increasing business of the society. The treasurer then read the cash account, with various important explanations, from which it appeared that there was a balance in hand at the end of the year of £100 2s. 5d. The following took part in the meeting: Rev. W. Walters, J. Harvey, W. T. Henderson, Dr. Price, Dr. Stock, P. Prout, J. Whitehead, E. J. Oliver, and J. Woollacott.

#### FOREIGN MISSIONARY SOCIETY.

The meeting was held at Exeter Hall, on Thursday evening, April 30; the chair was taken by H. Kelsall, Esq. The Rev. W. Howieson, of Walworth-road Chapel, having offered prayer, the Rev. S. Trestrail read the sixty-ninth annual report, which our readers will find in the *Herald* for May. Mr. Trestrail stated that since entering the hall the following note had been placed in his hands:—

“7, South Crescent, Bedford-square.

“Dear Sir,—Enclosed I send you a cheque for £500 in support of the Baptist Missionary Society, which I pray may be successful in carrying on the Baptist cause. This is the sincere prayer of your well wisher.—I am, yours sincerely,

“April 27, 1868. “JOHN GRAVES.”

The friend who had banded in the letter from Mr. Graves (whose name he was not at liberty to mention) had, in the most unostentatious manner, backed it with another cheque for £500. Well, added Mr. Trestrail, there is a large slice of the debt already gone; and if the whole is not paid in something like another month, I am sure one would be somewhat out of heart with the body that is represented here. However, I trust, by the blessing of God resting upon our present proceedings, and

the addresses to which your attention is about to be called, that we shall all go away encouraged, and that the pastors present will return to their churches to find them animated by a more earnest and thorough devotedness to the cause of Christ. Telling addresses were delivered by Rev. C. Clark, Bristol; G. Kerry, Calcutta; D. Wassell, Bath; Dr. Price, of Aberdare; and Mr. C. Read, of the London Missionary Society.

#### BAPTIST UNION.

The session of the members of the union was, held at John-street Chapel, Bedford-row, on Monday, April 27. The area of the chapel was reserved for ministers and delegates, but the galleries were thrown open to the public. The assembly, under the presidency of the Rev. Dr. Burns, spent an hour in devotional exercises, the Hon. and Rev. B. W. Noel, J. Chown, and other ministers engaging in prayer. Rev. Dr. Gotch, president of the college, Bristol, delivered the address from the chair, his subject being “The Especial Duties which belong to them as Baptists at the Present Time.”

The total number of churches reported for the United Kingdom was 2411; of chapels, 2642; of members in fellowship, 221,524. And thus a year which had been specially marked by the appearance of dark and portentous clouds in the ecclesiastical firmament, had only brought showers of blessing. Churches established by law, or receiving their revenues from the State, had been distracted by internal dissension; and had troubled daily lest the arm of the earthly protector should be withdrawn; while the Baptist churches of the kingdom, in common with others equally independent and free, had rejoiced more than ever in their simplicity of worship, their liberty of action, and their adherence to Holy Scripture alone as the rule of faith and order, and had proved once again that “it is better to trust in the Lord than to put confidence in man; it is better to trust in the Lord than to put confidence in princes.” Further evidence of progress was also afforded by the energy with which chapel building was carried on. Twenty-five new places of worship had been erected at a cost of £33,023, whilst thirty-one others had been enlarged or otherwise improved at an expense of £11,230, making a total

outlay in this direction of about £46,000. The committee suggested that those statistics were not merely worthy of passing notice, but of most serious consideration. They revealed, on the one hand, the sources of their strength, and, on the other hand, the places yet needing to be strengthened. The returns obtained were in some respects superior to those supplied by any other denomination; but they were somewhat defective and inaccurate, and the committee urged on the assembled brethren the duty of aiding them to make these returns more exact and useful by habitually forwarding to the secretary all the necessary items of intelligence. Dr. Underhill proposed that an address of congratulation should be drawn up expressive of the thankfulness with which the union had heard of the safety of his Royal Highness the Duke of Edinburgh. Rev. W. Brook cordially seconded the proposition; and it having been unanimously carried, the assembly joined in singing the National Anthem. Rev. S. Green, B.A., read a paper on National Education.

#### YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

The meeting of this Association was held on Friday evening, May 1, at the Metropolitan Tabernacle, Newington. About two

thousand persons were present. The proceedings having been commenced with singing and prayer. Mr. Sheriff McArthur presided. The following ministers took part in the meeting: Revs. J. G. Gregson, W. Arthur, and C. Stovel.

The anniversaries of the Baptist Home Missionary Society for Scotland were lately held in Glasgow, and were attended by brethren from many parts of Scotland. The first meeting, which was for prayer, took place in North Frederick-street Chapel (Rev. T. W. Medhurst's); Rev. R. Glover presiding. The general committee met the following morning for the transaction of business in the hall of Hope-street Chapel (Rev. Dr. Paterson's); David Ker, Esq., in the chair. At four o'clock the friends were entertained at dinner by the Glasgow committee in the Waverley Hotel; W. B. Hodge, Esq., presiding. Interesting particulars were afterwards given of the society's operations. The same evening, in the Educational Hall, Bath-street, a public meeting was held; Hugh Rose, Esq., of Edinburgh, occupying the chair. After prayer by the Rev. J. R. Chamberlain, and an address by the chairman, the honorary secretary, E. Cruickshank, Esq., read the annual report. Several speeches followed.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

Rev. T. Vincent Tymms, of Berwick, has accepted an invitation to the pastorate of the church, Blackburn-road, Acorington.

Rev. G. Towler, of Whittlesea, has accepted an invitation to become the pastor of the church, Isleham, Cambs.

Rev. D. B. Edwards, Bethesda, Bassaleg, Monmouthshire, has accepted an invitation from the church, at Watergate, Brecon, to become their pastor.

Rev. David Davies, of Charles-street Chapel, Newport, Monmouthshire, has accepted an invitation from the church at

Bodwas, Monmouthshire, to become their pastor.

Rev. S. Mann has tendered to the church worshipping in South-street, Exeter, his resignation of the pastorate.

Rev. J. B. Myers, assistant-minister with Rev. W. Robinson, Cambridge, has accepted the invitation of the church meeting at Waterloo-road Chapel, Wolverhampton, to become their pastor.

Mr. G. G. Bailey has resigned the pastorate of the church at Blisworth, Northamptonshire.

Rev. D. Evans, of the Tabernacle Col-

lege, has accepted the call to the pastorate of the church at Enfield.

GRIMSBY, BURGESS-STREET. — Mr. E. Lauderdale, of Tabernacle College, has accepted an invitation to the pastorate of the above church.

W. K. Bloom having given notice of his intention to resign the charge of the Baptist church, Doncaster, is open to supply destitute churches. His address is, Higher Oxford-street, Doncaster.

### RECOGNITION SERVICES.

NAILSWORTH. — On April 13, recognition services were held at Nailsworth in connection with the settlement of Mr. G. L. Gordon, from Tabernacle College, as pastor of the church. The following ministers took part in the services: Rev. G. Rogers, W. Collings, W. Jackson, H. Watts, W. C. Taylor, E. P. Barrett, H. Morgan, N. Woodcock, and W. T. Price. The charge to the pastor, after statements had been given by one of the deacons and pastor, was delivered by Rev. G. Rogers, and to the church by Rev. W. Collings. After the afternoon service a tea-meeting was held; in the evening a public meeting was held. Rev. W. Jackson addressed the members on their duties to each other, the congregation, and neighbourhood at large. The other brethren also gave addresses.

BETHANY, PEMBROKE. — Recognition services in connection with the settlement of Rev. W. Davies, late of Bethel Merthyr, as the pastor, were held on the 10th and 11th of May. On the 10th, Rev. D. Davies preached, in the morning to the church, and in the evening on the importance of the Christian ministry. On Monday, May 11, 250 friends sat down to tea. After tea, the friends adjourned to the chapel; Rev. D. Davies, Pembroke, occupied the chair. Mr. Rees, the senior deacon, gave an account of the circumstances which led the church to invite Mr. Davies. The following ministers delivered congratulatory addresses: Revs. Mr. Goward, B.A., W. Evans, M.A., Pascoe, D. T. Matthias, D. Lewis, and D. George. Mr. Davies enters upon his new sphere of labour under the most propitious circumstances, and a promise of great usefulness.

GARDY-IN-CRAVEN. — Recognition services of Rev. Edward Morgan as pastor of the church, were held in Mount Zion

Chapel, April 10. The introductory part of the services having been conducted by Rev. W. E. Archer, a discourse was delivered to the church on its duties by Rev. H. J. Betts. After tea, the chair was taken by the recently-elected pastor, and, combined with many congratulatory remarks, addresses were given by Revs. J. Bury, F. Brittaliffe, and H. J. Betts. The services of the day proved highly interesting and encouraging.

GOLD-HILL, CHALFONT ST. PETER. — On Tuesday, April 14, a tea and public meeting was held in connection with the recognition of Rev. W. B. Hobling, late of Shaldon, Devon, pastor. The chair was taken by Rev. E. Steane, D.D.; and after reading of the Scriptures and prayer by Rev. J. Wood, of Regent's Park College, Mr. Underwood stated the reasons which had led the church to invite Mr. Hobling. The pastor then expressed his reasons for accepting the invitation, and gave a concise statement of his doctrinal views. Dr. Steane gave a charge to the pastor, and the Divine blessing on the union was invoked by Rev. R. Bayne. An address to the church was delivered by Rev. S. Gray.

MANEA, CAMBS. — Mr. Jaboz Parnell, of Tabernacle College, who has been preaching for some few months in the chapel, having consented to become the pastor of the church, on Tuesday, April 21, a public tea was provided. In the evening a recognition service was held, when, after singing and prayer, and a few well-spoken words from the chairman (Mr. J. Smith), Mr. Parnell gave a statement of his call to the ministry. Very suitable addresses were given by Mr. D. Ashby, S. T. Williams, and C. Parnell. It is earnestly hoped that the ministry of our young brother may be of great usefulness.

LYDBROOK. — Ordination services in connection with the settlement of Rev. H. Morgan as pastor, were held, on April 10. Rev. W. H. Tetley, preached in the morning; Rev. G. Rogers, gave the charge to the pastor; Rev. J. M. Murphy gave the charge to the church; and Mr. Wm. Cole, made the statement on behalf of the church. About 250 friends sat down to tea; after which, a public meeting was held in the evening; Rev. G. Rogers, J. M. Murphy, Joseph Tooth, H. Morgan, etc., took part. The services were well attended, and the interest was well sustained throughout. On April 12, Rev. G. Rogers

preached morning and evening to good congregations.

**CLAREMONT CHAPEL, CROWN-STREET, AVENUE-ROAD, CAMBERWELL.**—On Tuesday, March 24, a tea-meeting was held after tea the chapel was filled with friends anxious to witness the ordination of Mr. A. Babington as pastor. The service was opened by Rev. J. Sears. Mr. Babington gave an account of his conversion. Mr. Richards, gave an account of the church from its commencement. Rev. W. K. Raws, offered the ordination prayer; after which Rev. T. Attwood, gave the charge to the minister; the meeting was then addressed by G. Hearson and Mr. J. B. Field of Peckham.

### NEW CHAPELS.

**KIDDERMINSTER.**—On Good Friday the new chapel, Church-street, was formally opened for Divine worship. The building will seat 600. Instead of a pulpit there is a platform with table and chairs, and in front of it a neat open baptistry. At the back are three good vestries. The ventilation and lighting are excellent. Low open benches take the places of the pews. There is a gallery at one end to seat 140, and at the other, behind the platform, is the singers' gallery. Beneath, though not underground, are a large school-room and four commodious class-rooms. The whole place is heated by hot-water pipes. The opening services were deeply interesting. The following brethren took part in these services: The Revs. Charles Vince, J. P. Chown, J. G. Brown, Henry Varley, H. E. Von Sturmer, and Thomas Fisk. The collections amounted to £180. The total cost of land, chapel, and school-rooms, amounts to £2200, the anticipated debt being £800.

**BIRMINGHAM.**—The new Baptist chapel which has recently been erected in Lodge-road, was opened on Tuesday, April 21. The Rev. J. P. Chown, preached in the morning, and Rev. W. Landells in the evening. The collections at the two services amounted to £52 14s. On the school-room, which was built nearly eight years ago, there remains a debt of £150. The builder's estimate for the chapel and additional vestries is £1875, while extras and architect's charges will considerably increase these liabilities.

### NEW CHURCHES.

On Lord's-day, April 19, an English church, consisting of about thirty-five members, was formed in Carmarthen. Dr. Thomas, president of Pontypridd College, preached morning and evening to about 400 hearers.

**UPPER HOLLOWAY CHAPEL.**—On Wednesday evening, April 29, a church, consisting of eighty members, was formed under the pastoral care of Rev. H. S. Booth.

### PRESENTATION SERVICES.

**WELLS, SOMERSET.**—On April 14, a service was held in the chapel, to bid farewell to Rev. William Parry, who is about to sail for Australia. After tea, and before the evening meeting, a Bible was presented him by the Sunday scholars. At seven o'clock the chair was taken by one of the deacons, who expressed his deep regret that Mr. Parry was about to leave them. The Rev. J. Dinnis followed with a suitable speech, after which the Rev. J. Davis read an illuminated address on behalf of the church and congregation, which he afterwards presented to Mr. Parry, together with a purse of thirty sovereigns, as an expression of the kindest regard on the part of his people. Brief addresses were then delivered by the Rev. Mr. Davis, R. C. Howell, Thomas Drew, J. Davis, F. J. Perry, and N. Kellynack. Prayer was offered by the Revs. J. Grosvenor and R. C. Howell. Mr. Parry leaves a host of friends and well-wishers behind him, and his loss is a loss to the whole city.

**BOSTON.**—The Bible-class conducted by the Rev. J. K. Chappelle, Salem Chapel, have presented him, at a social party, with a beautiful album.

**HALESTAD PROVIDENCE CHAPEL.**—The members of the Rev. J. Toll's church and congregation have recently presented him with a very handsome eight-day time-piece, as a token of their regard and esteem, and Mrs. Toll with an elegantly-bound hymn-book, and Miss Toll with a lady's companion.

**LITTLE KINGSHILL.**—At the close of the morning service on Lord's-day, May 10, the friends made a present to their retiring pastor, the Rev. W. Norris. When the benediction had been pronounced, Mr. C. Nash requested the congregation to stay, when, in a very appropriate address,

he presented Mr. Norris, in the name of the friends, with a copy of Dean Alford's Greek Testament, beautifully bound in calf, and assured him of the very high esteem and fervent love of a large circle of friends.

**WORSTAD, NORFOLK.**—A meeting was held in the chapel, on Wednesday, May 6, to present a testimonial to Mr. J. Helsdon, on his retirement, through ill health, after seventeen years of devoted service, from the mastership of the British School. A purse, containing twenty-five guineas, was handed to Mr. H. by Mr. W. Neave, secretary of the schools. Appropriate addresses were delivered by the Revs. J. Cozens, C. Goffe, W. H. Payne, and Mr. Bullimore. Mr. Helsdon has been for nearly eleven years deacon of the church.

**STREATHAM.**—On Monday, April 27, E. Lauderdale, of Tabernacle College, who has been supplying the pulpit of the Baptist chapel, Streatham, was invited to a meeting by the members and friends. After tea, Mr. Tebbutt (deacon), on behalf of the church, presented the pastor, who is leaving for a larger sphere of usefulness, with handsome copies of the Puritan Divines, comprising the works of Adams, Charnock, and Sibbes, together with a sum of money.

#### MISCELLANEOUS.

**WINSLOW, BUOKS.**—The fourth anniversary services of the Tabernacle were held on Tuesday, May 5, when the Rev. J. A. Spurgeon preached. In the afternoon, a public meeting was held at the Bell Assembly-room, when the chair was taken by John Neal, Esq., of London. Addresses were delivered by the Revs. J. A. Spurgeon, W. Julyan, A. Walker, pastor, and other friends. It was announced that the debt yet remaining out of £700 expended on the chapel, amounted to about £82. Of this sum £50 was collected, as the result of the day's services.

**РЕСКЛИМ.**—On Good Friday, a tea-meeting was held at the Baptist church, School of Design, Hill-street, at which 170 persons sat down. After the tea, a public meeting was held, presided over by Mr. Cooper. Mr. Tichener, the deacon, gave a cheering report of the progress of the cause; Messrs. Banks and Anderson, Mr.

Chapman, and Mr. A. Doel, pastor, delivered addresses.

**LANCASTER.**—On Good Friday, the sixth anniversary of the Baptist cause in this town, was held in the Palatine-hall. After tea, several interesting addresses were delivered. Since the settlement of Mr. Becliff as pastor of the church, in April, 1867, considerable progress has been made. Finding the room in which they usually worshipped too strait for them, the friends have hired the above hall for their Sabbath services. During the year fifty-four members have been added to the church.

**BRENTFORD.**—The annual meeting of the Park Chapel Sunday-school teachers and friends was held on the evening of Good Friday; T. Greenwood, Esq., presided; and after prayer by Mr. Gurney, the town missionary, Mr. Brown, the superintendent, read a short report of the progress of the school during the past year, from which it appeared that it was never in a more prosperous condition than at the present time. Number of children on the books, 180; average attendance, 160, with twenty-four teachers. Rev. W. A. Blake read a list of contributions received in aid of building new school-rooms, amounting during the past year to £98 18s., and promises of £8 11s. Interesting addresses were then delivered by the chairman; the Rev. J. Blake, of Dalston; W. A. Thomas, of Henrietta-street; E. Hunt, of Hayes. A vote of thanks to the chairman was proposed by the Rev. W. A. Blake, and seconded by Mr. Brown. A collection was made on behalf of the building fund, the chairman kindly contributing £5 to that object.

**DAYBROOK, NOTTINGHAM.**—On Tuesday evening, April 14, a meeting was held in the chapel, to celebrate the settlement of the Rev. J. Batay, late of London, as pastor. Towards the close of the afternoon, the village presented quite a lively appearance, from the arrival of a large number of friends from Nottingham. After tea, a public meeting was held in the chapel; J. Barber, Esq., mayor of Nottingham, presiding. The Rev. W. R. Storer, M.A., pastor of the parent church, narrated the circumstances which led to the call of Mr. Batay as first minister of the congregation gathered there. Mr. Batay followed, giving a narration of the circumstances which led him to believe it

was the will of Providence that he should settle at Daybrook. The Rev. W. Underwood, D.D., president of Chilwell College, in a very appropriate and impressive prayer, asked the Divine blessing to rest upon the new pastor and his people. The Revs. J. Martin, M.A., J. Matheson, J. Wild, Dr. Underwood, and H. Hunter, delivered congratulatory addresses.

**ORLITENHAM.**—Cambray Chapel was erected for the late Rev. James Smith, author of many well-known works, and opened thirteen years ago with a debt of £3600, which he earnestly laboured to reduce, and at his death it amounted to £1000. During the past year £250 have been raised. At an enthusiastic meeting on Monday evening, when addresses were delivered by the pastor, Revs. W. Jackson, Dr. Brown, J. Smith, P. G. Scorey, A. Major, C. E. Gordon, and G. Ayers, it was announced that a few friends had promised £293, on the condition that the remainder should be raised within a few months. The collections on the Sunday, after sermons by Revs. J. Smith and P. G. Scorey, amounted, together with the profits of the tea-meeting, to over £30, thus leaving about £170 to be provided.

**LUTON, BEDS.**—Bunyan Chapel, built on the site of the "Old Meeting," which was destroyed by the gale of the 4th of February, 1866, has been closed during the past six weeks for the erection of galleries, and the completion of vestries, etc. It was reopened on Wednesday, April 16, when two sermons were preached by Rev. S. A. Tipple. On Sunday, the 19th, the services were continued, when the Rev. T. Watts preached twice, and Rev. J. D. Stevens in the afternoon. The collections and profits of a tea-meeting amounted to nearly £40.

**SWAVESY.**—The church and congregation under the pastoral care of M. W. Flanders, having determined upon the erection of a new and more convenient place of worship, the interesting ceremony of laying the foundation-stone was performed on Thursday, April 9. Rev. J. C. Wooster offered prayer. G. Livett, Esq., of Cambridge, laid the stone in the usual form, and delivered an address. The speakers were Revs. J. O. Wolls, J. P. Campbell, and J. W. Howell. Rev. B. J. Evans read the Scriptures and offered prayer, after which Rev. J. T. Wigner preached. Collections, etc., amounted to £60.

**NORTHAMPTON.**—The work of erecting a new chapel and schools for Grafton-street Baptist Chapel, has at length commenced in earnest. On Easter Monday the foundation-stone of the school was laid by Mr. Hyde. Prayer was offered by Rev. J. C. Robinson. Rev. Joseph Brown then delivered a brief address. The foundation-stone of the chapel, he said, would be laid in a few weeks' time. The contract for the new chapel and schools is £1236, exclusive of extras and architect's commission, and the purchase-money of ground and old buildings is £600, making a total of £1836, towards which the society has raised and collected about £920.

**WALWORTH.**—The tenth annual meeting of the Richmond-street Mission was held on Wednesday, April 21, when a large number of friends assembled in the school-room of the chapel, East-street. After tea the chair was taken by T. Cook, Esq. Mr. J. T. Dunn took a review of the Lord's work in the neighbourhood. The meeting was also addressed by Mr. Alderson, minister, and Messrs. Dransfield, J. Pope, B. Field, J. Davies, W. Watkins, C. Taylor, J. Hunt, and C. Pankhurst.

**MOCHDR, MONTGOMERYSHIRE.**—The quarterly meeting of the Old Welsh Association was held on the 6th and 7th of May. The ministers and messengers met in conference, presided over by Rev. E. Roberts, when several topics were discussed, such as the resolutions of Mr. Gladstone concerning the Irish Church. The following ministers preached in the public services: Revs. H. C. Williams, J. Harrison, G. Phillips, D. Davies, L. Edwards, E. Roberts, J. Nicholas, and J. George. We trust that the word preached may prove the power of God for the salvation of many souls.

**TALYVERN, MONT.**—Union Sunday-schools held their anniversary this year at the above place on Good Friday. The children of the different schools and members of the Band of Hope partook of tea. After this a public meeting was held; Rev. H. C. Williams, of Staylittle, in the chair, when several recitations, songs, and readings were given and competed for. We hope that such a profitable meeting will result in much good being done.

**COMMERCIAL-ROAD CHAPEL.**—Valedictory services in connection with the resignation of the pastorate of Rev. T. Goadby, B.A., who has accepted an invitation from

Osmaston-road Church, Derby, were held on Sunday, April 26, and on Tuesday, April 28. At the tea-meeting on Tuesday, an address engrossed and signed by nearly 300 of the members of the church and congregation, was presented to Mr. Goadby by Mr. Quiney, together with a purse of £25, and also an album containing the portraits of his young men's class. Addresses were delivered by Revs. J. Olifford, Mr. Price, Mr. Harcourt, Mr. Staunton, and A. G. Brown.

**MEARD'S-COURT CHAPEL, SOHO.**—The re-appearance of the late pastor, the Rev. John Bloomfield at Meard's-court, where for the period of fifteen years he held the pastorate, as may be imagined was an occasion of more than ordinary interest. It is now upwards of twelve months since he resigned his London charge, for a larger one at Bradford, Yorkshire. During which period the church has had supplies, but there is every probability of their having a settled pastor, in Mr. H. Ibberson of the Theological College, Bury, Lancashire, a student under Mr. Dawson, who Mr. Bloomfield succeeded at Bradford. When that gentleman has finished his studies, he is to enter on his duties as the pastor of Salem. It was pleasing to witness the reception of Mr. Bloomfield by the large congregation, the cordial and Christian greetings with which he was received: On the 26th April he delivered two able sermons, after which collections were made for the Aged Pilgrims' Society. He told the people frankly that he did not regret leaving them; he believed he had followed the leadings of Providence, but the old Associations at Salem were still dear to him, and in whose prosperity he still took a lively interest.

**ABERYSTWYTH.**—The quarterly meeting of the northern district of Cardiganshire was held on the 17th and 18th ult. Sermons were preached on the occasion by Revs. H. Jones, M.A., W. Hughes, R. A. Jones, R. Williams, J. Jones, H. O. Williams, and R. Roberts. A collection was made in aid of the Baptist Missionary Society, and a goodly sum was realized.

**RICKMANSWORTH.**—On Monday, April 6, a thanksgiving tea-meeting was held. After tea, Rev. Dr. Steane took the chair; and after devotional services, the pastor, R. Bayno, gave a statement of what had been done. He stated that the freehold had been purchased, and all parties, had gone

rously come forward to their assistance, and the requisite sum, £20, had been raised, and the property vested in trustees, securing it to the church and congregation in perpetuity, without any further expense. The chairman then cordially congratulated the people on the success of their undertaking. Representatives of the different denominations then spoke warmly on the pleasure they had felt in co-operating in so good a cause.

**BERKHAMSTEAD.**—Towards the liquidation of the debt on the new chapel, the friends raised during the last year upwards of £150. A public tea and meeting were held on Good Friday in furtherance of this object. Trays were given for the tea, of which more than 200 partook, and subsequently addresses were given by the Rev. J. Lawton, the minister, J. Preston, Rev. W. B. Bliss, of Hemel-Hempstead, and Mr. Sanders, a deacon of the church.

**WINDSOR.**—An interesting meeting was held at the Victoria-street Chapel, on March 24, as a valedictory service to a large number of the 2nd Regiment of Life Guards, who will leave the town in a few days for London. The pastor, Stewart Grey, presided, and expressed the pleasure he had felt in forming the acquaintance of the soldiers; and earnestly desired that as many of them had during the past year been brought to a decision for the Lord, that they would continue steadfast and faithful soldiers of Christ. Corporal Hardy, on behalf of the men who had received good from the ministry of the pastor, presented him with a copy of the Holy Scriptures. Mr. Grey returned thanks in a very appropriate speech. Troopers Thomson, King, and Bow, each expressed their thanks to the pastor, the church, and congregation, for the kindness they had received. Messrs. Morton, Broy, Trill, Corpe, and Milligen briefly addressed the meeting.

**WESTON-BY-WEDDON.**—The congregation at the Baptist chapel, under the pastoral care of Rev. J. Lea, here, during the last few years, expended £200 in improving the chapel and adjacent premises. In October last more than £180 of the cost remained unpaid. Three weeks ago the financial committee met with the pastor and deacons to examine and pass the yearly accounts. They found that a little over £100 was still required to clear off the debt. It was resolved that a vigorous private subscription be at once commenced, to

raise, if possible, the required amount. Three-fourths of the sum was obtained before the meeting closed, and arrangements were made to canvas the congregation for the remainder. On Friday evening, March 27, the committee met again to receive a report of progress, when it was found that the debt was paid, and there was a surplus of a few pounds. At Wood-end, one of the out-stations, a member resident on the spot has just purchased and given about 550 square yards of land adjoining the chapel for "the possession of a burying-place," which was much needed. It is intended also during the coming summer to renovate the neat little chapel there, and to increase accommodation for the Sabbath school conducted there.

**NEATISHHEAD, NORFOLK.**—The anniversary of the Baptist church in this village was held on Good Friday. In the afternoon, Rev. W. H. Root, preached. About 120 sat down to tea; and in the evening a public meeting was held in the chapel, when addresses were delivered by Revs. W. H. Payne, W. H. Root, and the pastor.

**DALSTON.**—The Luxembourg Hall, Dalston, has been opened for religious services on the Sabbath by the friends formerly worshipping in Kingsland Tabernacle. Last Sunday, Mr. D. Paterson preached in the morning, and Mr. Edward Leach in the evening.

**RICHMOND, SURREY.**—In the month of January last, several friends of the Baptist denomination, residing at Richmond, engaged the lecture-hall, Hill-street, for public worship and for preaching the gospel. The services have been conducted chiefly by students of Regent's-park College, and have met with encouraging success. A public tea-meeting was held in the hall on Good Friday, and was well attended. After the tea, prayer was offered by Mr. Orwin, and addresses were delivered by Mr. I. B. Nicholson, Mr. Thomas, Mr. Nicholson, sen., Rev. Wm. Perratt, and by Messrs. Jordan, Meyer, Butcher, and Hatchard. Rev. W. Perratt concluded the meeting with prayer.

### BAPTISMS.

**Ashton-under-Lyne.**—May 3, Eight, by J. Hughes.

**Atherton.**—May 3, Ten, by Henry Hall.

**Aylham, Norfolk.**—April 9, Seven, by A. J. Hamilton.

**Barton Mills, Suffolk.**—May 3, by J. Hillman,

**Beckington, Bath.**—May 3, Six, by W. Cloako.

**Billingboro' (at Bourne).**—April 19, Five, by John Smith.

**Bourne.**—April 5, Eight, by W. H. Smith. **Brixham, Devon.**—March 29, Seven; May 3, Three; by J. Cortis.

**Burca, Suffolk.**—May 7, Seven, by W. Whale. **Chiswick.**—April 30, by W. Pritchard.

**Darlington, Archer Street.**—May 14, Seven, by W. T. Adey.

**Darwen, Lancashire.**—May 3, Two, by W. H. McMechan.

**Enfield.**—April 28, Four; 30, Four; by D. E. Evans.

**Frome, Locks Lane.**—May 3, Six, by Jesse Hawes.

**Garnay, Herefordshire.**—March 25, Nine, by R. Morris.

**Glasgow, North Frederick Street.**—May 4, Three, by T. W. Medhurst.

**Halshead, Providence.**—March 29, Four, by J. Toll.

**Hamsterley.**—April 29, Three, by W. T. Adey, of Darlington.

**Highbridge.**—April 10, Eight, by T. Phillips.

**Honiton.**—April 23, Eleven, by W. E. Footo.

**Huntingdon, Union Chapel.**—April 3, Thirteen, by J. H. Millard, B.A.

**Keysoe, Beds.**—Jan. 19, Five; Feb. 19, Two; April 19, Three; by M. Edwards.

**Lancaster.**—March 31, Four; April 2, Two; 23, Three; 30, Three; by R. L. Beechiff.

**London, Vernon Chapel, King's Cross Road.**—April 18, Six; 24, Four; by O. B. Sawday.

**—, Alfred Fines Chapel, Old Kent Road.**—March 29, Four; 30, One; by W. Buok.

**—, Olivet, Deptford.**—April 23, Thirteen, by D. Honour.

**—, King Street Hall, Long Acro.**—April 8, Six; 22, Five; May 8, Five; by George Hatton.

**—, Bow.**—April 10, Twelve, by J. H. Cloako.

**—, Stepney Green Tabernacle.**—Feb. 27, Six; March 5, Two; April 2, Seven; by A. G. Brown.

**—, Drummond Road, Bermondsey.**—Feb. 16, Four; 23, Six; by J. A. Brown.

**—, Metropolitan Tabernacle.**—March 19, Eighteen; 30, Ten; April 3, Eighteen; 27, Eighteen; 30, Nineteen; May 14, Nineteen; by J. A. Spurgeon.

**—, Bridge Street, Burdett Road, Stepney.**—April 2, Eight, by J. Harrison.

**Lydbrook, Monmouthshire.**—April 30, Two, by Henry Morgan.

**Massyphelm, Herefordshire.**—March 15, Two; May 10, Six; by J. Jones.

**Walsworth, Gloucestershire.**—April 10, Four, by Charles Gordon.

**Peterhead, N. B.**—April 15, Two; 29, Two; May 6, One; by J. A. Wilson.

**Redhill.**—April 23, One; 26, Three; by J. Smith.

**Ridgmount, Beds.**—April 1, Ten, by W. Julian.

**Rotherham.**—April 26, Fourteen, by George Whitehead.

**Stantonbury, Bucks.**—March 8, Two; April 17, One; by Arabio McKinley.

**Sussham, Norfolk.**—March 30, Seven; April 16, Eight; May 6, Five; by James Williams.

**Wandsworth, E. at Hill.**—April 27, Two, by J. W. Genders; May 3, Two, by W. Allan.

**Woolwich, North, Queen Street.**—March 29, Two; May 6, Five; by J. Teall.

## RECENT DEATHS.

On March 4, at Bingley, Yorks, ELIZABETH, wife of the Rev. J. DAWSON, aged seventy years. For upwards of forty-eight years she was a consistent member of the Baptist Church at Primes Risborough, and subsequently at Bishop's Burton and Bingley. The day before her death, in coming from her room, she missed her footing and fell down a flight of stone steps, receiving injuries which proved fatal. The deceased had in many ways given satisfactory evidence that she was ready when ever the Lord should call.

On April 6, 1868, at Brixham, Devon, Miss SARAH SMITH, in the sixty-eighth year of her age. Her life was one of Christian fidelity, manifesting that change wrought in her soul by divine grace. In the prospect of death our sister enjoyed much

happiness. She was much respected and loved by all that knew her.

At Peterborough, on the 17th March, Mr. DAVID STRANGWARD, of Fordham, Norfolk, aged fifty-six. The deceased formerly resided at Ramsey, Hunts, and was a member of the church assembling at the Great Whyte Chapel in that town. In 1858 he removed to Fordham, and soon after became united with the Baptist Church, Ely-road, Downham-market. He was not long connected with this church ere he was elected to the office of deacon, in which capacity he cheerfully and efficiently served until his death. His remains were interred in Downham Cemetery on March 23rd, a large number of friends attending the funeral; and on the following Sunday a funeral sermon was preached to a crowded congregation by Rev. J. Hasler.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from April 19th to May 19th.*

£ s. d.		£ s. d.		£ s. d.	
Mr. J. J. Leighton ...	0 1 0	Mr. J. Gray ...	2 0 0	Sunday School Children, Cornwall Road	
Sale of Articles from last Bazaar ...	7 10 0	Mr. Mills ...	5 0 0	Chapel ...	1 3 0
Miss M. H. ...	0 10 0	Mr. W. Brown ...	0 2 0	A Friend ...	20 0 0
Two Friends, Kirkdale	2 10 0	Mr. J. Doulton ...	10 0 0	Mr. R. Fullar ...	5 0 0
Mr. T. Bauson ...	1 1 0	Collected by Miss		Mr. E. Harding ...	0 6 0
E. G. ...	0 10 0	Moeking ...	1 4 0	Miss Scott's Collecting	
Aberdeen ...	0 2 0	Mr. Dransfield ...	2 2 0	Box ...	0 4 0
Mr. J. Wilson ...	0 5 0	Charlotte Ware ...	0 7 6	Mr. Foster ...	0 5 0
Two Sisters, Greenford ...	0 0 0	Mr. W. B. Solway ...	2 2 0	G. H. R. ...	0 3 0
Army ...	0 3 0	Mr. Redgate ...	3 3 0	J. H. Bedford ...	0 2 0
Proceeds of the Tea-Meeting at the Tabernacle ...	41 1 1	Lillah ...	1 0 0	A Mite from Tabernacle ...	0 1 0
Mr. Alderman James O. Lawrence ...	10 10 0	Mr. Fulke ...	1 0 0	Mr. J. Lee ...	1 1 0
Mr. Edwin Lawrence	5 5 0	Mr. F. Petford ...	1 0 0	Mr. J. Johnstone ...	20 0 0
Friends, per Mrs. Anderson ...	0 12 0	Mrs. Best ...	1 0 0	Weekly Offerings at Tabernacle, April 20,	8 10 11
Mr. Wm. Moore ...	1 1 0	Miss Lucy Best ...	1 0 0	" " " " " "	45 13 4
Denny ...	0 2 6	S. S. ...	10 0 0	" " " " " "	10 34 10 0
Mr. H. Spolight ...	0 6 0	Mr. W. MoArthur ...	25 0 0	" " " " " "	17 40 3 11
Mr. W. F. Balforn ...	2 2 0	E. ...	0 1 0		£310 12 0
		Mr. J. Brockie ...	1 0 0		
		A Friend, Cranley	0 1 0		
		A Thank-offering, per			
		Mr. J. Meccloae ...	0 5 0		
		Mrs. Pledge ...	0 2 0		
		O. H. ...	0 5 0		

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

## THE WATER AND THE BLOOD.\*

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

"But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water."—JOHN xix. 34.

It is with much fear and trembling that I usually stand upon this platform, not that I shrink before the face of the multitude, however large, but the weight of the subjects which I have continually to bring before your minds, fills my own soul with awe. And yet it is with more than usual anxiety I approach my subject this evening, because, although it is full of tender interest and touching pathos, I feel that without the unction of the Holy Spirit, it would be insipid and unprofitable; and yet on the other hand, with that divine anointing, it is one of the richest topics that can possibly engage our meditation.

Readers of old theology will have remarked how constantly the fathers were accustomed to dwell upon the wounds of Jesus slain; and this fifth wound which penetrated his heart was peculiarly attractive to them. They said a great many things about it, some indeed that were fanciful, but other remarks that were truly excellent, and well deserve to be treasured up. I would it were more the practice of believers now-a-days than it is to study the very person of Christ, as well as the doctrines of the gospel, and to learn the divine lessons which are discoverable in the wounds of Jesus as well as the sacred admonitions bequeathed to us by the words of his mouth.

One of these old divines says that Jesus Christ was typified by our first father, Adam. As Adam fell asleep, and out of his side Eve was taken, so Jesus slept upon the cross the sleep of death, and from his side, where the spear was thrust, his Church was taken. He who redeemed us unto God by his blood, formed us as a peculiar people for Himself. The Church is one with Him, she came out of his side, and as He looks upon her He can say, "Thou art bone of my bone, and flesh of my flesh, with my blood have I redeemed thee." Others have been pleased to compare Christ to the rock in the wilderness, which was smitten, and this spear-thrust is the great cleft in the rock. So, you remember, Toplady puts it:—

"Rock of Ages, cleft for me!  
Let me hide myself in thee."

And he clearly has this in view, for the next lines are:—

"Let the water and the blood  
From thy riven side which flowed,  
Be of sin the double cure,  
Cleanse me from its guilt and power."

I do not consider this allusion fanciful, nor can I think it distorts the type. Moses hidden in the cleft of the rock that he might see God's glory, had not a standing place one-half so glorious as you and I have when sheltered in the wounds of the Saviour slain, we see the glorious justice and the infinite love of God reconciled in the person of the dying Lamb.

In the course of reading, I have met in regard to this great wound of Christ some remarkable expressions. Some have called it, "gate of heaven;" why should I object to the title? do we not enter into heaven through the wounds

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of Jesus? It is, of course, a metaphorical expression, yet quite allowable. If the teaching be that there is no other way of access to God except through the rent veil of Christ's body, and that veil was rent in twain indeed when the soldier with the spear pierced his side, we may, without straining the thought, call that wound one of the gates of heaven. Another calls it "a celestial window, a window of paradise," and we have verified that in one of our own familiar sonnets:—

"Look through Jesus' wounds on me;  
Him, and then the sinner see."

When God looks at a man through the wounds of Christ, He sees not his sins, for they are covered, but He sees Christ reflected in the man, and accepts the sinful one for the sake of the perfect righteousness of his blessed Lord and substitute. Let the name stand, sirs, I say—one of the gates of heaven, one of the windows of paradise.

Another writer, carried away by the consideration of this spear-thrust, calls it "a palace of refuge." A palace! Surely, never king had such an one. Solomon's palace of ivory is nothing like it.

"No beams of cedar or of fir,  
Can with this heavenly house compare."

And what a refuge it is! When the poor heart, like the dove hunted by the hawk, needs a shelter, if it can fly to Jesus' wounds, it is sheltered from all its sins. Well does our song put it:—

"Come, guilty souls, and flee away  
Like doves to Jesus' wounds;  
This is the glorious gospel day,  
Wherein free grace abounds."

I forget the name of the writer, who, in speaking upon his Master's wounds, seems to get so exalted and carried away by the subject, that he calls this wound "the sacred well-head of the rivers of golden sand which covereth all the earth"—two rivers, one of water and the other of blood; two quickening rivers, that carry life through the realms of death; two purifying rivers, cleansing the Augean stable of this filthy world; two mighty rivers, which bear the elect vessels onwards towards the sea of everlasting bliss, not one of them suffering shipwreck on the voyage, for this mighty river is too deep to have quicksands, too broad for the mariner to be cast away upon a rock-bound shore. I like the thought, and so let it be—the sacred well-head of that river of more than golden sands, the streams whereof make glad the multitudes of God's chosen throughout the earth.

A fountain of purity shall I call that wound, the source of perfection, the mother of delight? I know not whither my mind and fancy might wander if I were to emulate those sprightly spirits who speak with such loving adoration of the person of their bleeding Lord, and utter such dark sayings, that we need equal depth of mind and rapture of soul to be able to comprehend them.

My talk this evening, however, shall be simple. I cannot presume to speak as some of those seraphic doctors did, when they were carried in the power of the Spirit to see in vision that which it would baffle the tongue of angels to utter.

In this wound of Christ, caused by the soldier, I discern four obvious meanings; it had many more, but these four will be enough to occupy our attention this evening

I. It was THE MARK OF PROPHECY. In order that it might be fully known that Jesus Christ was the Messiah that was to come, the prophets had given many marks, all of which must be found in the person of the man who

should be the Great Deliverer. Among the rest there were these two:—"Not a bone of him shall be broken." This description had been given twice—first in the paschal lamb, of which it was expressly said by the Lord, through Moses, that they were never to break a single bone of it. "Thou shalt not break a bone of it." Its joints were to be separated after it had been roast with fire, but not a bone was to be snapped. Now, if Jesus Christ be the Lamb of God's passover, it is necessary and needful that He should never have a broken bone. And yet it looked as if his bones would be broken. The rough soldier brought up a great iron crowbar, and with an awful blow smashed the legs of the poor thief who hung on one side of our Lord, but half dead, in order to hasten his dissolution. It was a strange thing that he passed by Christ, who was in the middle. I know not what it was that made him do so—whether some flash of majesty beamed from that dead face, or whether some singular instinct checked his arm. But he went and administered the dreadful blow to the thief on the other side; and now he came to Christ, and perhaps uplifted the iron rod, when he saw that He was dead already. His head was hanging down upon his bosom, and the man saw clearly that there was no need to administer the death-blow to Him. It was a strange thing that his hands should be so restrained. The soldiery of that day were wanton enough. They were just as likely as not to have broken the bones even though the man were dead. But prophecy must have it so, and therefore not a bone of Jesus can be broken.

And then the prophet Zechariah had said concerning the Messiah, "They shall look on Him whom they have pierced, and shall mourn for Him as one that mourneth for his only son." Now, up till that moment our Lord had not been pierced, except as to his hands and feet, and this would scarcely have been a carrying out of the word "pierced." Somebody would have said, "Well, but He never was pierced so as to cause his death; there was no such piercing as the text indicates." But now that the soldier, moved by some mysterious impulse, lifts his lance and thrusts it deep into the side of Christ—now did prophecy set its mark upon Christ—now did history identify him, the man without broken bones, yet the man whose side was pierced, Him for whom Israel should one day mourn, Him whom his enemies should one day confess to be their king.

My dear brethren and sisters, has it ever struck you with admiring wonder that Jesus Christ should answer to prophecies so complicated, and types so manifold—should answer even with coincidences the most minute to them all? It would be almost impossible to count the types of Christ which are given in the Old Testament. It would, perhaps, be easy to count the prophecies, but very difficult for anybody to form a character in which all these should be blended and fulfilled. It has been said, that if you were to give all these types and all these prophecies to the wisest of men of all ages, and say to them, "You are requested to compile a biography of a man who shall answer all these," that they must certainly give it up in despair. You can find men who will make a key to fit any lock; by diligence of labour, no matter how complicated the machinery may be, the thing may at last be done. But I will defy all the wisdom that ever was in humanity to form a key that will fit the exceedingly complex wards of all the types of the Old Testament and all its prophecies. How palpable then the evidence is. Our Lord Jesus Christ answers to them all. Just as the stamp in the wax answers to the seal that stamped it, the providence that transpired corresponds with the predictions that forestalled his course: He went as it was written of Him. There He is, and He fulfils types that look the most opposite, and prophecies which seem to run counter to one another. If anybody thinks that the stories told by the four Evangelists are spurious, I would suggest to him to go and write a fifth—to go and try to write another that would as much correspond with the Old Testament, and with the other four, as those four do with the Old Testament, and with each other; and

when that task was done, I could then give him another problem to solve before he could have reasonable ground for suspicion that Jesus of Nazareth was not the Messiah. Account for the incredulity of the Jews in the presence of those evidences that have produced conviction among the Gentiles upon any other hypothesis than that which ratifies their own Scriptures. If the Old Testament be the Word of God, it seems marvellous to us that men do not receive Jesus, necessarily, as being the Shiloh that was to come, the promised Messiah, the Prince of the kings of the earth. Jewish unbelief amazes us; yet I suppose if we judged aright our own want of faith in Jesus, notwithstanding the rational credit we give to his mission as a popular creed, is more amazing still. If that be gross unbelief which rejects Christ while acknowledging the Old Testament, what shall I say of you who refuse allegiance to Him, and yet profess to believe both the Old and the New. If they that receive the first yet stumble at the second, what shall I say of those who receive both, and yet, over the head of this double belief professed, give not their hearts to the Crucified Son of God, and put not their trust in the merit of his precious blood, but still continue afar off from Him by wicked works.

Some time ago, when in Italy, at a town on the Italian side of the Alps, I saw one Sunday afternoon, in a quiet walk alone, a sight which struck me very much, and which remains fixed upon my memory. There was outside the town a mountain, all the way up the sides of which were different representations of the progress of our Lord, from the garden where Judas betrayed Him to the place of his resurrection. The figures were as large as life, carved in either stone or wood, and painted to imitate Nature. When I got to the very summit of the hill, there was a church. There was no one in it and I pushed open the door and went in. All was still. It was a large building, and all around it were images of the prophets and the apostles. There stood, Isaiah, and Jeremiah, and Ezekiel, and all the rest—one knew the usual portraits of them; and up in the dome, at the very top of the church, was a large and striking image of the Saviour. Now, what struck me about the church was this—that the images of those prophets and apostles who stood there had their fingers all pointed upwards, so that when I went in I could not help looking up to the top to see what they were pointing at. All round the church there were the words, in Latin, “Moses and the prophets spake concerning Him;” and there stood Moses and the prophets, carved in stone, and all pointing to Him. Isaiah had a little scroll in his hand, on which was written, “The Lord hath made to meet on Him the iniquity of us all.” Jeremiah had a scroll in his hand, on which was written, “Behold, and see if there was ever sorrow like unto My sorrow, which was done unto Me.” I think the church just represented the truth in that case. It is even so. All the prophets stand as a complete circle of distinct testifiers, and, with uplifted fingers, they all concur with John the Baptist when he said, “Behold the Lamb of God, which taketh away the sins of the world.” They all point to Christ. If you read the life of Christ, and then read what they said of Him, you will be persuaded that this is He which was to come.

I would, dear friends, that we did all receive this Son of God to be our Saviour. Oh! happy they who cast themselves upon Him! Thrice wretched they to whom He becomes a stone of stumbling and a rock of offence; being disobedient to the Lord God, not receiving the Christ upon whom prophecy has set its mark.

II. But to pass on. We may look upon the spear-thrust in the side of Christ as THE ESCUTCHEON OF SHAME.

While our Lord lived, He was the subject of every form of scorn. He was scourged, as none but a felon might be according to the Roman law. He was

spat upon and mocked, as even a felon ought not to have been. That thorn-crown, that sceptre of reeds, and that old scarlet cloak—who could have invented a more shameful insignia for One who was greater than all the kings on the earth, but who was laid exceeding low? And our Lord's death itself was a great portion of his shame. It was a shame for Him to die; an ignominy for Him to die the death of hanging on the cross. You know that heraldry has so emblazoned the symbol that we do not ordinarily apprehend the real shame to which Christ was exposed. Were I to preach to you to-night that a certain man who was hanged was very God, people would begin to say, "Why, you preach of one who died on the gallows as a felon." Literally and truly, that is just how Jesus Christ did die, according to the customs of his times. Crucifixion was to the Romans what hanging is to us, only it was worse. It was more shameful, for crucifixion was reserved for even the very worst of crimes. Not all murderers were so punished, but only the worst and vilest crimes with murder to aggravate them received this opprobrious doom. People hang crosses round their necks, and wear them as ornaments. I wonder whether they would make ornaments of gibbets? And yet it means that. It is just the same thing; and this is the shame of Christ. This is the very shame which Paul rejoiced in and gloried in, that Jesus Christ was not ashamed to be a shame; that He was willing to be made a shame and a curse for us; that He was content to be treated with all the scorn that human malignity and inhuman cruelty could heap upon Him.

But, beloved, when Christ was dead, they might certainly have ceased from their scorn. But no; the brutal Roman soldiery were not very nice as to what they did with living bodies. They would not, therefore, be particular as to what they did with dead bodies; therefore this soldier, in a mere freak of wanton brutality, thrust his lance into the Saviour's heart. It was the last kick of the old enemy. It was, as it were, the last of the spittle from the foul mouth of human slander and hatred. It was the last thrust that human malice could give to the Lord of life and glory. I see in this the mark, the crowning emblem of the shame which He endured.

Well, and what then? Why, it should teach us, dear friends, what a shameful thing sin must be; for, though Christ was no sinner, yet, when our sins were laid upon Him, see how God treated Him, and permitted Him to be treated as an outcast; to be covered with the utmost shame. Ah! sin, what a shameful thing thou must be! Blush, Christian, that you should be guilty of it. Blush again that you do not blush oftener. Be ashamed that you are not ashamed of sin, and be offended that your hearts should be so stolid over a thing so detestable.

Another thought springs up, namely, that if Christ was put to so much shame for us, how glad we ought to be if we are allowed sometimes to be put to shame for Him. Oh! there are some people who cannot bear shame. They can endure anything else but ridicule and laughter. As John Bunyan says, "of all villains, Shame is the most shameless, for he will go and make sport and fun of the Christian's virtues, and mock at that which he ought to admire." Well, child of God, supposing to-day you have your face spat upon for Christ, 'twere scarce worth while to wipe it off. Ah! if you had to live a dying life, to be immured on the dungeon, or to live upon the rack; as long as it was done for Him who bore all this for you, the thought might sweeten the wormwood and turn the gall into honey, that you were thus honoured to have fellowship with Him in his sufferings.

I leave that view of this wound of Christ with you, praying that it may nerve your hearts with a glorious courage, as you see Jesus thus shamefully wounded for you.

III. This lance-wound was THE SEAL OF DEATH UPON OUR LORD JESUS

CHRIST. His enemies were so determined to put him to death that they dragged his life out of its principal organ, and then they pierced it, namely, the heart. It was not possible that Jesus Christ could have lived another moment longer, even had He been alive at that time; but when the heart was touched, death must come. Those who understand anatomy tell us that the pericardium around the heart was pierced, and they say that from that there flowed the blood and the water; but I am extremely doubtful whether the pericardium in any state whatever could have yielded a sufficient quantity of lymph, for though there is water there, there is only a small quantity. In the state in which our Saviour was, blood and water might have been found naturally in his heart, but only in a very small and infinitesimal quantity. The fountain that flowed therefrom was miraculous, not natural but supernatural; or if natural, yet so exalted and so increased in quantity as to become in itself supernatural.

Certainly, however, the piercing of his heart was the indication to all mankind that "He was dead already." Now, little as that may seem in the eyes of those of you who do not love Him, it is a most important thing to those who trust Him; for recollect, if Jesus Christ had not died, you and I must have perished. It was of no avail for our expiation that He sweat great drops of blood unless He had perfected the sacrifice. The law required life; if Christ had not laid down his life, the law would have required ours. In due time our souls must have been cast into the second death on account of sin, if Jesus had not died, actually and truly died. But we are quite sure about it now, for his heart was pierced. Indeed, I may say that this is the one key-stone of the whole gospel system; for if Jesus did not die then we have no resurrection, for if He died not then He did not rise, and if we have no evidence of resurrection, the whole of our religion becomes a falsehood. But, brethren, He did die. His soul quitted his body. That corpse that was taken by Joseph of Arimathæa was as lifeless as any that was ever committed to the sepulchre, and He did rise again, in proof to us that we who die, and those we have parted with on the confines of this mortal life, who are, alas! all truly dead, shall certainly rise again, and in their flesh shall see God. This is a simple truth for you to hear, perhaps; but never did angel have such weighty news to tell as I have told to you to-night, that God was made flesh. The very God that made heaven and earth took upon Himself our nature, and as such He died, literally died for us. The God-man, the Mediator, Jesus of Nazareth, the Son of God, and the Son of Mary, died, was crucified, and had his heart pierced for us; and if we depend upon this, we may rest secure. If He died, then we need not die. If He died for us, then we cannot die the second death. If Jesus was punished in our stead, the sting of death is taken away, the law is satisfied, and every soul that believeth in Him shall have life eternal.

Oh! blessed wound of Christ, what honey do we suck from thee! Hath the lion of Death devoured the Saviour who declared to us eternal life? so they say, but not so. The Saviour has rent that lion in pieces, and to-night we come and gather honey from the lion that Christ has slain. We take out of this blood-red wound of Jesus the hope of immortality, from this red scar we gather the certainty of our eternal crowns.

IV. But I cannot tarry longer upon that, therefore I come to the fourth point. This heart-wound of Christ is also to be called THE SOURCE OF PURITY. The text tells us, that there issued from it a double flood of blood and water. We are not at a loss to explain this, because the Apostle John, in his Epistle, has told us that our Lord "came by water and by blood," not by water only but also by blood, and he explains it by the connection that Christ came into the world to take away the guilt of sin, and by water to take away the power of sin; by blood to remove the punishment, by water to remove the filth. Now, dear friends, let us say that there is no blood and no water that can

wash away sin anywhere but in Christ. All the blood of bullocks could not take away sin, though offered by Aaron himself, the father of the Levitical priesthood; and all the water in the world, though consecrated by bishops, and cardinals, and popes, cannot take away a single spot of iniquity. The only blood that can cleanse us from God's wrath is the blood of Jesus Christ Himself, and the only water that can wash out of us the damning stain of sin is the water which came from Jesus Christ's heart. If you want to be thus doubly washed, go to the Son of God for the washing. Go nowhere else, I pray you, for every other trust is but a delusion and a lie. Jesus Christ can put away the guilt of every sin. Though you have been a drunkard, an adulterer, a whoremonger, a thief, a murderer, yet the blood of Jesus Christ can wash you from the accumulated filth of years, and the water from Christ's side can take away your propensities to sin, and change your nature, and make you holy instead of filthy, can make you pure in heart instead of polluted in spirit. Nothing else can do it. No lie was ever more extraordinary, than the lie that baptismal water can regenerate the soul. I marvel more and more that I should find myself living in an age of such idiots, and have almost come to think that Carlyle was right when he spoke of our nation as "consisting of twenty millions of people, mostly fools." So it seems to be, or else such a dogma as this would have been kicked out of the universe years since, and banished once and for ever to the limbo of lunacy as an outrage on common sense. Is God the Holy Spirit confined to water, so that the priest's dropping it on the child's brow can work regeneration in the child's soul? Believe it not. It is a foul falsehood! But hold ye to this. That which alone can work regeneration is the water from the side of Christ, and when faith can get that, and trust that, the matter is done. Faith relies upon the sacred double flood; then the heart is renewed, the man is changed, the soul is saved by Jesus Christ.

Remember, too, that the water and the blood flowed from the same place, and flowed together; and, therefore, if a man would be saved, he must be there, and must have the two. Tens of thousands would like to escape from hell, but they have no wish to escape from sin. Are there not multitudes who are very anxious to get rid of the punishment, but are not at all concerned to be delivered from the habit of iniquity? Oh, yes! the drunkard would fain be forgiven, but he would like to keep to his tipping. Yes, the lecherous man would fain have his constitution restored, and his iniquity blotted out; but he must go to his dens of infamy again. Such is not the religion of Christ. The religion of Christ demands of us that if we take Christ, we should take Him for the double purpose—to pardon for sins past, and to deliver from sins to come. I think it was Celsus, the ancient philosopher, who jeered at the great Christian advocates, saying, "Your Master, Christ, receives all the filth of the universe into his Church; He tells you to go about to find out thieves, drunkards, harlots, and such like, and to tell them to come to Him. Your religion is nothing better than a lazaret-house, into which you thrust lepers." "Ay," said he who argued with him, "you have spoken well. We do receive them as into a lazaret-house, but we heal them, sir, we heal them; and while into the one door the spiritually and morally blind, and halt, and maimed, and lame, do come in as they are, the Great Physician touches them with his grace, and cleanses them with the water and the blood, and they are not what they were any longer." Now, am I addressing one man who feels that he is saved by faith, and yet he is sinning as he used to do? Give up that belief, sir, or it will ruin you. I pray you, do not indulge in it, for it is a delusion of Satan. Do I address one man who has a hope that perhaps he can so trust Christ as to be saved, and yet continue to live in his own wicked way? If any one has told you that, he has told you falsely. Rest assured that you are mistaken. Christ never came to be the minister of sin.

He came to save us—not in our sins, but from our sins. He will forgive us all manner of iniquities, but not if we love the iniquity and continue in it. If you hug sin to your bosom, the viper will sting you, and no power, either human or divine, can extract the poison, unless the viper itself be taken away. You must have both the water and the blood, and I pray that you may have both.

Now, Christians, I have done when I have put to you one question. Answer it, and answer it truthfully. It is this:—Beloved friends, have you got such a hold of Christ as you should have in his double capacity as your pardoner and your sanctifier? I know you plead the blood for your remission; I know that that is all your hope. The blood of Christ is your comfort and your hope: I know that; but have you got the water quite as fully? You have got a bad temper, perhaps. Well, it is a pitiable circumstance; but surely, if Christ can forgive a bad temper, He can remove bad tempers too. Did you ever bring your bad temper to Christ to have it washed away with the water? You should have done so, for He can do it. Perhaps you have got an envious spirit—a murmuring spirit—naturally so; you are generally depressed and downhearted. Did you ever believe in the power of Christ to kill envy, and to lift you up above murmuring? You should do. You believe that Christ can forgive this sin. Well, that is through the power of the blood; but do you think that the water is less potent than the blood? that Christ can forgive what He cannot subdue? Oh! think not so. Think as well of the Spirit and his sanctifying power as of Christ and his justifying righteousness. “Well,” says one, “I have got a besetting sin, which I do not think I shall ever quite overcome.” My dear brother, why not? It strikes me that the Christian ought to get his greatest victories from his weakest points, and if you have a besetting sin, I think you ought to be distinguished by its opposite virtue. I do not know that it was so, but I always have a notion that Moses was by his natural constitution a thoroughly quick-tempered man. I think so from the fact that, when he saw the Egyptian smiting the Israelite, he did not stop a minute, but he slew him at once, and hid him in the sand. That looks to me to be the breaking out of the real Moses. But what did he become by the grace of God? Why, after his spirit was subdued he became “the meekest of men,” and often was quiet where you and I would have spoken. Now, why should it not be so with us? It strikes me that the worst-tempered man that becomes a Christian ought to make this a strong point, and to strive to become the best-tempered. There are some Christians who naturally have a little weakness in their hand, and cannot open it well. If they get a little money in it, they are very apt to get their joints tied together very tightly; but, when grace comes in, I think they should try to defeat the devil by being more than ordinarily liberal; so that whereas other Christians might be content to give less, they say to Satan, “Oh enemy! you have held me in bondage in this way; but, wherever else you may get the upper hand of me, you never shall in this; for I will take care that, whenever you tell me not to give a shilling, I will give two, in order to let you see that you are no master of mine, and that I have got rid of the foul sin of illiberality.” Do let us each one act upon this, that as Christ has the power to forgive us our sin, so also He has the power to cleanse it away.

And, my dear brethren and sisters, let us get closer to Christ. Let us be bedewed oftener than we have been before with the water and with the blood. Let us live in the spirit of this double purification, and be it ours to find this blessed stream lead us right up to the heart of Christ, from which it flowed, that we may understand the everlasting love which dwells there deep in its eternal fountains, and may rejoice and be glad in it all our days.

May God our Father now give us his blessing; and especially when we come to the Lord's table, may we find his favour there.

## Essays and Papers on Religious Subjects.

### THE SAINTED M'CHEYNE, OF BLESSED MEMORY.

BY T. W. MEDHURST,

Author of "Romanism not Christianity."

#### V. *Labours at Dundee.*

Mr. Bonar says of M'Cheyne, "His manner was remarkably clear—his manner attractive by its mild dignity. His form itself drew the eye. He spoke from the pulpit as one earnestly occupied with the souls before him. He made them feel sympathy with what he spoke, for his own eye and heart were on them. He was, at the same time, able to bring out illustrations, at once simple and felicitous, often with poetic skill and elegance. He wished to use Saxon words, for the sake of being understood by the most illiterate in his audience. And while his style was singularly clear, this clearness itself was so much the consequence of his being able thoroughly to analyse and explain his subject, that all his hearers alike reaped the benefit.

"He went about his public work with awful reverence. So evident was this, that I remember a countryman in my parish observed to me, 'Before he opened his lips, as he came along the passage, there was something about him that sorely affected me.' In the vestry there was never any idle conversation—all was preparation of heart in approaching God; and a short prayer preceded his entering the pulpit. Surely, in going forth to speak for God, a man may well be overawed! Surely, in putting forth his hand to sow the seed of the kingdom, a man may even tremble! And surely we should aim at nothing less than to pour forth the truth upon our people through the channel of our own living and deeply affected souls."

Mr. M'Cheyne endeavoured in his sermons to declare the mind of the Holy Spirit in the passages of Scripture selected for his texts. When one

asked him, "If he was never afraid of running short of sermons some day?" he answered, "No; I am just an interpreter of Scripture; and when the Bible runs dry, then I shall."

M'Cheyne was pre-eminently a Christ-exalting preacher. His sermons are all about Jesus. Christ Jesus is the Alpha and Omega, the Beginning and the End, of every discourse. "It is strange," he wrote, after preaching on Rev. i. 15, "it is strange how sweet and precious it is to preach directly about Christ, compared with all other subjects of preaching." He often expressed his dislike to the expression, "*giving attention to religion*," because it seemed to substitute religion for *Christ Himself*.

On the Lord's-days, many soon began to travel long distances to attend St. Peter's Church, and they returned home from God's house with their hearts burning, as they talked of the precious things they had heard. The flocking of crowds to his ministry soon drew the attention of many, and raised the wish in other quarters to have him for their pastor. He was solicited to remove to the parish of Skirling, near Biggar. The parish was small, and the salary large; but he was not tempted. Thus honestly he expresses himself in a letter to his father concerning this call:—"I am set down among nearly 4000 people; 1100 people have taken seats in my church. I bring my message, such as it is, within the reach of that great company every Sabbath-day. I dare not leave 3000 or 4000 for 300 people. Had this been offered me before, I would have seen it a direct intimation from God, and would heartily have embraced it. How I should have delighted to feed so precious a little flock—to watch over every family—to know every heart—to allure to brighter worlds, and lead the way! But God has not so ordered it. He has set me down among the noisy mechanics and political weavers of this

godless town. He will make the money sufficient. He that paid his taxes from a fish's mouth, will supply all my need." He had already expressed the hope, "Perhaps the Lord will make this wilderness of chimney-tops to be green and beautiful as the garden of the Lord—a field which the Lord hath blessed."

In the summer of the year 1837, he was solicited by another congregation, but he again declined, saying, "My Master has placed me here with his own hand; and I never will, directly or indirectly, seek to be removed."

M'Cheyne had great faith in the power of the preached gospel. He wrote:—

"Give me a man of God the truth to preach;  
A house of prayer within convenient reach;  
Seat-rents the poorest of the poor can pay;  
A spot so small one pastor can survey.  
Give those—and give the Spirit's genial shower;  
Scotland shall be a garden all in flower!"

Though always busy at home, he nevertheless was diligent as an evangelist in the regions beyond. He laid everything else on one side, when put in comparison with preaching the glad tidings of salvation to the lost and perishing. He scarcely ever refused an invitation to preach on a week-day, and his occasional visits to Blairgowrie, to Collace, to Kirriemuir, to Abernyte, etc., were much blessed. In some of these places it was testified of him, "that not the words he spoke, but the *holy manner* in which he spoke, was the chief means of arresting souls."

Mr. Bonar says, "Occasionally two or three of us, whose lot was cast within convenient distance, and whose souls panted for the same water-brooks, used to meet together to spend a whole day in confession of ministerial and personal sins, with prayer for grace, guiding ourselves by the reading of the Word. At such times we used to meet in the evening with the flock of the pastor, in whose house the meeting had

been held through the day, and there unitedly pray for the Holy Spirit being poured down upon the people. The first time we held such a meeting, there were tokens of blessing observed by several of us; and, the week after, Mr. M'Cheyne wrote, 'Has there been any fruit of the happy day we spent with you? I thought I saw some, the Sabbath after, here. In due season we shall reap if we faint not; only be thou strong, and of a good courage.' The incident that encouraged him is recorded in his diary. An elderly person came to tell him how the river of joy and peace in believing had that Sabbath most singularly flowed through her soul, so that she blessed God she ever came to St. Peter's." He adds, "N.B.—This seems a fruit of our *prayer-meeting*, begun last Wednesday at Collace—one drop of the shower."

His views on *baptism*, and the *persons who should be admitted to the Lord's Supper*, we have no sympathy with. He believed that to keep back from the Lord's Supper "those whose profession was a credible profession, *even while the pastor might have strong doubts as to their fitness in his own mind*, was not the rule laid down for us in the New Testament." At the same time, he as steadily maintained that no unconverted person *ought to come to the Lord's table*; and on this point "they should judge themselves, if they would not be judged." We believe that the pastor and whole church should have *no doubts whatsoever* as to the fitness of those who receive admission to our fellowship, and that none should be admitted, under any circumstances, until they have given the most satisfactory evidence that they are true believers in the Lord Jesus Christ. Every one who is admitted to the Lord's Supper, has the solemn declaration of the church, that they are considered as real Christians. For if it is granted that none but real Christians have a right to this ordinance, of what is their admission a sign, if not of their fitness—at least in the estimation of those who sanction

their admission? Therefore we conclude that, if a pastor allow a person to come to the Lord's Supper while he has "*strong doubts*" as to that person's fitness in his own mind, he is guilty of assisting in deceiving a soul. This view of the subject, of course, never crossed Mr. M'Cheyne's mind; for, of all men, none were more faithful and searching in dealing with souls than he was; but the very best of men make sad blunders when they are wedded to an unscriptural system.

If Mr. M'Cheyne had received his views of baptism from the New Testament, instead of from "*The Confession of Faith*," he would not have been placed in the following painful position. His biographer says, "In connection with the superstitious feeling of the most depraved as to baptism, he related an affecting occurrence. A careless parent one evening entered his house, and asked him to come with him to baptise a dying child. He knew that, neither this man nor his wife ever entered the door of a church; but he rose and went with him to the miserable dwelling. There an infant lay, apparently dying; and many of the female neighbours, equally depraved with the parents, stood round. He came forward to where the child was, and spoke to the parents of their ungodly state, of their guilt before God, and concluded by showing them that, in such circumstances, he would consider it sinful in him to administer baptism to their infant. They said, 'He might at least do it for the sake of the poor child.' He told them that it was not baptism that saved a soul, and that, out of true concern for themselves, he must not do as they wished. The friends around the bed then joined the parents in upbraiding him as having no pity on the poor infant's soul! He stood among them still, and showed them it was they who had been thus cruel; and then lifted up his voice in solemn warning, and left the house amid their ignorant reproaches."

We cannot help concluding, how-

ever uncharitable we may be considered, that those who uphold and teach the unscriptural dogma of infant baptism are responsible for "*the superstitious feeling*" of the ignorant and depraved regarding that "ordinance of man"; for such a "superstitious feeling" could not exist if that which is clearly "noted in the Scripture of truth" were taught and practised, viz., *that believers in Jesus Christ, and believers only, are the proper subjects for baptism*. The New Testament is wholly silent as to infant baptism; there is not the shadow of the shade of a ghost of evidence within the covers of God's Book that God has instituted infant baptism; and, therefore, it is not surprising that its practice should lead to superstition. But this is a digression. We blame not M'Cheyne, but the whole system of baby-sprinkling.

We conclude the present paper with an extract from a charge to elders given by Mr. M'Cheyne, on the power of "*Church Discipline*." "When I first entered upon the work of the ministry among you, I was extremely ignorant of the vast importance of church discipline. I thought that my great and almost only work was to pray and preach. I saw your souls to be so precious, and the time so short, that I devoted all my time, and care, and strength, to labour in word and doctrine. When cases of discipline were brought before me and the elders, I regarded them with something like abhorrence. It was a duty I shrunk from; and I may truly say it nearly drove me from the work of the ministry among you altogether. But it pleased God, who teaches his servants in another way than man teaches, to bless some of the cases of discipline to the manifest and undeniable conversion of the souls of those under our care; and from that hour a new light broke in upon my mind, and I saw that if preaching be an ordinance of Christ, so is church discipline. I now feel very deeply persuaded that both are of God—that two keys are committed to us by Christ; the one the key of doctrine,

by means of which we unlock the treasures of the Bible; the other the key of discipline, by which we open or shut the way to the sealing ordinances of the faith. Both are Christ's gift, and neither is to be resigned without sin."

Glasgow.

### PAINFUL RECOLLECTIONS.

BY LATE REV. JAMES SMITH.

"I remembered God, and was troubled."—  
Ps. lxxvii. 3.

MEMORY often cheers our hearts by its reminders; but it sometimes saddens our spirits by its contrasts. In some of our gloomy seasons, we cannot help looking back, and contrasting our former happy experience with our present sadness and sorrow. Thus the Psalmist acted, and his very recollections of God troubled him. Oh, how dependent we are on the blessed Comforter for settled peace, quietness of conscience, and joy in God. Let us, for a few moments, sit down with the Psalmist, compare notes, and talk the matter over—it may do us good, and bring relief to our minds.

"*I remembered God*"—how sweetly He manifested Himself to my soul, and held communion with my spirit, filling me with joy and love. Then his varied excellences feasted and delighted my heart. I could say, "The Lord is my portion," and be satisfied with the meanest fare. Nothing troubled me much, or troubled me long. But now, I have no bright manifestations, no sweet views, no sensible communion with God. I am left with his word in my hand; but without the sweet savour of it in my heart. I know the Lord is glorious; but I cannot perceive his glory. I know that God is love; but I cannot realize his love to me. I know that God is the portion of his people; but I cannot enjoy Him as my portion. Comparing the past with the present troubles me, and I cannot help exclaiming, with Job, "Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I

walked through darkness" (Job xxix. 2, 3). *I am troubled.*

"*I remembered God*"—how He used to meet me in my closet, and in my solitary walks, and drew out my soul to Himself. Then I could pray with fervour, and praise with a melting heart. Then to be alone was to be with God, and to be with God was to enjoy a little heaven upon earth. The promises flowed sweetly into my soul, and the Holy Spirit helped my infirmities. I could read my title to the heavenly inheritance, and my interest in the everlasting covenant, with all its spiritual blessings. Temporal things were little thought of, the spiritual and eternal appearing all important. But now, the closet is an empty place, and the solitary walk is lonely and unpleasant. Now my prayers are lifeless, and my attempts to praise are dull and graceless. To be alone now is to muse on my misery, and to deepen my distress by reflecting on my lost joys. I read and repeat the promises, but they make no impression on me, nor can I claim and plead them as my own. If I look forward, I have no sweet anticipations; and if I look backward, I cannot read my name in the book of life, or discern my interest in covenant blessings. Temporal things affect me deeply, while spiritual things make little impression. *I am troubled.*

"*I remembered God*"—how frequently He answered my prayers, gave me tokens for good, and appeared for me in straits and difficulties. I could then plead with Him, trust in Him, and expect from Him as a Father. Then He seemed to take me by the hand, choose out my way for me, and lead me kindly and gently in it. I looked upon earth as my Father's world—upon the Church as my Father's temple—and upon heaven as my Father's house. A spirit of filial love, confidence, and hope, ruled my spirit and regulated my feelings. But now, I cry and shout, but He shutteth out my prayer. I get no answers, no deliverances, no sensible tokens for good. I have lost my sense of acceptance, my strong confidence in

God's paternal heart, and appear to be left alone to find out my way as I can. Oh, what a change! *I am troubled.*

"But why art thou cast down, O my son, and why art thou disquieted within me; hope thou in God, for I shall yet praise Him." There is no change in Him: the change is wholly and entirely in thyself. "His loving heart is still eternally the same." Once He fed thee with sense, and now He calls upon thee to walk by faith. His eye is still upon thee, his ear is open to thee, and his heart still glows with unutterable love to thee. All the difference is, thou wast once lying at the breasts of consolation, and now thou art being weaned. Once milk was thy food, and warm, sweetened milk too, and now thou has placed before thee solid food. It is to you that Jesus speaks, saying, "Let not your heart be troubled, you believe in God, believe also in me. Let not the contrast between former and present experience lead you to doubt; but hold fast the confidence you had at the beginning, steadfast unto the end. Cast yourself on the naked promise—trust God when you cannot trace Him—believe his word in the absence of feeling—call upon Him and expect Him to hear and answer you—and all shall be well, and well for ever, troubled though you have been.

### THE EFFECTS OF HEAVENLY EYE-SALVE.

BY REV. JOHN COX.

"The eyes of them that see shall not be dim."—Isa. xxxii. 3.

THESE words imply that some do not see at all as regards heavenly things, and who can deny this sad fact? The Scripture says of such—"Their eyes have they closed;" "The God of this world hath blinded the eyes of them that believe not." They have no perception of their own danger, of the value of truth, or of the glories of Christ. It is further implied, that some who *do* see have very *dim* sight; to them everything spiritual appears

indistinct or out of proportion. But it is declared of others, that they not only shall see, but see things clearly with a strong sight. Their understanding is enlightened in the knowledge of Christ; they have the "unction which teacheth all things." Such have anointed their eyes with eye-salve that they may see. And what an object is provided for them: "A king reigning in righteousness;" "a man as a hiding-place—as a covert—as rivers of waters—as the shadow of a great rock in a weary land." Oh, to see Him whom God has thus given to meet our necessities, and seeing Him, use Him, possess Him, adore Him, and herald Him. Looking at this glorious One exercises the *spiritual* eye, makes it stronger and clearer. And in his light what wonders do we behold, what blessedness do we enjoy. Oh ye who mourn your dim sight, who see your Saviour through some human medium or ecclesiastical haze, to you He saith, "I counsel thee to buy of Me eye-salve that thou mayest see."

"Oh, Jesus, could we always keep  
Our eyes on Thee, the living way,  
We then, though now but wandering  
sheep,  
Should no more err, or go astray;  
But wheresoever Thou goest we  
Would follow on most cheerfully.

"Oh that we never might forget  
What Thou hast suffered for our sake,  
To save our souls and make us meet  
Of all thy glory to partake;  
But keeping this in sight press on  
To glory and the victor's throne."  
*Ipswich.*

### INTERESTING NEWS FROM CANADA.

T. W. MEDHURST, of Glasgow, sends us the following extracts from a letter received from Mr. J. Donovan, who is now labouring very successfully in Canada.

#### I. FAITHFULNESS REWARDED.

"The Master has graciously given remarkable testimony to his work in

this place. Shortly after I came here to preach, I was introduced to a very successful, enterprising man of business, who was confined to his house by illness. After four months of suffering he gradually sank, and died this week. At the first and second interviews I had with him, I found him somewhat diffident; and he seemed to *tolerate* my calls just because my conversation served to lighten the tedium of his confinement. During my third visit I had grace and strength to tell him plainly that I came not so much to inquire regarding his health, or his business, or his political opinions, as concerning the health of his soul, and his prospects for eternity. At this abrupt announcement he seemed at first, taken aback; but, after collecting himself, thanked me for my candour, and promised to give spiritual matters his consideration. I came away, that day, thanking God that the ice had been so favourably broken. Next interview was satisfactory beyond my expectations. Opening his heart to me, he gave me reason to believe that the seed of the kingdom had already taken root. Day after day, I held sweet fellowship with him. By and by, he wished to study the subject of baptism. He did so, and after some ten days' careful investigation, declared himself a Baptist. By this time, however, his health had so failed that he could not venture safely through the ordinance. The few Baptists here, met in his dining-room and hall for prayer. Gradually he succumbed to the disease; but what a glorious, continual, fearless testimony he bore, day after day, and night after night, to the glorious doctrines of God's free grace, and Jesu's finished work of active and passive obedience! All the *elite* of the town and neighbourhood stood by his bedside; and to them all he spake of Christ crucified. First, he had great peace; then, assurance; then, calm, steady joy.

"At last, at four o'clock one morning, he complained of difficulty of breathing. The doctor, being summoned, felt his pulse, and said, 'You are fast

sinking, sir.' He replied, 'Thank you, sir. That is delightful.' "*Delightful*," was his last word.

"Then, of course, came his funeral, and the poor Baptists had the first place. What a gathering! For miles round they assembled. A special train, from a distance of thirty miles, brought men of distinction, among the rest one Member of Parliament. Forty-two carriages followed his remains. For one hundred persons there was no conveyance at all.

"So mightily grows the Word of God, and prevails. Now, all tongues are going about 'these Baptists;' and a poor, scattered few they are."

## II. A CANADIAN BAPTISM.

"A circumstance that would have awakened some wonder in Glasgow, took place a week or two ago, about thirty miles from this spot, where I have had the honour of proclaiming the gospel three times in a large church belonging to the Church of Scotland. Under the ministry of a home-spun Baptist preacher, *ten* persons professed faith in the Redeemer. There was not a bath or baptistry in the town, nor within a score of miles. Where? how were they to be baptized? Baptized they must be immediately; and the river was the only available water. Down they did go—cold, twenty degrees below zero—ice everywhere, two feet thick. With axes they soon made a hole; and, there, before a multitude, gathered from the region around, the minister and his candidates went boldly into the water, in the name of Jesus! Amen! Hallelujah!

"Last week I went to encourage the brave little band of confessors, and a very blessed time we had. In that place the Word is very precious, so much so that although the night was dark and cold, we had a large meeting in the Established Church; the Free Church, and Methodist ministers forming part of the audience. An interesting circumstance took place at this spot, at which I have preached thrice. The time before last, I preached on a Sabbath afternoon; the meeting was

large, the attention fixed, and my heart was warm. I continued speaking till darkness began to gather. When I went home to my lodging, to my asto-

nishment the clock indicated 6.40 P.M. ! There is great thirst for the wonders of grace."

*Smith's Falls, Ontario, April 11, 1868.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. VII.—ONE-WORD TEXTS.

##### "Angels."—Gen. xviii. 12.

IN our former sketch on Angels we noticed their Nature, Titles, Attributes, Number, and their Work and Services. Let us now just see many of the instances recorded as to the circumstances and nature of their employment. It is clear that they rejoiced unitedly in holy song, when God created our world. But their manifest ministrations to men commenced with the pious patriarchs, but it will be of the utmost importance to distinguish between the angels generally and the DIVINE ANGEL of the Covenant, as He appeared to Abraham, Lot, Jacob, Moses, Joshua, Manoah, and others (see Gen. xix. 5; xxii. 11; xxxi. 11; xlvi. 16; Exod. iii. 2; Josh. v. 13; Jud. vi. 12). It will be seen that angels were in company with the Divine messenger when visiting both Abraham and Lot (Gen. xviii. 2, and xix. 1, etc.) Jesus was the Divine messenger, appearing long before his manifestation in the flesh, as these passages indicate; and also afterward in the case of the three Hebrews in the furnace (Dan. v. 25); and probably it was the same Divine angel that preserved Daniel in the den of the lions (Dan. vi. 22). Now we shall be able to notice distinctly the instances where God employed his holy angels in connection with his people.

1. Observe the angel that fed the venerable prophet Elijah (1 Kings xix. 4-8).

2. The angels that were the guardian hosts of Elisha (2 Kings vi. 13-17).

3. The angels that ministered to Daniel (Dan. viii. 15; ix. 21).

4. An angel of the Lord opened the holy prophecies to Zechariah (Zech. i. 9-20 and v. 6).

5. The angel revealed to Joseph the conception of Jesus (Matt. i. 18-24).

6. A host of angels celebrated Christ's nativity (Luke ii. 9-13).

7. The angel of the Lord directed Joseph to escape into Egypt (Matt. ii. 13).

8. Angels ministered to the Saviour after his temptation in the wilderness (Matt. iv. 11).

9. An angel comforted Jesus in his agony in Gethsemane (Luke xxii. 43).

10. Angels announced the resurrection of our Lord, and conversed with the women and the disciples (Luke xxiv. 1, etc.; John xx. 12, etc.)

11. It seems obvious that not only Christ's ascension was in connection with angelic ministration, but that the cloud that received the Saviour was a cloud of angelic chariots, that fulfilled the prophecies concerning his re-entry into glory (Ps. xxiv. 7-10).

12. An angel of the Lord directed Philip, in reference to the Ethiopian eunuch (Acts viii. 26).

13. An angel appeared to Cornelius, and gave directions concerning Peter, etc. (Acts x. 3, etc.)

14. An angel spake to Paul cheering words in his perilous voyage towards Rome (Acts xxvii. 23). Let these instances suffice to show how often these benovolent holy ones have ministered to God's servants and

to the Messiah, our Lord Jesus Christ.

Instances are given, and not a few, where they have been the executioners of the divine wrath (see Gen. iii. 24; xix. 1—29; Exod. xii. 29; 2 Kings

xix. 35; Acts xii. 23. See also Rev. vii. 2; viii. 5; xv. 1, etc.) To seek to be as intelligent, holy, useful as angels, is alike our privilege and duty; to be grateful for their services, and to anticipate their companionship for ever.

## The Family Hearth.

READINGS TO AMUSE, INSTRUCT, AND IMPROVE.

### “HE PRAYED A GREAT DEAL.”

THIS was the thoughtful remark of a member of the household of one of the most useful, and one of the most honoured ministers of the present age.

We stood surveying the large and well-selected library. He had mastered its treasures. But that was not the secret of his wisdom. It was this: “He prayed a great deal.”

He possessed in an extraordinary degree the love and the confidence of the church. Was it because of his noble, affectionate, generous character? Not so much as because God gave it, for he kept near the heart of the Redeemer. He tried to be like Jesus. “He prayed a great deal.”

He lavished time, and money, and health, and strength, with a consuming zeal, to serve the church; and the church honoured him as few have been honoured. But its deepest reverence was the tribute to his unfeigned piety, for “He prayed a great deal.”

Great obstacles did not arrest his course. The blandishments of cultivated society did not seduce him from his arduous labours. He persevered even when his exhausted bodily powers besought repose; for by faith his eyes were opened to the glories and the terrors of the world invisible to sense. “He prayed a great deal.”

For him to live was Christ. “He prayed a great deal,” because prayer was simply the talk of a holy son with that One who is infinitely able to

strengthen, to enlighten, to fill full with heavenly peace. But to him to die was gain. He has gotten all he sought or hoped for, in glory; and now he *praises* “a great deal.” So shall it be in time and in eternity; they that *pray* a great deal shall *praise* a great deal. “Lord, teach us how to pray.”

### “IF MY FATHER WILL HOLD THE ROPE.”

A BOTANIST was once travelling through the Highlands of Scotland, when, approaching a deep gorge, he saw what seemed to him a new variety of flowers growing at the bottom of it, but beyond his reach. How could he get them? The longer he looked, the more intense his desire for them became.

Presently a Highland lad came along the mountain path, and the botanist offered him a half-crown if he would clamber down, and gather a bunch of the coveted plants.

The peasant boy wanted the money, but when he looked down the almost perpendicular chasm, his heart failed him.

“I will let you down with a rope,” said the botanist, “and then draw you up again.”

Again the boy looked into the gorge, and then up into the botanist’s face, saying, “I will go, sir, if my father will hold the rope.”

So with us in the trials and hardships and exposures of life. We cannot

venture alone. We feel that our own strength is insufficient, our own skill is inadequate to the task of successfully descending into danger and scaling the precipitous cliffs of difficulty to success and fortune. We stand on the brink of trial and misfortune, trembling as we look down into the awful chasm below. But let us once feel that our Father has hold of the rope, and all fear and doubt are at an end. Let us feel that a hand of infinite strength and love, the hand of God, holds the cord of our destiny, and will keep us from falling, and draw us out of every difficulty, will we but hold fast to the principles He has dropped like cables out of heaven for our recovery and uplifting, and there is nothing we cannot venture, nothing we cannot do. Give us that filial faith, and there is no depth we cannot fathom, no height we cannot scale, no obstacle we cannot remove or overcome. We do not want more objects of faith, but a tenfold firmer faith in the old, everlasting truths which God hangs down

from his own eternity to draw us thither

#### CHRISTIAN UNITY AND OBSTACLES.

—If there be a Church which says, "We are *the* Church, and all others are mere sects; we are established, and others are only tolerated;" then it is a troubler in Israel, and must hide its head when the unity of the Spirit is so much as hinted at. Any Church which lifts up its head on high, and boasts over other Churches, has violated the unity of the Spirit. If other Churches reply, "One is our Master, and all we are brethren," they do not violate the unity of the Spirit, for they simply claim their rights and speak the truth. That other Church, which forgets its true position as one in the family, and begins to set itself up as mistress, and claim pre-eminence over its fellow-servants, has put it out of its own power to keep the unity of the Spirit, for it has violated it once for all.—*Rev. C. H. Spurgeon.*

## 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.

### USELESS.

THE hardest thing that it is possible for us to feel, the very saddest experience which even in this sad world can be ours, is to have the idea borne in upon us that we are of no use. It is a little hard not to be beautiful, when loving eyes find such delight in a fair face. It is perhaps as hard not to be clever, seeing that in the present day mental power and acquirements are valued at a high rate. But, worst of all, is it not to be of use, not to be needed for any one's happiness, not to be able to render any service or to accomplish any good. There is no feeling of loneliness so great as this, nothing which so surely cuts us off from and

creates a great gulf between us and our fellows, as the inability to join in any department of the great work of life. Happily, however, this trial comes to very few, and we believe it need not come to any. If those who have hitherto led an idle, aimless, useless life will now begin to be in earnest, surely there is some occupation for even these.

In a lonely cottage, which, standing in the midst of a large garden, was so shut off from the rest of the world that scarcely any sounds broke its stillness, lived a solitary woman. She was one who ought to have been regarded with very great tenderness by all who knew her, for she was so different from

the young and glad, whose hearts and lives were so full. She seemed to have outlived her friends, or at least those who were related to her by family ties; father, mother, brothers, sisters, even cousins, all were gone. No dear familiar faces brightened the shadow of her room; no merry voices called her by the old pet names, which she only heard in her dreams; no youthful arms twined round the withered neck; no warm kisses left their sweetness on her lips. These must have been hers at one time, for no whole life is without them. But they had passed now, and she was alone.

But even that grieved her less than the fact that she was quite helpless. Paralysis had robbed her of the power to move, and she was either confined to her bed, or moved to a chair, where she remained until again removed. It is a sad trial to one's faith and patience to be thus dependant on others for everything. Sometimes, indeed, love can change this into a joy, when only kind hearts are near, and the hands that minister are loving ones. But what must it have been to be in constant need of attendance with only hirelings to render it?

And then, Mary Martin was a Christian, and though her Christianity taught her resignation and patience, it also made her long to be useful and active for the Master whom she served, and she could not help fretting a little that she was condemned to be one of the useless. The young and the strong came to her, and confided their plans. One told of success in the Sunday-school class; another said how kindly she was received at the homes where she called at stated intervals to leave tracts and Bibles; another described her visits to the sick; and yet another how good the meetings had been, and what glad tidings God had sent to his listening people. And then she would almost envy those who possessed what she had not, or thought she had not—the power of doing good.

But once she received a visit from an earnest man of God, who pointed

out a field of usefulness which even she might occupy.

"We live in eventful times," said Mary to him, "and the Church of Christ seems very active in all good works."

"Yes," replied the minister, "and yet there is a lack. We need more prayer. I am afraid of there being too much work and too little supplication. We want some who will be willing to stay in the valleys and pray, while those who are stronger go up to the mountains to fight. I believe that this is the greatest want at present. All are so anxious to do, that they spend too little time in prayer. It would be better for a few, especially for those who are not able to work much, to be content to pray."

"Perhaps it would, and in that case I need be idle no longer."

It was softly spoken, but it was accompanied by a solemn vow.

After that it did not matter how many came to Mary telling her of their various plans of usefulness. She never shrank from hearing them, the contracted brow and pressed lips (signs of sharp pain or sharper struggle) never after warned the speakers that they were treading upon dangerous ground. Now she encouraged the young and the vigorous to confide to her their various plans of usefulness, for she worked with them.

One who was a Sabbath-school teacher came to her side, telling her of the trouble she had with her class, how that one especially trying girl almost made her hopeless and impatient. "I shall have to give her up," she said.

But Mary pleaded for her.

"Oh, no, do not leave her to herself, try yet again. God will do what you fail to accomplish. I will pray for this girl while you teach."

And Mary's prayers were those of faith. She not only prayed, she believed also; and when that is the case, success is sure to follow. It did now. The girl became suddenly changed and thoughtful; her whole deportment was altered, she grew subdued, gentle, attentive, even affection-

etc. The rest marvelled at the change, remarking upon it, but unable to tell what had occasioned it. The teacher and Mary knew that it was the prayers which had silently arisen on her behalf which had brought the blessing.

Sometimes the minister came and told her of a brother or sister in the church whose conduct was becoming too trifling and vain for one who professed to follow the all-pure Redeemer. In his sadness of heart he liked to tell one whose soul yearned even as his own over the straying ones. Then she prayed—prayed long and earnestly, and as one who would not be refused until the blessing came. They could not tell these wanderers why they were restrained. They could not account for the ever-pleading voice which called them to return. Only it sounded within them, and would not be silenced until they went back repentingly, and were restored to the love and favour of the Master.

Another, going tremblingly on her visits of mercy to the sick, but feeling a great fear lest she should not be strong to speak wise words, was amazed at the comforting thoughts that came into her mind, and the ease with which she uttered them. She saw the white faces grow bright with joy; she noticed the kindling eyes, the trembling lips; she saw how the faith of the sufferers was strengthened, and how another visitor came in robes of gladness and sat at the bedside—a visitor whose name was Hope. And as she talked, or read, or prayed, seeing the joy which her words brought, she could only say in glad wonder, "Lord, I thank Thee." She did not know how one followed her footsteps, praying earnestly for a blessing from on high to go with her. She did not know that this peace and success came in answer to a low but intensely earnest supplication rising from the firm lips of a sufferer who had deemed herself useless.

Once tidings came to Mary that a servant of God who had lived only to labour, and who had been the means of doing great good, was ill and likely to die.

"But he shall live," said Mary, in her strong faith. And she wrestled with the Mighty One, giving Him no rest. "Let not the useful die, O Lord. Spare him to work for Thee. Speak the word only, and thy servant shall be healed."

And the prayer was heard. Even when doctors had said he could not live, when friends thought only of parting, when hope had failed—then the earnest prayer availed, and the sick was restored.

So Mary lived her life, but it was no longer a useless one. We believe she accomplished more than the workers who were able to go forth in their strengthened vigour to the fields white unto harvest. Even as Omnipotence is greater than human might, so were her efforts which moved the mighty arm greater than those of the people who only spoke or fought; and who shall say but that she lived for greater good.

Friends, we need more prayers. Not long and formal ones, which go from one end of the earth to the other, embracing everything a little, nothing much. We want earnest, special, direct prayers. We need a band of eager hearts that are content to "stand still and see the salvation of the Lord," rather than to work for themselves. We want that some should labour, and others pray, that so the great work may be divided. Oh, if any of us are slow of speech, or timid of heart; if we cannot do much, if we are weak, or sick, or feeble, or infirm, cannot we pray? And if God will hear us—as *He certainly will*—we too shall have helped to bring in the day of good which is even now dawning upon the nations.

## Reviews.

*George Fox, the Friends and the Early Baptists.* By WILLIAM TALLACK. London: S. W. Partridge.

THIS is a book we heartily hail. It must necessarily be as interesting as a good historical novel, and vastly more edifying. Mr. Tallack is well known for his various works on "Malta," etc., "Friendly Sketches of America," etc., etc. The present volume has a telling likeness of George Fox, is well got up, and we trust will meet with general acceptance.

*Toplady's Prayers*, with Meditations and Hymns, in a well printed and cheap form, will be a most useful help to family devotion. It has our very hearty commendation. It is published by W. H. Collingridge.

We hail with much pleasure a neat small pocket volume, *The Way to True Greatness*, as exemplified in the "Life of the late John Lake, Esq.," West Worlington, Devon. By JOHN SMITH. W. J. Johnson, 121, Fleet-street.

It is just the book for young people as an incentive to a holy, useful, and blessed life.

T. M. MORRIS, of Ipswich, has sent forth "A Shilling Volume," of very excellent Sermons, fourteen in number. As indicated on the title, they are "for all classes;" and when we say they exhibit great pulpit skill, thorough fidelity, and an earnest spirit, we have said enough to express our high sense of their real value. (Elliot Stock.)

To understand in some degree that

mastership of mystery, Jesuitism, we would advise the reading of a work of 124 octavo pages, entitled, *A Glimpse at the Great Secret Society.* (London: W. Macintosh.)

### MAGAZINES, SERIALS, AND PAMPHLETS.

*The Sword and Trowel* is very greatly above average excellency. We are glad to see Deacon Olney's portrait appended, and we trust other good deaconal faces will be forthcoming. *The Baptist Magazine*, solid, but of the genuine metal. *Old Truths* is an excellent number; it abounds in sterling matter. We are also pleased with Dr. Schwartz's *Scattered Nation*, *The Ragged School Union Magazine*, *Merry and Wise*, *The Hive*, *The Mother's Friend*, and our ever welcome *Old Jonathan*. We have also received a valuable pamphlet, printed and published at Shanghai, relative to "English Translations of the Scriptures into the Chinese Language," by that veteran labourer, Thomas H. Hudson; and *The Twenty-eighth Annual Report of the Bible Translation Society*; *The Fourth Annual Report of the Evangelization Society*: Morgan and Chaso. *Tracts from Baptist Tract Society.* We give our best commendation to these issues. The Society is now really doing its work. We wish it every success. We also recommend heartily a very good Sermon by John Aldis, of Reading; *Sinful and Righteous Heresy*; and *Old Jonathan's Hymn Book*, by Dr. Doudney.

**SPIRITUAL PRIDE.**—This is a common vice with us all—to wish to grow independent. We get a little stock of grace on hand, and we think we will spend our pocket-money before we will go again to our Father's treasury. We have a little faith, our Master honours us with enjoyment of his presence; and we grow so great that we cry, "My mountain standeth firm; I shall never be moved." Ah! there is always a trial near at hand. Do we not make most of our trials through our boasting, and do we not kindle our

own furnace with the fuel of our pride? If we were more childlike, resting more simply on the Spirit's power, should we not be more happy? Does not God our Father hide his face, because to see his face too much might make us exalted above measure? Does not that thorn tear our flesh, because otherwise we should lie upon the bed of carnal security and sleep all day long? Oh, we might be always on the mountain-top if we had not such dizzy heads and such slippery feet!—C. H. Spurgeon.

## Poetry.

## AN APOSTOLIC EXHORTATION.

"Not slothful in business; fervent in spirit; serving the Lord."—Rom. xii. 11.

To be diligent in business is commanded in the Word,

For grace to keep the precept, we would look to Thee, O Lord;

To us on earth are given certain duties to fulfil,

Oh, help us to discharge them according to thy will.

Lord, in our daily calling may we act as in thy sight,

Avoiding what is evil, and striving for the right;

And while preserved from slothfulness, oh, keep us from the snare

Of cold, absorbing worldliness, and over-anxious care.

To fervency of spirit the man of God exhorts—

Thou knowest, Lord, how cold we are, how earthbound are our thoughts;

Oh, can it be the coldness of spiritual death?

Breathe on us, Lord, we pray Thee, with Thine Almighty breath,

And with thy love, so wonderful, set our cold hearts on fire,

That we may mount to Thee on wings of love and strong desire:

Lord, let thy grace within us burn, a pure and heavenly flame,

And make it our most earnest wish to glorify thy name.

Lord, next we read of serving Thee—again we need to cry

For grace to serve Thee here below, with singleness of eye:

Oh, let us feel that we are now from Satan's bondage freed,

And willing made to serve Thee, Lord, wherover Thou shalt lead.

And all we do, as Scripture saith, whatever it may be,

Lord, may we do it heartily, not unto men, but Thee.

But we are sinful—all our works will need the cleansing flood;

Oh, wash us and our services in Jesus' precious blood.

Ah, there's a blissful region, where round th' eternal throne

The saints of God are resting, all sin and care unknown;

They rest, yet are not idle—with perfect love and zeal

They serve their gracious Father, and never weary feel.

Rejoice, then, Christian toiler, for thou ere long shalt be

Amongst that happy multitude, from earth and sin set free;

And all that mars thy service, o'er which thou mournest now,

Shall be felt and feared no longer, when glory crowns thy brow!

THEODOREA.

Wellingboro'.

## LORD, HELP ME!

STANDING in the mists of fear,  
When the beams of day appear,  
Knowing not the shrouded ill,  
Or the duty to fulfil,  
This the prayer we softly pray—  
"Saviour, help me through the day."

When the darksome folds of night  
Wrap our pleasures out of sight,  
And the silence and the gloom  
Bid us think upon the tomb,  
Still our prayer goes up to heaven—  
"Father, let Thy help be given."

When the way is rough and long,  
And our lips forget their song,  
And the fight is in despair,  
Still we halt and breathe a prayer—  
"Help me, Lord, I am alone,  
Let Thy mighty strength be shown."

When the hands we closely hold,  
Stiffen, and in death grow cold,  
And our treasures pass away  
From our hearts to endless day,  
And we still must weep and live,  
Pray we—"Still Thy succour give."

When we stand upon the side  
Where the river stretches wide,  
And the waters touch our feet,  
Still unto the shining street  
Turn our eyes, and still we cry—  
"Father, help me while I die."

Never is the prayer in vain,  
For, in hours of joy or pain,  
He will listen from above,  
He will help us whom we love;  
And the end shall prove that He,  
Still the sinner's Friend will be.

MARLANNE FARNINGHAM.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

Rev. D. Davis, of Pembroke, has accepted an invitation to Sion Chapel, Bacup, Lancashire.

Rev. W. Page, B.A., of Truro, has accepted the invitation of the church at Chard.

Mr. John Wilkinson, of the Tabernacle College, has engaged to supply the church meeting at the Litorary Institute, Ventnor, for six months.

Rev. Jas. Bullock, B.A., late of Abergavenny, has received an invitation from the church meeting in George-street, Hull.

Rev. W. J. Henderson, of Rawdon College, has accepted, from the church meeting in Bond-street, Birmingham, an invitation to become their pastor.

After a pastorate of nearly six years, Mr. Kiddle has resigned his charge of the church at Great Ellingham, Norfolk, and has accepted the invitation of the New church, Broadstairs, Kent.

### RECOGNITION SERVICES.

**BARTON MILLS, AND MILDENHALL, SUFFOLK.**—Ordination services in connection with the settlement of Rev. John Hillman, of the Pastor's College, as pastor, were held on Thursday, May 14. In the afternoon a sermon was preached at Mildenhall by W. Cuff, of Bury St. Edmunds, after which about 200 friends sat down to tea. The ordination service was held at Barton Mills, when Thomas Ball, Esq., of Burwell, presided. Rev. W. Inglis, of Soham, offered prayer. Mr. C. Secker, one of the deacons, made a statement on behalf of the church, after which Mr. Hillman gave an account of his conversion, call to the ministry, and doctrinal views.

Rev. Frank White, of Chelsea, offered the ordination prayer; the charge to the pastor was delivered by Rev. G. Rogers, and that to the church by Rev. C. Elven, of Bury St. Edmunds.

**BREACHWOOD GREEN, HERTS.**—On Friday, May 29, a recognition service was held in connection with the settlement of Mr. C. Hewitt, late of Toddington, as pastor. Tea was provided in the afternoon. At six o'clock the chair was taken by Rev. T. Hands of Luton, who opened the meeting by prayer, and an exposition. A statement was then read by Mr. G. Marshall, one of the deacons, respecting the circumstances which led to the settlement of the pastor. Mr. Hewitt then gave a recital of his conversion, entrance upon the Christian ministry, and doctrinal views. Rev. A. C. Gray, of Luton, offered the ordination prayer. A charge to the pastor was then delivered by Rev. G. Rogers, after which addresses were given by Revs. A. C. Gray, C. H. Salecks, and S. A. Akhurst.

**THETFORD.**—The anniversary services of the chapel were held on Sunday, May 17. The sermons, morning and evening, were preached by Rev. G. Rogers; in the afternoon by C. Welton (pastor). In the afternoon of Monday, the recognition of Mr. Welton took place, Mr. G. Joslin in the chair. The Rev. J. Webster read 2 Cor. iv., after which Mr. Joslin related the circumstances which induced the church to invite Mr. Welton. Mr. Welton then gave an account of his conversion, call to the ministry, and to Thetford. Rev. J. Barrott commended the pastor to God, after which the charge was given to him by Mr. Rogers, and to the church by Rev. W. Cuff. About 250 took tea in the Town Hall, and the public meeting was

held in the chapel. The pastor occupied the chair.

**SPREN, BUOKS.**—On Monday, April 20, services were held at the above place, to welcome their new pastor. After tea a public meeting was held. The chair was taken by Mr. T. Martin, deacon; and addresses were delivered by the chairman, Messrs. Biggs and Smith, deacons; W. Piggott, pastor, and J. B. Marriott, and W. Norris, who gave the new minister a hearty welcome.

**BOOKHAM, HANTS.**—Services in connection with the recognition of Mr. D. Cork, of Alton, as pastor, were held on Thursday, June 11. The afternoon service was held in Fleet Pond Chapel. Rev. J. Kotley read the Scriptures and offered prayer. Rev. H. Bayley preached on the constitution of a Christian church. Between the services about 170 persons sat down to tea. The evening service was held in Hope Chapel. Rev. J. Kotley presided. After reading and prayer by Rev. S. E. Dodge, Rev. W. Webster, the late pastor, stated on behalf of the church the reasons for inviting Mr. Cork to undertake the pastorate. Rev. H. H. Bourn asked the usual questions; and, after they had been replied to by the pastor, and the recognition prayer offered by Rev. H. Bayley, he also gave an address to the church and pastor combined. The meeting closed with a few remarks by Rev. Mr. Potter.

#### PRESENTATION SERVICES.

**YORK-ROAD, LEEDS.**—On Monday, June 1, services were held at the chapel, in connection with the retirement of Rev. J. Roberts from the pastorate, through ill-health. Upwards of 200 partook of tea, after which a public meeting was held. H. Wilson, Esq., in the chair. Mr. J. Purdon, on behalf of the church and congregation, presented Mr. Roberts with a purse and its contents, together with an address, after which Mr. Roberts feelingly replied. Suitable addresses were made by Revs. G. Thomas, W. Taylor, W. Best, B.A., Mr. Shires, and Mr. Walker. Fifty-six members have been added to the church during the two years of Mr. Roberts's ministry.

Rev. Butlin Dickins, Edenbridge, Kent, was publicly presented, on Wednesday, May 13, with a handsome and valuable

timepiece, together with a suitable address; R. A. Kingsland, Esq., presided, and congratulatory speeches were made by several friends.

#### NEW CHAPELS.

**MAJOR, MONMOUTH.**—The foundation services in connection with the new chapel about to be erected, took place on Monday, May 25. A sermon was delivered by Rev. T. Jones. The foundation-stone was laid by Rev. Thomas Leonard. A large number took tea in the old chapel. Mrs. H. G. Guinness, in the absence of Mr. Guinness, preached to a large congregation.

**EYE, SUFFOLK.**—The church and congregation having resolved to build a new chapel and school-room, the foundation-stone was laid on June 4, by Mr. Manning Prentice, of Stowmarket. Rev. J. Gibbs, the pastor, and Mr. W. Carson, took part in the service. At the tea Mr. Prentice presided, and Mr. Gissing offered prayer. Mr. Bicker, the secretary, stated that about £850 were required, towards which £600 had been raised or promised. Suitable addresses were given by the chairman, W. F. Gooch, W. Warren, C. Talbot, and J. Gibbs, the pastor.

**NEW-CROSS.**—On Wednesday, May 29, a new chapel was opened in Blockley-road, of which Rev. J. T. Wigner, late of King's Lynn, is the pastor. The building will hold about 900 persons. Revs. Jesse Hobson and Charles Stanford read the Scriptures and prayed. Revs. J. T. Wigner, W. Tiddy, W. Woods, and S. Green took part in the service. Rev. Dr. Raleigh preached. After service a dinner was provided in the school-room. Hon. Alex. M'Arthur, of Sydney, New South Wales, presided in the absence of his brother, Mr. Sheriff M'Arthur. Speeches were given by several gentlemen from King's Lynn, who had known Mr. Wigner for seven-and-twenty years; and addresses followed from Revs. Jesse Hobson, S. Green, J. Pillans, and S. Price. In the evening a sermon was preached by Rev. C. H. Spurgeon. The collections and subscriptions through the day amounted to over £500. The special services were continued on Sunday.

#### MISCELLANEOUS.

**LANDPORT.**—On May 12, and three following days, a bazaar was held in the

school-room adjoining the chapel, Lake-road, in aid of the building fund. The proceeds of the bazaar amounted to £277. At the close of the bazaar, Isaac Ridoutt, Esq., generously handed to the pastor, E. G. Gange, for presentation to the church, an elegant and costly communion service, consisting of three flagons, twelve cups, and twelve plates. This unexpected and handsome gift was duly acknowledged by the church as one of many proofs of the liberality which this gentleman has invariably shown towards them.

**MOULTON.**—On Tuesday week, a meeting was held to celebrate the first anniversary of the settlement of J. R. Parker as minister. About 250 friends sat down to tea. A public service was held in the chapel, when Rev. J. S. Brown, of Northampton, presided, and delivered an address. B. Pickering, Esq., read an encouraging report. He was followed by Revs. T. Chamberlain, Mr. Symonds, J. Litchfield, C. Noble, J. Brantom, and the pastor.

**PRINCE.**—On Monday, June 8, the anniversary of the chapel was celebrated by a tea and public meeting in the evening, when addresses were delivered by Revs. H. Hill, G. T. Edgley, Mr. Millar, and J. J. Dalton, pastor.

**REGENT'S-PARK CHAPEL.**—At a recent meeting of the congregation, Dr. Landels in the chair, Mr. Brown, the domestic missionary, gave an account of his labours in connection with the mission-hall in Charles-street, Hampstead-road. The Sabbath-school is so numerous attended, that the hall has been found insufficient to accommodate the children. A savings'-bank numbers some 1400 or 1500 depositors. A penny-a-week "Tea and Mutual Benefit Society" numbers 675 members. The mothers' classes, conducted on Wednesday afternoons by Lady Lush, and by Mr. Coxeter on Monday evenings, are attended by between three and four hundred.

**WILMINGTON-SQUARE.**—The eighth anniversary of the district mission and school was lately celebrated by a tea and public meeting in the Mission Chapel, Ann-street. In the absence of Hon. and Rev. B. W. Noel, the chair was taken by Rev. J. Morgan. Rev. O. B. Sawday addressed the meeting, and after an address from the chairman, the pastor, Mr. Cozens Cooke, gave a verbal statement of the proceedings of the past year. There had been an increase to the church, after all deductions,

of forty members, making a total of 124. The meeting was afterwards addressed by Rev. A. S. Herring, incumbent of St. Paul's, Allen-street, and Mr. J. Lee, one of the office-bearers of the church.

**STAFFORD.**—A meeting was held in the chapel on May 19, to report the progress made toward clearing the debt off the chapel. There is a debt of £400 on the place. The Baptist Building Fund granted a loan of £200, and at the meeting held on Tuesday it appeared that upwards of £60 had been collected, including £20 from a benevolent lady. The cause has the good wishes of Rev. C. H. Spurgeon, who has kindly promised £10 when the church has raised £100.

**GLAMORGAN.**—The annual meeting of the Sunday-schools (Welsh and English) of Tangwylas was held on Whit-Monday. In the afternoon pieces were recited and sung by the scholars in Aion, the Welsh chapel. The scholars, formed in a procession, went about a mile along the road and back. On their return, tea was provided in the Market-place. After tea a meeting was held again in the Welsh chapel, commenced by reading and prayer by Rev. D. Edwards; Mr. Jones, the minister, gave a short address in Welsh and English. On Lord's-day, June 7, several of the scholars were admitted to church membership by baptism.

**SLEAFORD, PROVIDENCE.**—The anniversary services in connection with this place of worship were held June 11. Mr. Marks preached in the morning; Mr. Williams preached in the afternoon. A tea was provided in the Exchange Hall, at which about 200 sat down. In the evening the service was held in the hall; Mr. Marks again preached.

**SMETHWICK MISSION STATION.**—We are pleased to learn that this effort to raise a cause under the labours of Mr. Wilson Smith has been so successful. They are now endeavouring to raise funds to build a chapel. We wish them every success. Contributions may be sent to Mr. W. Brettle, Oldbury-road, Smethwick.

**NORTH CORRY, SOMERSET.**—The anniversary services of the Sunday-school were held in the chapel on Lord's-day, May 31, when two sermons were preached by W. Spurgeon. In the afternoon W. Bull gave an address to the children. On Wednesday, June 3, J. Green preached, followed by a social tea. After tea, a public meet-

ing was held, and addresses delivered by J. Young, T. Penn, J. Green, T. Baker, E. Curtis, and B. W. Osler. The meeting closed with a noble resolve to remove and replace the present uncomfortable pews for more modern ones; and as this will cost a considerable sum, and the cause here a weak one, practical sympathy will be gratefully accepted by Pastor B. W. Osler.

**DUNOON.**—The chapel having been considerably enlarged, was reopened for public worship, on Lord's-day, May 3, by Rev. T. W. Medhurst, of Glasgow, who preached both forenoon and evening. Mr. Medhurst also preached on Lord's-days, May 10 and 17. Rev. Francis Johnstone, of Edinburgh, preached May 24 and 31. Arrangements have been made for the following supplies during the season:—June, Rev. J. C. Butterworth, M.A., of Kinstanley; July, Rev. A. M. Stalker, of Southport, and Rev. C. M. Birrell, of Liverpool; August, Rev. Samuel G. Green, of Rawdon College; and September, Rev. Frederick Trestrail, of the Baptist Foreign Missionary Society. These summer services are very highly prized by the visitors to this charming watering-place, and the chapel, on the Lord's-day, is always crowded.

**WATERBARN, LANCASHIRE.**—Services in connection with the reopening of this place of worship, and erection of new schools, took place on May 28. The chapel has been enlarged so as to afford ample room for about 800 persons. Behind the chapel, school-rooms have been erected—a room for the girls' school, and the lower room for the boys, containing, also, three separate class-rooms. Two vestries are also added. The total cost is estimated at £2600, of which £1670 was contributed previous to the day of opening. The services were commenced by a prayer-meeting conducted by Rev. John Howe. At half-past ten the services commenced, when Rev. J. P. Chown preached. In the afternoon Mr. Chown again preached. In the evening, Rev. H. S. Brown, of Liverpool, preached. On Lord's-day, May 31, Rev. H. Dawson preached in the morning and evening. In the afternoon Rev. T. Dawson preached. It was under Mr. Dawson's pastorate at Bacup that the cause at Waterbarn was established first as a branch of the second church at Bacup in the year 1847. The late Rev. G. Taylor

was the first stated pastor, and remained about three years; the present pastor settled here in 1851. The church now numbers 184 members, and the Sunday-school contains 460 scholars and 50 teachers. The collections on the two opening days amounted to upwards of £354.

The Donbigh, Flint, and Merioneth Association held their annual meeting this year at Mold, May 9 and 10. On the retirement of Rev. W. Roberts, the venerable Dr. Pritchard, of Llangollen, was chosen Moderator for the next year; and J. S. H. Evans, Esq., the Treasurer. The letter composed by Rev. R. Roberts on "The Lord's Supper" was adopted, and ordered to be printed. Several resolutions bearing on the questions of the day were carried, having been warmly discussed by the delegates. Sermons were preached by Revs. J. Robinson, J. Thomas, R. Prichard, H. Morgan, J. Jones, W. Roberts, R. Roberts, H. Jones, M.A., Dr. Pritchard, and H. Stowell Brown.

The Monmouthshire Welsh Baptist Association was held at Blaenan Gwent, on Tuesday and Wednesday, May 26 and 27. On Tuesday morning the conference of ministers and delegates commenced. Rev. O. Michael, Blaena, offered prayer. Rev. John Lewis was elected Moderator. Among other important resolutions the following were unanimously adopted:—"That the excellent letter to the churches composed by Rev. E. Thomas, Newport, be adopted and distributed among the churches." "That this Conference highly approves of Mr. Gladstone's Bill for the Disestablishment of the Established Church in Ireland." "That this Conference earnestly desires the members of the Baptist churches in Monmouthshire, as well as Liberals generally, to place their names on the list of electors as soon as possible, that the Liberal party may be well prepared for the next general election." "That Rev. Daniel Morgan, Blaenavon, be elected secretary for the next three years." "That Rev. Stephen Jones, Llanhiddel, be requested to compose the next Association letter." "That the next Association be held at Noddfa Aberystoban." The public services commenced at half-past two on Tuesday, when the following ministers preached: Morgan, Davies. At six p.m. the same evening, Revs. Lloyd, Reeves, and Jones preached. At seven

a.m. Wednesday, Revs. Edwards, and Lewis preached. At ten, Revs. Jones, Dr. Thomas, and Thomas preached. At two, Richards, Morgan, and Evans. At six, Williams, Johns, and Hughes preached. The services were introduced by Bevan, Thomas, Roberts, Williams, and Rogers.

The annual meetings of the Old Welsh Association were held at Llanfaircaereinion on Wednesday and Thursday, June 3 and 4. At ten and two the first day, the ministers and messengers of the churches met in conference to discuss important subjects bearing on the condition of our denomination. Among others, the following resolutions were adopted:—"That the letter on Christian Liberty composed by Rev. H. C. Williams, of Staylittle, be printed and sent to the churches." "That Revs. E. Roberts, of Newtown, and J. Jones, of Rock, are to form a committee to test the qualifications of candidates for college education." "That we rejoice that the principles of religious liberty are making such rapid progress, and deeply sympathize with Mr. Gladstone in his noble efforts to disestablish the Church in Ireland." "As many of our members will be added to the list of voters for returning members of Parliament at the coming election, we sincerely trust that they will act in accordance with the convictions of their consciences, and do their utmost to uphold the principles which our fathers supported." "That the Bill for preventing the sale of intoxicating drinks on Sunday receives our sympathy and support." The public services were very numerously attended, and the following ministers preached with much effect: Revs. T. Davies, J. Jones, R. D. Roberts, J. Nicholas, I. Edwards, David Davies, D. Davies, E. Roberts, R. A. Jones, H. C. Williams, G. Phillips, J. B. Brasted, W. Roberts, and G. H. Llewellyn.

The second annual meeting of the Bucks Association took place at the chapel, Haddonham, on Wednesday, May 13. In the morning an able sermon was preached by Rev. J. Cave, of Chesham. A paper upon the best means of promoting a revival of religion among the churches was read by the Rev. G. W. Bannister, the sentiments and suggestions of which received the hearty approval of the meeting. In the afternoon the Association met for business, Rev. A. Dyson presiding, when resolutions were moved and passed com-

mending the proposed Sustentation Fund and the education question to the serious consideration of the churches, and a motion in favour of Mr. Gladstone's resolutions on the Irish Church was unanimously adopted. In the evening a public meeting was held, when admirable addresses were delivered by Revs. J. Marriott, E. Dyson, J. Hiron, Messrs. W. Page, and A. Sorivener. The Association has commenced an effort to establish a cause in Aylesbury, the county town, which we trust will receive the sympathy and help both of all the Baptists in the county and of the denomination at large.

The annual meetings of the Baptist Association of Ireland were held in Coleraine on May 25, 26, and 27. The proceedings were opened by a sermon by Rev. W. Eccles. On Wednesday, devotional exercises were conducted, after which the business of the Association was resumed. The Circular Letter appointed to be prepared at the last annual meeting on "The Claims of Ireland on the Irish Baptist Churches," was then read by the Rev. J. Douglas, of Portadown, and, after being adopted, was ordered to be published and circulated among the churches. Letters from the various churches in connection with the Association were then read by the pastors, giving a very encouraging account of the progress of the denomination during the year. A Missionary Conference, convened by the Rev. C. Kirtland, was held, and very interesting details of missionary labour and difficulties were given by the agents of the Irish Society. In the evening a sermon was preached by Rev. G. Malins of Dublin. On Thursday evening a public meeting was held, at which James L. C. Carson, Esq., M.D., presided, and addresses were delivered by the Rev. D. Maorary, of Derryoil; Rev. R. Eccles, of Ballymana; Rev. S. J. Banks, of Banbridge; Rev. T. Barry, of Athlone; and William Tough, Esq., of Troy, New York.

NEW SOUTH WALES.—We have received a report of Rev. A. W. Wobbb's visit to the churches in the Hunter River District, with a view of uniting them with the Association recently formed.

THE STOCKWELL ORPHANAGE.—The first stones of the two testimonial houses, the cost of which has been subscribed by the Baptist churches as a token of regard for the Rev. C. H. Spurgeon, as additions to the above homes, were laid on Monday,

June 1, at the Orphanage—one by A. B. Goodall, Esq., and the other by the Rev. John Aldis, of Reading. The avenue to the grounds was decorated by a large number of flags, and banners, and evergreen festoons, with appropriate mottoes; and the ground was also adorned with numerous banners. The Rev. Thomas Binney presided. Rev. C. H. Spurgeon gave a brief summary of the progress of the work, by which it appeared that he had already received towards this undertaking donations amounting, up to May 12, to the munificent sum of £29,775 14s. 1d. Towards this, one lady (Mrs. Hillyard) subscribed £20,000, and an unknown friend £2000. It is contemplated to erect at once five more houses in addition to the six nearly completed, and, in the course of a short time, three others, making a total of fourteen, to accommodate 250 boys. The meeting was also briefly addressed by Rev. J. T. Wigner, Dr. Raleigh, G. Gould, of Norwich, J. Raven (Ipswich), Dr. Landels, and Dr. Angus. After the stones of the two testimonial houses were laid, the memorial stone of the schools and dining-hall was then laid by Thomas Olney, Esq., the senior deacon of the Metropolitan Tabernacle. Tea was then provided in the open grounds, after which the presentation meeting was held. After singing, the chair was taken by Rev. J. Aldis. Rev. J. T. Wigner then, in a few feeling remarks, presented the Rev. C. H. Spurgeon with a very handsome purse, containing 200 new sovereigns, and a cheque for £1000, which, he said, was the united testimony of love and esteem of 460 Baptist churches. There was also presented to him an appropriate address engrossed on vellum. Rev. C. H. Spurgeon, in the course of his reply, said it was not often difficult for him to speak, but if ever he did feel a difficulty it was on the present occasion. He wished, however, most heartily to thank every church and every individual, whether their gift had been great or small, for their great testimony of esteem towards him, and also for their generosity in aiding him in that great work which God had intrusted to him; and especially he begged to thank his kind friend Mr. Wigner for the interest he individually had taken in it. He should before long ask his congregation to make two collections towards the new church Mr. Wigner was erecting at New Cross, as a sort of recognition; and he

was quite sure they would liberally respond. The meeting was afterwards addressed by Revs. W. Booth, F. Trestail, and J. Spurgeon.

## BAPTISMS.

- Bardwell*, Suffolk.—May 3, Three, by J. Barrett.
- Bures*, Suffolk.—June 1, Six, by W. Whale.
- Calstock*, Cornwall.—May 28, Four, by R. A. Shadick.
- Colchester*, Eld Lane.—Feb. 28, Two; March 18, Two; May 20, Two; by E. Spurrier.
- Daybrook*, Nottingham.—June 17, Four, by J. Batey.
- East Halsey*, Barks.—May 6, Three, by Mr. Fuller.
- Enfield*.—May 21, Four; 28, Six; by D. E. Evans.
- Glasgow*, North Frederick Street.—May 28 One; 31, Five; by T. W. Medhurst.
- Harlinton*.—June 4, One, by T. Henson.
- Honiton*.—June 7, Eight, by W. E. Foote.
- Jarrow-on-Tyne*.—May 27, One; June 6, One; by Charles Morgan.
- Landport*, Lake Road.—June 3, Twelve, by E. Gange.
- Lipton*, Devon.—June 7, One, by J. A. Wheeler.
- Loches*, N.B.—April 20, Five; May 31, Three; June 14, Three; by J. O. Willis.
- London*, Bow.—The Twelve reported last month were baptized by J. H. Blake, not J. Clarke.
- Blandford Street.—May 31, One, by A. J. Towall.
- , Drummond Road, Bormondsey.—June 4, Fifteen, by J. A. Brown.
- , Henrietta Street.—June 3, Seven, by W. A. Blake, for the pastor.
- , Metropolitan Tabernacle.—May 28, Sixteen; June 4, Fifteen; by J. A. Spurgeon.
- , Norland Chapel, Notting Hill.—May 31, Six, by W. H. Tredray.
- , Praed Street.—May 27, Five, by J. Ollford, L.L.B.
- , Spencer Place.—June 7, Three, by P. Gast.
- , Vauxhall.—April 4, Four, by J. Hearson.
- , Vernon, King's Cross Road.—May 16, Nine; 23, Eight; by O. B. Sawday.
- , Wandsworth, East Hill.—May 31, Two, by J. W. Gendlers.
- Maccleswin*, English Baptist.—April 28, Seven, by R. Williams; May 21, Five; by W. Morgan.
- Nailsworth*.—June 2, Eight, by C. L. Gordon.
- North Curry and Freshhead*, Somerset.—March 1, Five; May 6, Six; by B. W. Oaler.
- Over Darwen*, Lancashire.—May 31, One, by W. H. McMechan.
- Peterhead*, N.B.—May 27, Four, by J. A. Wilson.
- Ridgmount*.—June 3, Seven, by W. Julian.
- Rotheray*, N.B.—April 26, Two; May 21, Two; 31, One; by A. McDougall.
- Rushden*, Northants, Old Meeting.—Feb. 23, Three; April 26, Four; May 31, Two; by R. E. Bradford.
- Smethwick*, Birmingham.—Dec. 2, 1860, at the Circus Chapel, Four; June 12, 1867, at Lodge Road Chapel, Six; Nov. 8, at the Circus Chapel, Eight; May 4, 1868, at Bond Street Chapel, Four; by O. Wilson Smith.



## THE BROAD WALL.\*

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

“The broad wall.”—NEHEMIAH iii. 8.

It seems that round Jerusalem of old, in the time of her splendour, there was a broad wall, which was her defence and her glory. Jerusalem is a type of the Church of God. It is always well when we can see clearly, distinctly, and plainly, that around the Church to which we belong there runs a broad wall.

Without further preface the idea of a broad wall around the Church suggests three things: *separation, security, and enjoyment.* Let us take these each in its turn.

I. First, the separation of the people of God from the world is like that broad wall surrounding the holy city of Jerusalem.

When a man becomes a Christian he is still in the world, but he is no longer to be of it. He was an heir of wrath, but he has now become a child of grace. Being of a distinct nature, he is required to separate himself from the rest of mankind, as the Lord Jesus Christ did, who was “holy, harmless, undefiled, and separate from sinners.” The Lord’s Church was separated in his eternal purpose. It was separated in his covenant and decree. It was separated in the atonement, for even there we find that our Lord is called “the Saviour of all men, especially of them that believe.” An actual separation is made by grace, is carried on in the work of sanctification, and will be completed in that day when the heavens shall be on fire, and the saints shall be caught up together with the Lord in the air; and in that last tremendous day, He shall divide the nations as a shepherd divides the sheep from the goats, and then there shall be a great gulf fixed, across which the ungodly cannot go to the righteous, neither shall the righteous approach the wicked.

Practically, my business here to-night is to say to those of you who profess to be the Lord’s people, *take care that you maintain a broad wall of separation between you and the world.* I do not say that you are to adopt some peculiarity of dress, or to take up some singular style of speech. Such affectation gendereth, sooner or later, hypocrisy. A man may be as thoroughly worldly in one coat as in another, he may be quite as vain and conceited with one style of speech as with another; nay, he may be even more of the world when he pretends to be separate, than if he had left the pretence of separation alone. The separation which we plead for is moral and spiritual. Its foundation is laid deep in the heart, and its substantial reality is very palpable in the life.

Every Christian, it seems to me, should be more scrupulous than other men in his dealings. He must never swerve from the path of integrity. He should never say, “It is the custom: it is perfectly understood in the trade.” Let the Christian remember that custom cannot sanction wrong, and that its being “understood” is no apology for misrepresentation. A lie “understood” is not therefore true. While the golden rule is more admired than practised by ordinary men, the Christian should always do unto others what he would that they should do unto him. He should be one whose word is his bond, and who, having once pledged his word, sweareth to his own hurt, but changeth not. The Christian should be distinct even from the best moralists. The highest point to which the best unconverted man can go might well be looked upon as a level below which the converted man will never venture to descend.

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Moreover, the Christian should especially be distinguished *by his pleasures*, for it is here, usually, that the true man comes out. We are not quite ourselves, perhaps, in our daily toil, where our pursuits are rather dictated by necessity than by choice. We are not alone; the society we are thrown into imposes restraints upon us; we have to put the bit and the bridle upon ourselves. The true man does not then show himself; but when the day's work is done, then the "birds of a feather flock together." It is with the multitude of traders and commercial men as it was with those saints of old: of whom, when they were liberated from prison, it was said, "Being let go, they went unto their own company." So will your pleasures and pastimes give evidence of what your heart is, and where it is: If you can find pleasure in sin, then in sin you live, and, unless grace prevent, in sin you will perish. But if your pleasures are of a nobler kind, and your companions of a devouter character; if you seek spiritual enjoyments, if you get your happiest moments in worship, in communion, in silent prayer, or in the public assembling of yourselves with the people of God, then shall you be distinguished in your pleasures by a broad wall which effectually separates you from the world.

And this should be carried, I think, *into everything which affects the Christian*. "What have they seen in thy house?" was the question asked of Zechariah. When a stranger comes into our house it should be so ordered that he can clearly perceive that the Lord is there. A man ought scarcely to tarry a night beneath our roof without gathering that we have a respect unto Him that is invisible, and that we desire to live and move in the light of God's countenance. I have already said that I would have you cultivate no singularities for singularity's sake, but still, the most of men are always satisfied if they do as other people do; and you must never be satisfied until you do more and do better than other people, and have found out a mode and course of life as much superior to the ordinary worldling's life, as the path of the eagle in the air is above that of the mole which burrows under the soil.

This broad wall between the godly and the ungodly, *should be most conspicuous in the spirit of our mind*. The ungodly man has only this world to live for; do not wonder if he lives very earnestly for it. He has no other treasure; why should he not get as much as he can of this? But you, Christian, profess to have an immortal life, and therefore your treasure is not in this brief span of existence. Your treasure is in eternity. Your best hopes overleap the narrow bounds of time, and fly beyond the grave, and your spirit must not, therefore, be earth-bound and grovelling, but soaring and heavenly. There should be about you always the air of one who has his shoes on his feet, his loins girded, and his staff in his hand—away, away, away to a better land. You are not to live here as if this were all to you. You are not to talk of this world as though it were to last for ever. You are not to hoard it and treasure it up, as though you had set your heart upon it, but you are to be on the wing as though you had not a nest here, and never could have, but expected to find your resting-place amongst the cedars of God in the hill-tops of glory.

Depend upon it, the more a Christian is unlike an unconverted man, the better it is for him. I think I can show you several reasons why this wall should be very broad. *If you are sincere in your profession, there is a very broad distinction between you and unconverted people*. Nobody can tell how far life is removed from death. Can you measure the difference between life and death? They are as opposite as the poles. Now, according to your profession you are a living child of God; you have received a new life, whereas the children of this world are dead in trespasses and sins. How palpable the difference between light and darkness! Yet, you profess to have been "sometimes darkness," but now are made light in the Lord. There is, therefore, a great distinction between you and the world if you be what you profess to be. You say when you put on the name

of Christ, that you are going to the Celestial City, to the New Jerusalem; but the world turns its face upon God, and goes downward to destruction; their path is different. If you be what you say you are, your path must be diametrically opposite to that of the ungodly man. You know the difference between their ends. The end of the righteous shall be glory everlasting, but the end of the wicked is destruction. Now, unless you are a hypocrite, there is such a distinction between you and others as only God Himself could make—a distinction which will exist throughout eternity, and, when the distinctions of riches and poverty, ignorance and learning, shall all have passed away, the distinction between the living and the dead, between the chosen and the cast-away, will still exist. I pray you, then, make a broad wall in your conduct, as God has made a broad wall in your state and in your destiny.

Remember, again, *that our Lord Jesus Christ had a broad wall between Him and the ungodly.* Look at Him and see how different He is from the men of his time. All his life long you observe Him to be a stranger and a foreigner in the land. Truly, He drew near to sinners, as near as He could draw, and He received them when they were willing to draw near to Him; but He did not draw near to their sins. He was "holy, harmless, undefiled, and separate from sinners." When He went to his own city of Nazareth, He only preached a single sermon, and they would have cast Him headlong down the hill if they could. When He passed through the street, He became the song of the drunkard, and the wicked spoke against Him. At last, having come to his own, and his own having received Him not, they determined to thrust Him altogether out of the camp, and they took Him to Golgotha, and nailed Him to the tree there. He was the great Dissenter, the great Nonconformist, of his age. The National Church first excommunicated Him, and then destroyed Him. He did not seek difference in things trivial; but the purity of his life and the truthfulness of his testimony, roused the spleen of the rulers and chief men of their synagogues. He seemed in all things to wish to serve them and to bless them, but He never would blend with them. They would have made Him a king. Ah! if He would but have joined the world, the world would have given Him the chief place, as the world's Master said on the mountain: "All these things will I give Thee, if Thou wilt fall down and worship me." But He drives away the fiend, and stands immaculate and separate even to the close of his life. If you are a Christian, be a Christian. If you follow Christ, go without the camp. But if there be no difference between you and your fellow-man, what will you say unto the King in the day when He cometh and findeth that you have on no wedding garment by which you can be distinguished from the rest of mankind? Because Christ made a broad wall around Himself, there must be such an one around his people.

Moreover, dear friends, you will find that *such a broad wall of separation is abundantly good for yourselves.* I do not think any Christian in the world will tell you that when he has given way to the world's customs, he has ever been profited thereby. You go and find an evening's amusement in a suspicious place, and if you are profited by it, I am as sure as you are a man that you are not a Christian, for if you were a Christian it would be no use to you. Ask a fish to spend an hour on dry land, and, I think, if it did so, the fish would find that it was not much to his benefit, for it would be out of its element. And it will be so with you in communion with sinners. If you are compelled to it, you will find much that grates upon the ear, that afflicts the heart, that annoys the soul. You will be like righteous Lot, who was vexed with the conversation of the wicked, and you will say with David,—

"Ah! woe is me that I  
In Meshech dwell so long;  
That I in tabernacles stay,  
To Kedar that belong!"

Your soul will pine and sigh to come out of everything that is impure and unclean, for you will find no comfort there, and you will long to get away to the holy and the devout. Make a broad wall, dear friends, in your daily life, for if you begin to give way a little to the world you will soon give way a great deal. Give sin an inch, and it will take an ell. Take care of the pence-sins, and the pound-sins will not trouble you. Look after the little approaches to worldliness, the little givings-up towards the things of ungodliness, and then you will not make provision for the flesh to fulfil the lusts thereof.

Another good reason for keeping up the broad wall of separation is, that *you will do most good to the world thereby*. I know Satan will tell you that if you bend a little, and come near to the ungodly, then they also will come a little way to meet you. Ay, but it is not so. You lose your strength, Christian, the moment you depart from your integrity. What do you think ungodly people say behind your back if they see you inconsistent to please them? "Oh!" say they, "there is nothing in it; the man is not sincere." Although the world may openly denounce the rigid Puritan, it secretly admires him. When the big heart of the world speaks out, it has respect to the man that is sternly honest and will not yield his principles, no, not to a hair's breadth. In such an age as this, when there is so little principle, when principle is cast to the winds, and a general latitudinarianism, both of thought and of practice, seems to rule the day, it is still the fact that a man who is decided and speaks his mind commands the reverence of mankind. Depend upon it, woman, your husband and your children will respect you none the more because you say, "I will give up some of my Christian privileges," or "I will go sometimes with you into that which is sinful." You cannot help them out of the mire if you go and plunge into the mud yourself. You cannot help to make them clean if you go and blacken your own hands. How can you wash their faces then? You, young man in the shop—you, young woman in the work-room—if you keep yourselves to yourselves in Christ's name, chaste and pure for Jesus, not laughing at that which so often wins a laugh, but which is doubtful; not mixing up with a pleasure that is suspicious, but feeling, on the other hand, that to you a doubtful thing is a sinful thing, and that only that which is of faith and of truth is good to you—if you will so keep yourselves, your company in the midst of others shall be as though an angel shook his wings, and they will say to one another, "Do not do that just now, for so-and-so is there." They will fear you, in a certain sense; they will admire you, and, who can tell but they at last may come to imitate you.

Would ye tempt God? Would ye challenge the desolating flood? Whenever the church comes down to mingle with the world, it behoves the faithful few to fly to the ark and seek shelter from the avenging storm. When the sons of God saw the daughters of men, that they were fair to look upon, then it was that God said it repented Him that He had made men upon the face of the earth, and sent the deluge to sweep them away. A separate people God's people must be, and they shall be. It is his own declaration, "The people shall dwell alone; they shall not be numbered among the people." The Christian is, in some respects, like the Jew. The Jew is the type of the Christian. You may give the Jew political privileges, as he ought to have; he may be adopted into the State, as he ought to be; but a Jew he is, and a Jew he must be still. He is not a Gentile, even though he calls himself English, or Portuguese, or Spanish, or Polish. He remains one of Israel, a child of Abraham, a Jew still; and you can mark him as such; his speech bewrayeth him in every land. So should it be with the Christian; mixing up with other men, as he must in his daily calling; going in and out among them like a man among men; trading in the market; dealing in the shop; mingling in the joys of the social circle; taking his part in politics, like a citizen, as he is; but, at the same time,

even having a higher and a nobler life, a secret into which the world cannot enter, and showing the world by his superior holiness, zeal for God, integrity, and truth, that he is not of the world, even as Christ was not of the world. You cannot tell how concerned I am for some of you, that this broad wall should be kept up, for I detect in some of you sometimes a desire to make it very narrow, and perhaps to pull it down altogether. Brethren, beloved in the Lord, you may depend upon it that nothing worse can happen to a church than to be conformed unto this world. Write "Iohabod" upon her walls then, for the destruction has gone out against her. But if you can keep yourselves as

"A garden walled around,  
Chosen and made peculiar ground."

You shall have your Master's company; your graces shall grow; you shall be happy, and Christ shall be honoured.

II. Secondly; the broad wall round about Jerusalem INDICATED SAFETY.

In the same way, a broad wall round Christ's church indicates her safety too. I have often tried to show you who they are that belong to the church of God. I have explained to you that a man does not become a member of Christ's church by baptism, nor by birthright, nor by profession, nor by morality; but that Christ is the door into the sheepfold, and that every one who believes in Jesus Christ is a member of the true church, is a member of Christ, and a member consequently of the body of Christ, which is the church. Now, around the church of God, the election of grace, the redeemed by blood, the peculiar people, the adopted, the justified, the sanctified; around these there are bulwarks of stupendous strength, munitions which guard them safely. When the foe came to attack Jerusalem he counted the towers and bulwarks, and marked them well; but after he had seen the strength of the Holy City he fled away. How could he hope ever to scale such ramparts as those? Brethren, Satan often counts the towers and bulwarks of the New Jerusalem. Anxiously does he desire the destruction of the saints, but it shall never be. He that rests in Christ is saved. He who hath passed through the gate of faith into rest in Jesus Christ may sing, as we did just now—

"The soul that on Jesus hath leaned for repose,  
I will not, I will not desert to his foes;  
That soul though all hell should endeavour to shake,  
I'll never, no never, no never forsake."

"I will be," saith Jehovah, "a wall of fire round about thee." Salvation will God appoint for walls and bulwarks.

The Christian is surrounded by *the broad wall of God's power*. If God be omnipotent Satan cannot defeat Him. If God's power be on my side, who, then, shall hurt me? "If God be for us who can be against us?" The Christian is surrounded by the broad wall of *God's love*. Whom God loves who shall curse? I know that He blesseth, and that whom He blesseth is blessed indeed. Balak, the son of Zippor, sought to curse the beloved people, and he went first to one hill-top and then to another, and looked down upon the chosen camp. But, aha! Balaam, thou couldest not curse them, though Balak sought it! Thou couldest only say, "They are blessed, yea, and they shall be blessed!"

*God's law* is a broad wall around us, and so is *his justice* too. These once threatened our destruction, but now the justice of God demands the salvation of every believer. If Christ has died instead of me, it would not be justice if I had to die also for my sin. If God has received the full payment of the debt from the hand of the Lord Jesus Christ, then how can He demand the debt again? He is satisfied, and we are secure.

*The immutability of God*, also, surrounds his people like a broad wall. "I am God, I change not; therefore ye sons of Jacob are not consumed." As long as God is the same, the rock of our salvation will be our secure hiding-place.

Brethren and sisters, this is a very delightful truth, and one upon which we might linger long, for there is much to say. The people of God are safe for many reasons. They are surrounded by the broad wall of *electing love*. Doth God choose them and will He lose them? Did He ordain them to eternal life, and shall they perish? Did He engrave their names upon his heart, and shall those names be blotted out? Did He give them to his Son to be his heritage, and shall his Son lose his portion? Did He say, "They shall be mine, saith the Lord, in the day when I make up my jewels," and shall He lose them? Has He who maketh all things obey Him, no power to keep the people whom He has chosen to Himself to be his own peculiar heritage? God forbid that we should doubt it. *Electing love*, like a broad wall, surrounds every heir of grace.

Then comes the broad wall of *redeeming love*. Did Jesus buy what He will not have? Did He shed his blood in vain? Did He stand as a substitute for those who will have to suffer themselves? What substitution, then, is this? Doth God send Christ to hell for me, and then demand that I should go there too? Does He take payment at my Surety's hands, and then demand it a second time at mine? Where is the justice if such be the case? By the blood of the everlasting covenant every Christian may be sure that he cannot perish, neither can any pluck him out of Christ's hand. Unless the cross was all a peradventure, unless the atonement was a mere speculation, those whom Jesus died for are saved through his death, and He shall see of the travail of his soul and be satisfied.

Another broad wall which surrounds the saints of God will be found in *the work of the Holy Spirit*. Does the Spirit begin and not finish? Does He give life which afterwards dies out? Hath He not told us that the Word of God is the incorruptible seed which liveth and abideth for ever? And shall the powers of hell or the evil of our own flesh kill what God says is incorruptible? Is not the Spirit of God given us to abide with us for ever, and shall he be expelled from that heart in which He has taken up his everlasting dwelling-place? Brethren, we are not of the mind of those who think so, but we rejoice to say with Paul, "I am persuaded that He who hath begun a good work in you will carry it on." As we sometimes sing—

"Grace will complete what grace begins,  
To save from sorrow or from sins;  
The work which wisdom undertakes  
Eternal mercy ne'er forsakes."

This is a broad wall around the church of God.

Besides this, almost *every doctrine of grace* affords us a broad wall, a strong bastion and bulwark, a munition of defence. Take, for instance, Christ's suretyship-engagements. He is surety to his Father for his people. Will He bring home the flock, then, with some of them lost? At his hands will they be required. But

"I know that safe with Him remains,  
Protected by his power;  
What I've committed to his hands,  
Till the decisive hour."

"Here am I," will He say, "and the children whom Thou hast given me, and of all whom Thou hast given me I have lost none." He will keep all the saints even to the end. *The honour of Christ*, moreover, makes another broad wall. If Christ loses one soul that leans upon Him, the integrity of his crown is gone, for if there should be one believing soul in hell the prince of darkness would hold

up that soul and say—"Aha! Thou couldest not save them all! Aha! thou Captain of Salvation, thou wast defeated here! Here is one poor little Benjamin, one Ready-to-Halt, that thou couldest not bring to glory, and I have him to be my prey for ever!" But it shall not be so. Every gem shall be in Jesu's crown. Every sheep shall be in Jesu's flock. He shall not be defeated in any way, or in any measure, but He shall divide the spoil with the strong, and conquer, and eternally conquer, glory be unto his name!

Thus I have tried to show you the broad walls which are round about believers. They are saved, and they may say to their enemies, "The virgin daughter of Zion hath shaken her head at them, and laughed them to scorn! 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 hath risen again from the dead; who sitteth at the right hand of God, who also maketh intercession for us! For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord?"

### III. Lastly: The idea of a broad wall SUGGESTS ENJOYMENT.

Along the broad walls of Nineveh and Babylon there was found room for several chariots to pass each other, and here men walked at sunset, and talked with one another. If you have ever been in the city of York you will know how interesting it is to walk around the broad walls there. But our figure is drawn from the Orientals. They were accustomed to come out of their houses and walk on the broad walls. They used them for rest from toil and recreation. It was very delightful when the sun was going down, and all was cool, to walk on those broad walls. And so, when a believer comes to know the deep things of God, and to see the defences of God's people, he walks along them and he rests. "Now," saith he, "I am at rest and peace; he who destroyeth is put from me; I am delivered from the noise of archers in the place of the drawing of water, and now can I pray in the Lord! Now that salvation is appointed for walls and bulwarks, I will sing a song unto Him who hath done these great things for me; I will take my rest and be quiet, for he that believeth hath entered into rest; there is, therefore, now no condemnation to them which are in Christ Jesus." Broad walls, then, are for rest, and so are our broad walls of salvation.

Then the broad walls were also for *communion*. Men came there and talked with one another. They leaned over the wall and whispered their loving words, talked of their business, comforted one another, related their troubles and their joys. So, when believers come unto Christ Jesus they commune with one another, with the angels, with the spirits of just men made perfect, and with Jesus Christ their Lord, who is best of all. Oh! on those broad walls, when the banner of love waves over them, they sometimes rejoice with a joy unspeakable, in fellowship with Him who loved them and gave Himself for them. It is a blessed thing in the Church when you get such a knowledge of the doctrines of the gospel that you can have the sweetest communion with all the Church of the living God.

And then the broad walls were also intended for *prospects and outlooks*. The citizen came up on the broad wall, and looked away from the smoke and dirt of the city within, right across to the green fields, and the gleaming river, and the far off mountains, delighted to watch the mowing of hay, or the reaping of corn, or the setting sun beyond the distant hills. It was one of the common enjoyments of the citizen of any walled city to come to the top of the wall in order to take views afar. And when a man once gets into the altitudes of gospel doctrines, and has learned to understand the love of God in Christ Jesus, what views he can take! How he looks down upon the sorrows of life! How he looks beyond that narrow little stream of death! How, sometimes, when the weather is

bright and his eye is clear enough to let him use the telescope, he can see within the gates of pearl, and behold the joys which no mortal eye hath seen, and hear the songs which no mortal ear hath heard, for these are things, not for eyes and ears, but for hearts and spirits! Blessed is the man who dwelleth in the Church of God, for he can find on her broad walls places from which he can see the king in his beauty, and the land which is very far off!

Ah! dear friends, I wish that these things had to do with you all, but I am afraid they have not with many, for many of you are outside the wall, and when the destroyer comes none will be safe but those who are inside the wall of Christ's love and mercy. I would to God that you would escape to the gate to-night, for it is open. It will be shut—it will be shut one day, but it is open now. When night comes, the night of death, the gate will be shut, and you will come then and say, "Lord, Lord, open to us!" But the answer will be—

"Too late, too late!  
Ye cannot enter now!"

But it is not too late yet. Still Christ saith, "Behold, I set before thee an open door, and no man can shut it." Oh! that thou hadst the will to come and put thy trust in Jesus, for if thou dost so thou shalt be saved. I cannot speak to some of you about security, for there are no broad walls to defend you. You have run away from the security. Perhaps you have been patching up with some untempered mortar a righteousness of your own, which will all be thrown down as a bowing wall and as a tottering fence. Oh! that you would trust in Jesus! Then would you have a broad wall which all the battering-rams of hell shall never be able to shake. When the storms of eternity shall beat against that wall it shall stand fast for aye.

I cannot speak to some of you about rest, and enjoyment, and communion, for you have found your rest where there is none; you have got a peace which is no peace; you have found a comfort which will be your destruction. God make you to be distressed, that you may flee to the Lord Jesus and get true peace, the only peace, for "He is our peace."

I would to-night that some of you would close in with Christ and trust Him, and then you would rejoice in the present happiness which faith would give you; but the sweetest thing of all would be the prospect of the eternal happiness which Christ has prepared for all those who put their trust in Him.

May the Lord bless you for Jesu's sake. Amen.

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## Essays and Papers on Religious Subjects.

### THE TRIUMPH OF CHRISTIANITY OVER THE AFFLICTIONS OF EARTH.

A SERMON BY REV. E. ROBERTS.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen;

for the things which are seen are temporal, but the things which are not seen are eternal."—2 Cor. iv. 16—18.

HERE we have the body and the soul, the afflictions of earth and the glory of heaven, weighed and contrasted, and the conclusion stated, viz., that the body and its sufferings, time and its trials, are not worthy to be compared with the glorious prospects of the Christian in the future state.

The evils and sufferings of life baffled all attempts to counteract their disastrous sway until Christianity appeared on the arena. Science turned pale; philosophy, under their pressure, succumbed to despair, and even recommended suicide as the only remedy. Affliction triumphed, but Christianity, and Christianity alone, has reversed this state of things; it triumphs over affliction, and not only triumphs, but converts affliction into an instrument of good: "Working for us a far more exceeding and eternal weight of glory."

Our subject is *the triumphs of Christianity over the afflictions of earth*. Here we have

I. THE FACT STATED. "Though our outward man perish, yet the inward man is renewed day by day." Here is the spiritual, triumphing over the sufferings and the ravages of mortality—a process of advancing mental invigoration going on coincidentally with the rapid process of physical decay. This is a suffering and perishing world. Man perishes from the cradle to the grave, and "suffers a thousand deaths in fearing one." What sorrowful scenes fill up the drama of human life! What painful diseases, heart-crushing discouragements, disappointments and losses; what blighted hopes and abortive projects; what malignity of enemies and fickle friendship; what individual and domestic afflictions—all heightened by the uncertainty and impenetrable darkness in which the future is enveloped! Under the repeated strokes and harassing pressure of these diversified burdens and trials of life, the outward man perisheth. Like wintry storms and fierce waves they beat upon this frail tabernacle of clay, which is a—

"Weak cottage where our souls reside,  
Flesh, but a tottering wall,  
With frightful breaches, gaping wide,  
The building tends to fall."

And in addition to these common infirmities and sufferings of mortal life, there were also the peculiar afflictions of the apostles and their Christian associates, so graphically described in

the context, which, no doubt, accelerated the process of physical decay and dissolution.

But while this is proceeding, a simultaneous process of another kind is going on—"Our inward man is renewed day by day." The spiritual tenant of this house of clay, whose foundation is in the dust, and is crushed before the moth—the soul, with its quickened energies and sanctified hopes and aspirations, gathers new strength and increasing force as the body grows weaker, and its dissolution draws nearer. Sanctified afflictions are spiritual promotions: they call into more vigorous exercise those graces which constitute the vital elements of the Christian character, and contribute to the spiritual strength and well-being of the soul. While the dross of the flesh is consuming away, and the body perishing, the gold of spiritual life and holiness is waxing brighter and purer in the furnace of affliction. Times of the greatest adversity and suffering to the Church of God are times of the greatest spiritual vigour and prosperity. And do we not often find that a season of heavy affliction, by which the body is reduced into the lowest state of weakness, terminating in death, is the means of developing more spiritual life and divine experience than all the former years of health and prosperity. While the body perisheth, the spiritually renewed soul groweth stronger, its spiritual views become more clear, its faith more vigorous, its experience of divine realities more vivid and intense, and its assimilation to the divine character more perceptible, until the perishing part of nature is swallowed up of immortal life.

II. THE REASON ASSIGNED FOR THIS TRIUMPH: "Because our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Two things are here implied—

1. That the glorious blessedness which awaits the Christian hereafter is unspeakably greater than the heaviest afflictions of this world. Here the

apostle takes the balance of heaven and puts into one scale the afflictions of earth, and into the other the weight of glory, and we find that, however severe present sufferings may be, they are lighter than vanity compared with the glory in reserve for redeemed humanity.

Affliction is one of the chief elements in our present lot. Life here is subject to heavy burdens and deep wounds. Suffering is not accidental, but designed for us, and we know but little of life till we comprehend its uses, and have learned how to accomplish them.

The sufferings of the body are great. After the study of ages how little can the science of medicine do to avert the development and progress, or to mitigate the ravages of organic and functional diseases. How little avails human skill against the pestilence that walketh in darkness, or the silent exhalation which wasteth at noonday! And the sufferings of the animal frame are often exceeded by the wounds and agonies of the spirit, arising from the perverted state of our moral faculties, "the stings and arrows of outrageous fortune," injustice, bitter adversity, and the pangs of distressing anxiety.

But opposite to all this stands the glory of heaven—a state of perfect freedom from all sin and sorrow; a full fruition of the ineffable beatitudes of the heavenly Jerusalem; basking in the full sunshine of the Redeemer's love, partaking of his glory, and reigning with Him for ever and ever.

Let us glance at the points of contrast between the affliction of the present and the glory of the future.

"*Light affliction*," but "*weight of glory*." Many of the afflictions of this life are anything but light in themselves: on the contrary, they are often overwhelmingly distressing, but they are light in comparison with the glory of heaven—not worthy to be compared for a moment with the glory that shall be revealed.

"*Weight of glory*." It is real and substantial; not like the glories of this world, shadowy and vanishing, as the "baseless fabric of a vision," but in-

tensely real and satisfying. Every sense and faculty enraptured with exquisite gratification and an ecstasy of divine bliss, which nothing can surpass. The mighty capacities of the soul will be satisfied with all that is beautiful, noble, and good. *Light* affliction, but a *heavy* load of honour, and infinite fulness of happiness and eternal glory.

More than that—"An *exceeding* weight of glory." Glory not only exceeding the heaviest affliction, but our highest thoughts and most lofty conceptions—glory exceeding all comparison. Was Canaan a goodly land? This is a better country. Was Paradise a delightful spot? "Eden's first bloom" will be surpassed by the more rapturous delights of the celestial Paradise. Was Jerusalem the glory of the world? The City of God and the Lamb comprises in itself the chief glories of all the universe. Was Solomon's temple magnificent? It was but a poor shadow of the infinitely sublimer glories of heaven, where everything lends its influence to enhance the bliss and consummate the felicity of the saints in light.

But there is yet a higher climax—"Far more exceeding," etc. Here we have a figure of speech the most beautiful and emphatic, or rather an idea which no figure, nor any cluster of figures, can fully represent. The original here, "*Huperbolin eis huperbolin*," cannot be adequately expressed by any translation. This glory, so great and weighty, transcends the power of the sublimest hyperboles, imagery, and metaphor to describe it. The idea is, eminence heaped upon eminence, excess added to excess, glory piled upon glory, "Hills peep o'er hills, and Alps o'er Alps arise" for ever, infinitely above the boldest flights of the loftiest imagination. "Excelsior" (still higher) will be the bannered motto of the perpetually expanding and rising soul, as it will for ever climb higher and higher the dazzling heights of everlasting glory! What are the greatest afflictions of earth but light in comparison with this?

The duration of affliction is but for a *moment* as contrasted with an "eternal weight of glory." "For a moment." A long moment say some, whose cup of suffering has been long full to the brim, and whose frail vessels have been many a long day tossed by the angry waves of bitter affliction. Nevertheless, reviewed from the celestial hills of immortal blessedness, our longest afflictions on earth will appear but momentary. The glory of the redeemed will be without end; no cloud shall ever obscure their brilliant sky; the sun of their blessedness will shine forth from his meridian throne for ever. Think of the disparity between a moment and eternity! Will you barter eternal blessedness for momentary gratifications? Will you be cast down by your trials when they are but momentary preludes to an endless duration of glory? Such a prospect as this may well cheer and revive the children of God under their earthly trials—renew the inner man day by day.

*Another thing implied here is the utility of present affliction in preparing the Christian for this glory.* "Worketh for us." Not only afflictions cannot injure the child of God, but they are means, under the blessing of his heavenly Father, of developing and exercising his spiritual life, and of ripening his soul for glory. Those things which conduce to the destruction of the body contribute to the growth and invigoration of the divine life in the soul. "We glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope—a sure hope because the love of God is shed abroad in our hearts." Affliction exercises faith, and faith strengthens and purifies the heart. The ministry of affliction exposes our own helplessness, and the vanity of earthly enjoyments; they wear our hearts from this world; they drive the Christian nearer to the Saviour, and to rely more firmly on the divine promise; they quicken his heavenward pace, and will enhance the sweetness of the heavenly rest. "For aught I know," said one of the

children of Christiana, in the "Pilgrim's Progress," in passing through the valley of the shadow of death—"For aught I know, one reason why we must go this way to the house prepared for us, is that our home may be made the sweeter to us."

"The ruder the blast,  
The sweeter our quiet when storms are all  
past."

Afflictions are dark clouds, not so pleasing to behold as the radiant ones; but to the Christian they yield the fertilizing showers. They are not calamities to the children of God. Calamity is a word expressive of malignant aspect, which means originally the condition of the broken reed or the blighted ear of corn. They are rather tribulations, a word expressive of the blessed ministry of afflictions. Tribulation originally means threshing, the process by which the elements of character are separated—the chaff given to the winds, but the wheat heaped up for the great day when God shall gather home the precious fruit of redemption. They work for us. Afflictions are not our foes, but our confederate allies against the besetting forces of damnation. "We are chastened of the Lord that we should not be condemned with the world." Say not, "All these things are against me." They are for us, working together for our good. They are the distilleries of heaven, by which the tears of the saints, which God holds in his bottle, are turned into sweet wine. "Blessed are they that mourn, for they shall be comforted." They work for us; for however strange and paradoxical the doctrine, "E'en crosses from his sovereign hand are blessings in disguise." Well, we understand now why the inward man is renewed day by day, while the outward man perisheth—"because our light affliction worketh for us a far more exceeding and eternal weight of glory."

III.—THE WAY IN WHICH THIS TRIUMPH IS ACHIEVED.—"By looking not at the things which are seen, but at the things which are not seen," etc.

Here we have the two opposite classes of objects of human contemplation, by which men's thoughts and actions are governed and actuated—the things that are seen, and the things that are not seen. The things visible are the objects of sense—the good and the evil of this world; the things invisible are the spiritual realities of the eternal world, which mortal eyes cannot see: such as the future destiny of the soul—Christ and his salvation—the resurrection and the final judgment; and, especially, the eternal weight of glory awaiting the people of God. The Christian believer looks at the one class of objects in preference to the other, on account of their vastly greater importance.

*The relation which we sustain to the things which are not seen is unspeakably more important than that which exists between us and the things that are seen.* Important as the well-being of the body is, how insignificant it is in comparison with the safety and welfare of the immortal soul in relation to God and eternity! The greatest temporal deliverance, what is it? Oh, my soul, in comparison with the great deliverance from the wrath to come! If the position of a criminal, who stands to be tried for his life before an earthly tribunal, is an awful one, how much more solemn the thought of standing before the Judge of all the earth, when our most secret thoughts shall be revealed, and our eternal destiny irrevocably sealed! If bodily sufferings are painful, what are they to the worm that dieth not, and the fire that shall never be quenched!

*The things that are seen are illusiv—often leading the mind to false and ruinous conclusions; but the things that are not seen are intensely real and certain, and hence infallibly reliable.* In the light of the visible, that ungodly man in his palace, on whom shines the sun of affluence, power, and honour, appears to be the fortunate and the happy. It is a fearful delusion. In the light of the invisible realities of eternity, his true condition appears very different. The curse of God is in his

splendid residence; the dark cloud of condemnation hangs over him; before to-morrow he may be crying, "I am tormented in this flame."

That very poor and afflicted Christian—who envies him, or thinks of his blessedness, dignity, and glory? The visible is deceptive: he is a child of God; his sins are forgiven; he carries with him the peace of God; he rejoices under the hope of glory; heaven awaits him; a crown and a throne are ready for him; he is an heir of endless bliss.

*The things that are seen are related only to our earthly mode of being.* Things invisible concern our spiritual nature, and meet the wants of our immortal souls. The deepest misery and the highest happiness of humanity belong to the realm of the invisible and the eternal. The good and the evil of the things that are seen affect only the outward man; but the good and the evil of the things that are not seen—the peace and the wrath of God, the prospect of heavenly glory, and the danger of eternal ruin, affect the inward state of the soul, and form its spiritual and lasting destiny. The things that are not seen can make the soul strong and happy when the body and its material comforts fail and perish.

*The things that are seen are only temporal; they will follow us no further than the grave.* All the comforts, the fashion, and the glory of this world pass away. The evils and sufferings of this life pass away. The time is near when the last tear of the Christian will have been shed, the last agony endured, and the very recollection of sorrow passed away.

"But the things that are not seen are eternal." The soul and its destinies are eternal. Heaven is a place of eternal life and joy. The crown fadeth not away; the inheritance is incorruptible and everlasting. In that blessed land their robes have no moth to consume them, their gold no rust to corrupt it. The bliss of heaven will have no end; and the darkness of hell's despair will never be mitigated by the least ray of returning hope.

Hence, the true Christian looks at the things that are not seen, and is influenced by them. The generality of men live and act with reference only to this world; they worship in the temple of sense. The worldly-wise, the rich, and the rulers of this world officiate as priests and high priests at the altars of the things that are seen, and the common people devoutly utter the responses. Hence, life to them is vanity and misery, and death, darkness, and despair. But the true Christian lives and acts with paramount reference to invisible and eternal things; and, by so doing, is enabled to rise above both the fascinating and depressing influences of earthly things, and to pursue his heavenward course with unflinching alacrity and perseverance. While keeping his eye steadfastly on that which is invisible—the crown, the throne, and the joy of eternal glory—like Moses, the reproach of Christ, and the afflictions of the people of God weigh heavier with him in the balance of faith than all the treasures of Egypt and the pleasures of sin. Like Paul and his fellow-Christians, he presses onward, through toils, difficulties, and sufferings, to the mark for the prize of the high calling of God in Christ Jesus—life eternal.

As the spirit of the way-worn traveller is refreshed at the sight of his distant home, and as the mariner in the buffeting of the storm is cheered as he looks at the nearing haven, so those, whose treasure is in heaven, are cheered in their afflictions, and renewed day by day, by their blessed hope and anticipation of eternal glory.

Christ's dwelling-place is not known to the Christian, nor has he heard his voice at any time, yet he believes that He intercedes for him at the right hand of God, and is, therefore, filled with the comfort of hope. He has not heard the rapt melodies of heaven, nor has he beheld the ecstatic vision of the world of glory, yet, believing in these things, they fill him with rapture and delight, and raise him triumphantly above the afflictions of earth. He envies not the

heirs of worldly riches and glory, for he has a title to a more glorious and enduring inheritance in heaven. He can say—

"I all their goods despise:  
I trample on their whole delight,  
And seek a country out of sight,  
A country in the skies."

While he looks beyond this world and judges everything in the light of eternity, his temporary afflictions only stimulate his spiritual energies, and, therefore, work for him a "far more exceeding and eternal weight of glory." What are the objects of our supreme contemplation, by which our hearts and lives are guided and governed? God grant that in these days of intense worldliness we, who call ourselves Christians, may look more steadfastly to the great things of eternity—live more loose to time and earth; and, as pilgrims and strangers on earth, seek more earnestly the "better country."

Let those who are entirely absorbed with temporal things think of the eternal things they forfeit: loss of heaven, loss of eternal life. But there are eternal things of another description—a far more exceeding and eternal weight of wrath and misery! Now weigh the two; look at the infinite contrast. Escape for your life. Be ready for heaven and eternity.

*Newtown.*

## COME BOLDLY TO THE THRONE.

BY LATE REV. JAMES SMITH.

RIGHT views of God in prayer are of great importance; they involve God's glory and our own soul's good. That we may have right and encouraging views, He has revealed Himself in Jesus, and wishes us to look at Jesus as his representative, and to encourage us to approach Him with courage, confidence, and comfort. He has erected a throne of grace, where as a Sovereign and a Father, He sits to hear our prayers, receive our petitions, and accept our praises. Before that throne, Jesus

stands; He represents us, He introduces us, He pleads for us, He procures choice and invaluable blessings for us. "*Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need*" (Heb. iv. 16). Observe four things,

I. WHERE WE SHOULD COME. Not to a mercy seat on earth, as the Jew, but to a throne of grace in heaven—a throne, which grace created for the unworthy, that without qualification, or pre-requisite, or preparation, they may come and open their hearts, confess their sins, and seek and obtain God's blessing. A throne, on which grace sits in majesty and glory, to display its power, sovereignty, and munificence; so that the graceless may be encouraged to come and sue for pardon, peace, and comfort; a throne, where grace is dispensed, dispensed freely, frequently, and plentifully—grace to pardon, grace to sanctify, and grace to fit us for God's service and praise; a throne, where grace is glorified, and grace is glorified in giving freely, giving plentifully, and giving often—giving the richest blessings to the most unworthy, the choicest favours to the most degraded, and the sweetest comforts to the most miserable of the sons of men. Reader, for such as you the throne of grace was erected. Grace is personified and enthroned on purpose to encourage you. Grace is dispensed to the vilest without money and without price. Grace will be glorified in you, if you go to the throne; go often, ask for much, and obtain all you need.

II. HOW WE SHOULD COME. "COME BOLDLY." There was no boldness under the law, but there should be no dread or fear in coming to God under the gospel. Boldness springs from grace, is encouraged by grace, and is pleasing to the God of Grace. God wishes us to come as children, conscious of our acceptance in the Beloved, and to ask great things at his hands. He bids us speak freely. He says, "Open thy mouth wide, and I will fill it." The more we feel at home, and the

more freely we speak to our God on the throne of grace, the more He considers himself honoured. He would have us speak earnestly, not to induce Him to give, as if He were unwilling, but to show our sense of need, the ardency of our desire, and our faith in his word. He would have us feel confident of being heard, not only because He has promised, but because his heart is full of love, and He delighteth in mercy. He would have us rely steadily on Jesus; on his priesthood, which is perpetual; on his promise, which is everlasting; and on his presence, for He now appears in the presence of God for us.

III. WHY WE SHOULD THUS COME. We have a great High Priest, an High Priest which is the Son of God, and He has undertaken to expiate our sins, justify our persons, present our petitions and obtain for us answers of peace. He has finished his work on earth; He has passed through the heavens into his Father's presence; He is now pleading on our behalf with his Father, and ever liveth to carry on his work of intercession. But He is not only the Son of God, having influence with his Father, but He is the Son of man, having deep compassion for us, his poor, tired, brethren on earth. Before his Father He owns us, with his Father He pleads for us, and is ever ready to take up our cause. He is a merciful High Priest, feeling at his heart all the sorrows, sufferings, and woes of his people. He is also a faithful High Priest, true to his word, and always acting in character as the brother and friend of all that come unto God by Him.

IV. FOR WHAT WE SHOULD COME. For sympathy, we often need it, and sometimes look in vain to man for it. But in all our afflictions Jesus is afflicted. He is touched with the feeling of our infirmities. Mercy supposes sympathy; if, therefore, we are bidden to come for mercy, it intends that we should come, that our Heavenly Father may sympathise with us, soothe our minds, and comfort us with his love.

We are to come for mercy to pardon our daily sins, to relieve us in all our distresses, and to comfort us in all our sorrows. We are to come that we may find grace to help us; grace for duty, that we may perform the precepts given us; grace for conflict, that we may contend with and conquer every evil; grace for victory, that we may overcome every foe. For all grace, and for grace for all purposes, we should come boldly to the throne, bearing in mind that let us have received never so much or never so often, He giveth more grace.

Beloved, the throne of grace is *man*. We have no distance to go, for wherever we are, there the throne of grace is; and whenever we need, God is at liberty to attend to us, and is always disposed to bless us. The throne is always *accessible*. Be where we may, and in whatever state of mind we may, we can come to the throne of grace, and come boldly too, because Jesus is there, and He is there for us. The throne of grace is *always filled by a Father*, by our Father, by the Father

of Jesus, who gave his only-begotten Son for us, as a pledge and proof that He will withhold no good thing from us. We may therefore always go to the throne of grace with confidence, and we should do so. We should go as invited, as specially invited—as commanded, for authority unites with love, in welcoming us to the throne of grace, in wishing us to come. God's paternal heart yearns over us to bless us, and to do us good, according to his riches in glory by Christ Jesus. We should go to the throne as encouraged in every possible way. Greater encouragement we cannot have, greater inducements cannot be held out, "*Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.*" Reader, do you pray? In prayer do you go to the throne of grace? Do you approach and plead with God as a Father? Do you really obtain mercy—pardoning mercy? Do you receive grace—grace to help you in the performance of duty, in enduring trials, and in seeking to honour God in all things?

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. VIII.—ONE-WORD TEXTS.

"Banquet."—ESTHER vii. 1.

A BANQUET is simply a feast, and banquets or feasts are of very great antiquity, and are presented to us in Scripture in connection with various events, personal, social, and national. We have marriage banquets, birth-day and weaning feasts. There were banquets to celebrate national deliverances, and in connection with religious convocations and observances. The early Christians had these in their simplest form in their love feasts. The text refers to one given in honour of the noble Queen Esther. But let us look at—

I.—THE GREAT GOSPEL BANQUET.—As such, it was both predicted and typified under the Mosaic dispensation. Isaiah predicts

it in language most graphic and beautiful (xxv. 6, 8), and the Saviour uses the symbol in his interesting parable, Matthew xxii. 1, 2, etc. Now this Gospel Banquet is—

1. *A Royal Banquet.* The Feast made and provided, and presided over by the King of kings.

2. It is a *Rich Banquet.* All good things for the soul. All man needs. All infinite love can provide.

3. It is an *Abundant Banquet.* Plenteousness worthy of God's infinite grace. It is boundless and inexhaustible.

4. It is a *Free and Open Banquet.* Its proclamation is, "Oh, every one," etc. See Matt. xxii. 9, etc. Not limited to Jews, but free to the Gentiles, including all nations, and peoples, and tongues (Rev. xiv. 6). To this banquet

5. There is one *Door of Admission*. Jesus is the "Door," "The Way." His name only available (Acts iv. 12). It is a *perpetual and ever-accessible* banquet, open night and day, and is to continue available to penitent believing sinners to the end of the world. Observe—

II.—THE SPECIAL CHURCH BANQUET OF THE LORD'S SUPPER.—The Gospel Banquet is for sinners, called by the grace and Word of God. The Lord's Supper is the holy feast for disciples and believers, and observe it is thus limited and special to the Lord's people. A knowledge of Christ, faith in Christ, and love and obedience to Christ, being indispensable pre-requisites. Notice further—

1. It is special in its *Institution*. See the account of the Evangelists.

2. Special in its *Symbols*. Bread and wine. As typified in the case of Melchizedek and Abraham (Gen. xiv. 18, etc.) Bread; the symbol of Christ's body, broken for us; wine, the symbol of his precious blood shed for our sins.

3. Special in its *Design*. To be a perpetual memorial of Christ's Sacrifice for sin, and to show forth the vicarious death of Jesus till He come again. And now from the Special Banquet of the Church let us notice—

III.—THE GLORIOUS BANQUET OF HEAVEN.—A reference to this is given (Matt. xxvi. 29, and Rev. xix. 6, 7).

1. This is the *Coronation Banquet* of all the saints crowned as kings. See Revelations (chaps. iv., v., vi., and vii.)

2. A *Multitudinous Banquet*. Beyond computation. Of all ages, countries, and tongues. The completed Kingdom of God. More in number than the "stars of Heaven," or sands of the sea-shore.

3. It is an *Absolutely Perfect Banquet*. The presence of every good, the absence of every evil. The spirits of the just made perfect.

4. An *Eternal Banquet*. Eternal love, joy, and blessedness. Eternal life in all its fulness realized. Eternal glory, fulness of bliss, and pleasures evermore.

Also,

1. How trivial earthly banquets are when compared with these.

2. How these form an unbroken three-fold linked chain. The Gospel, the Sacred Supper, and the Feast of Heaven.

3. God by his Gospel and grace calls men to each and all of these: first to the Gospel, next to the Supper, and finally to Glory.

## The Family Hearth.

READINGS TO AMUSE, INSTRUCT, AND IMPROVE.

### A STAR HIDDEN BY A THREAD.

DAVID RITTENHOUSE, of Pennsylvania, was a great astronomer. He was skilful in measuring the sizes of planets and determining the position of the stars. But he found that such was the distance of the stars, a silk thread stretched across the glass of his telescope would entirely cover a star; and, moreover, that a silk fibre, however small, placed upon the glass, would cover so much of the heavens that the star, if a small one, and near the pole, would remain obscured behind that silk fibre several seconds. Thus a silk fibre appeared to be larger in diameter than a star.

### DON'T YOU LOVE HIM FOR THAT, FATHER?"

ONE Sabbath evening, the father of two little children had placed one of them on each knee, to ask them what they had heard in the infant-school that day. He was not a professor of religion, although he had a pious wife. The little children began to tell him, in their own way, of the beautiful home in heaven that Jesus had left because of his love to men. Looking full in her father's face, the little girl said, "Jesus must have loved us very much to do that; don't you love Him for it, father?" They then went on describing the trials and sufferings of the Saviour, and she

again asked the question, "Don't you love Him for that, father?" and when they spoke of his death on the cross, the little one asked the third time, "Now, don't you love Him, father?" The father had to put the children down, and go out of the room to hide his emotion. He confessed to the speaker afterwards, that he felt worse under the artless questioning of his little children than he ever felt under the most powerful preaching in his life. He soon afterwards united with the church of God.

Does *your* father love Jesus? Can you not ask him? Do you pray for him? Do you show by your life that you love the Saviour?—From "Little Ones in the Fold." By E. PAYSON HAMMOND.

#### HEALTH OF WOMEN.

ONE of our prominent physicians was consulted some time ago, by an elegant lady of fashionable life, on account of two of her beautiful daughters, who were sylph-like and symmetrical as fashion could make them, but who showed too plainly that their forms and constitutions were as frail as debility could make them without actually manifesting some specific form of disease. "Oh, what shall I do for my beautiful girls!" exclaimed the mother.

"Give them strength," he replied. "And how shall that be done?" said she. "Let them make their own beds, and sweep their own rooms, and perchance the parlour and drawing-room, go to market and bring baskets of provisions home, garden, wash and iron!" Looking at the physician with surprise, she said, "What sort of minds would they have, what sort of bodies?" He answered, "They would have as healthy and happy ones as your servants. You now give all the health and happiness to your domestics. Be merciful to your daughters, and let them have a share." The importance of this advice cannot be overstated. Useful occupation, exercise in doing real work, is one of the best antidotes for the fearful debility that wastes and destroys so many of our young ladies. To promenade the streets for the sake of exercise is a poor substitute for the invigorating effect of an hour of real work, and it cultivates all the vanities and frivolities of an empty head and an idle heart. Give your daughter a broom and let her sweep the attic instead of giving her a trilling dress and letting her sweep the sidewalk, to be gazed at by idlers until she cares for nothing but display and being displayed. Hundreds of young women would have been saved from the grave, and from a worse fate than the grave, by useful work at home.

REACH HITHER THY FINGER.—Look well upon Him—doest thou not know Him? Why, his hands were pierced, his head was pierced, his side was pierced, his heart was pierced, with the stings of thy sins; and these marks He retains even after his resurrection, and by these marks thou mightest always know Him. If thou knowest Him not by the face, the voice, the hands; if thou knowest Him not by the tears and bloody sweat, yet look nearer; thou mayest know Him by the heart: that broken, healed heart is his; that dead, revived heart is his; that soul-pitying, melting heart is his; doubtless it can be none but his; love and compassion are its certain signatures. And is not here yet fuel

enough for love to feed upon? Canst thou read the history of love any further at once? Doth not thy throbbing heart here stop to ease itself? If not, go on, for the field of love is large.—*Ambrosio*.

BOASTING.—A gourd wound itself round a lofty palm, and in a few weeks climbed to its very top.

"How old mayest thou be?" asked the now-comer.

"About a hundred years."

"About a hundred years, and no taller! Only look! I have grown as tall as you in fewer days than you count years!"

"I know that well," replied the palm; "every summer of my life a gourd has climbed up around me, as proud as thou art, and as short-lived as thou wilt be."

## 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.

"**THY WILL BE DONE.**"

"It is hard to say 'Thy will be done,'" said Edith Grey, a young Christian who had only recently become one of the Lord's disciples. "It is the hardest thing I know, and it always seems to me, even when I say it, that I cannot help wishing that His will may be the same as mine."

"It is the easiest thing I know," said Mrs. Stillwell, an aged servant of the Lord, who, having come to the very gates of the Heavenly Jerusalem, was too peaceful to be disturbed by the commotions of this lower world. "It is so easy, because I know that whatever it is his will to send, shall be the best and happiest for me to receive. Sometimes I feel this so strongly that I scarcely care to wish, but only to pray, 'Choose Thou for me.'"

"But I cannot help wishing. My life is not what I would have it. I am young, and therefore I cannot help looking forward and painting the future such as I wish it to be; and then it gives me great comfort to remember that God invites me to pray and to ask Him for whatever I want."

"Does God always answer your prayers?"

"Perhaps not always; but generally I ask so earnestly that He does not withhold the blessing I crave."

"And you do not always say, Thy will be done?"

"No, sometimes I want the thing I ask for so exceedingly, that I dare not say this. Rather I am like Jacob, and say, 'I will not let Thee go except Thou bless me.'"

"My child," and the old lady's voice was very tender; for had she not been young herself, and did she not still remember her own hopes and the feverish desire with which she strove to make them realities? "My child, God will teach you. There will be

times when you will see how, if God had answered all your prayers; it would have brought nothing but sorrow. You will see how you are not wise enough to know what is best for you, nor even what will make you happy; and then when He shall have made you understand how much He loves you, and how tenderly He cares for you, you will no longer find it hard to say, 'Thy will be done,' for it will be the burden of all your prayers."

This was verified again and again in the experience of Edith Grey as she lived her life and learnt its lessons.

A young person was needed at one of the missionary stations in India as a teacher; Edith strongly wished to go. It seemed to her that it must be right. Once there, would she not spend her whole life in doing good, in telling the sweet story of old to those who had never heard it before, and in refreshing the memory of those who had heard it so often that their hearts ceased to respond. Would she not live and labour as the servant of God, even amidst scorn and weariness and pain. So she thought, and strong in her good resolves, she prayed, as one who would not be denied, that her application might be successful. She did not hear that calm tender voice which so often says, "Ye know not what ye ask." There was to her no revelation, but day by day she prayed, eagerly and wildly, saying still, "Give and withhold not, give and do not deny." But though she did not say, "Thy will be done," the Father was very good to her and denied her request. The letter, so long looked for—the letter on which, to a great extent, her future depended—came at last, and informed her that the selection had not fallen upon her. For a time she was almost overwhelmed with grief; she cried out wildly that her life was blighted, her

prospects overcast, and that prayer was, after all, a vain thing. Two occurrences followed this, either of which was enough to make her truly repentant of her bitter words and bitterer thoughts. On the evening of the day on which the ship sailed Edith became very ill. It was not a sudden sickness, but one which had been coming on gradually and increasing in strength for some weeks, and which must inevitably have fallen upon her. Then how glad and thankful she felt that she was not toasting about on the rough ocean, alone and uncared for, but that she could lie on her couch at home and be tended by a fond mother's care and love. She learnt many lessons lying there, and the first news which greeted her on her recovery was, that the vessel in which she wished to sail had been wrecked in a storm, and all the passengers were lost.

Once God granted a prayer which she never ceased to regret. She asked wildly, importunately, for what she thought would be a good, she wanted it so much that she did not say, "Thy will be done." And God gave her what she asked for, even as a tender mother will sometimes, in very love, comply with the wishes of her child, that he may see how foolish they were, and learn to trust her better than himself. This was a lesson which Edith needed to learn, and her Heavenly Father taught her so plainly that there could be no mistake. She had her will, but it was a curse rather than a blessing.

Soon after this, Edith came, in her life's journey, to a place where many roads met. There she hesitated, not knowing which to take. One looked long and straight, but she knew that there might be many windings and intricacies farther down. One looked green and pleasant, and the flowers blossomed, and the little brooks went singing on their way, but Edith knew that even along that sunny path there were hidden pitfalls and many dangers. Another path was steep and rugged, with precipices on either side, and sounds as of

wild creatures in the thickets. Then she stood and pondered, and felt her own utter weakness and incompetency. She could not tell which was right, for that was the only question with her now. She did not ask which was the easiest or the pleasantest, or the shortest, she only wished to know which was the right, that she might walk in it.

Then she felt how easy it was to say, "Father, Thy will be done. Father, teach me. I know not the right or the wrong, show me. I will not choose, choose Thou for me."

"Thy way, not mine, O Lord,  
However dark it be;  
Lead me by Thine own hand,  
Choose out the path for me.

"Smooth let it be, or rough,  
It will be still the best;  
Winding or straight, it leads  
Right onward to Thy rest.

"I dare not choose my lot:  
I would not if I might;  
Choose Thou for me, my God,  
So shall I walk aright.

"The kingdom that I seek  
Is Thine, so let the way  
That leads to it be Thine,  
Else I must surely stray."

And when she could say these words from her heart in child-like and trustful confidence, then she knew what real happiness was.

There is nothing which so tires us, wears us out, and makes us grow old, as trying to manage our own affairs. The anxiety is really too great for us, we cannot bear it, we are neither strong enough nor wise enough. It is better—how much better, perhaps, we shall never thoroughly know in this world—to give ourselves no care, to cast all that burden upon the Lord, to still our own desires, and satisfy our hearts with this one prayer, "Thy will be done."

The aged saint lingered until Edith had borne her testimony to the truth of her words.

When she was almost home Edith

visited her. "Mrs. Stillwell, I know a little of your peace now. I only ask one thing of my Father; it is the easiest thing now for me to say what before seemed so hard."

"And what has made the difference?"

"I have learnt how much better is God's will than mine. There is no time now when I dare decide for myself, I leave it all to Him. I often make mistakes, He never does. It is so

sweet to have no trouble and care, but only ask Him to decide for me, and wait until it does."

"Thank God," said Mrs. Stillwell, "for while you feel thus, you must be happy."

Edith had found the only way of peace. Dear reader have you? It is not in strong self-will, it is not even in the gratified requests of a feverish heart, it is when all our wishes are merged in one, "Thy will be done."

## Reviews.

*Mutual Recognition in Heaven*, is a good sermon, by the Rev. J. K. CHAPPELLE, preached in Salem Chapel, Boston, and published by request.

*A Golden Work in Golden Lane*, is an interesting statement of the work of God in that populous district, by W. J. ORSMAN and his noble coadjutors, and is worthy of careful perusal by all who are interested in evangelizing our crowded cities.

*The Fixed Character of God's Dealings in Nature and Grace*, is a discourse by the Rev. GEO. ST. CLAIR, of Banbury. Elliot Stock.

Here we have God's grace reflected to us in the analogies of nature, and illustrated and applied with very great effect. The discourse exhibits both talent and skill, and is much above the average of single discourses in general.

*Ireland and her Agitators*, is a thorough exhibition of the condition, and proposed remedies for the ills of our sister country. It is written by an Irish Wesleyan minister, and has appeared in their very excellent quarterly of June last. Elliot Stock.

*A New Remedy for Neuralgia*, is the title of a small pamphlet in which Dr. Chapman's ice process, with many of its results, are placed before us. It is reprinted from the "Medical Circular" of March last.

The following AMERICAN PUBLICATIONS issued from the New York Press, are also sold in London, by Mr. James Burns, 1, Wellington-road, Camberwell:—

*The American Phrenological Journal* for April, May, June, and July.

This most admirable journal is conducted in a thorough Christian spirit, and is replete with articles bearing on the intellectual, moral, social, and religious interests of mankind. It has only to be known in this country to have a large English circulation. It is well edited and printed, and illustrated with numerous engravings. We see the May number has a portrait, and extensive critique on the characteristics of one of our London Baptist ministers, Dr. Burns, of Paddington. Revs. Thomas Binney, Newman Hall, among the preachers, and Mr. Gladstone and John Bright, with others of our celebrated politicians, have been phrenographed in this first class publication.

*The Journal of Health*, etc., is edited with great skill and care, and is worthy of a world-wide circulation. All subjects bearing on moral, physical, and mental health, with the various ills and remedies for social maladies, are here most ably treated, and it is adapted alike to serve the profession and ordinary family life.

*Dr. Trall's Handbook of Hygienic Practice, and Practical Guide for the Sick Room.*  
This work has been in favourable circula-

tion for the last four years, and ought to be found in every household. Comprehensive in its range, clear in its definitions, and by its alphabetical arrangement adapted for prompt references. The appendix contains striking and engraved representations of hygieic-therapeutic movements. We need only add, that it is worth twenty times its cost, and has our heartiest approval. All who believe in the "Water Cure process," should at once order it.

*Footprints of Life; or, Truth and Nature Reconciled*, by PHILIP HARVEY, M.D.

This is an eloquent and telling poem, in which nature, providence, and true religion are admirably portrayed and exhibited in their Divine unison. The author, an American physician, has both a large head and a noble heart, and we wish him great success in all his services for the human kind.

*A Word of Solemn Warning*, by W. D., is a reprint of a letter which appeared in the "Rock" upon the Irish Church question. The writer is anxious to do his part to stem the torrent which has set in against the Irish Church, foreseeing in its disestablishment the revival of Popery.

MAGAZINES, SERIALS, AND PAMPHLETS.

*Sword and Trowel*, good and refreshing

throughout. *Old Jonathan*, rich and racy. *The Mothers' Friend* is a home treasure. *The Baptist Magazine* is a very good number. So also *The Ragged School Magazine*, *Merry and Wise*, and *The Christian Sentinel*. *The General Baptist Magazine* contains an interesting account of their Annual Association, held in the month of June, in Derby. We are much pleased both with the *Evangelical Magazine* and *Christian Witness*. *The Eclectic* is an effective number, containing several superior papers. *The Christian Times* deserves a world-wide circulation. In its spirit and matter it is unexceptionable, and free both from rant and cant. *The Scattered Nation* is earnest and Christlike in spirit. *The Hive* should be in every Sunday-school teacher's possession. We have not seen Mr. Shirley Hibberd's *Gardener's Magazine* for the last two months, but the July part exhibits all the varied and abundant excellences of former numbers. *Discoveries and Cautions from the Streets of Zion*, is a reprinted sermon, by the Rev. William Huntingdon, from Rev. iii. 5, preached seventy years ago, and, doubtless, equally appropriate to our times. (Collingridge) *The Cause of the Mischief*, by Theophilus, "Kilburn Times" Office, Kilburn, N.W., is a thorough Baptist pamphlet, and should be widely circulated.

## Poetry.

### THE LISTENING FRIEND.

"I cried unto the Lord, and He heard me."

I was alone, at night,  
And fear that would not ever be controlled  
Made me a coward who would fain behold,  
And I cried out for light.

And, lo! a streak of grey  
Mantled above the Eastern skies, and  
brought  
A thousand dyes of beauty interwrought,  
The heralds of the day.

I was worn out and sad,  
Long had my journey been, the way was  
steep,  
And wearily I cried for rest and sleep,  
And God has made me glad.

With peaceful moments given,  
That the tired body might grow strong  
again,  
And in repose and joy forgot its pain,  
And turn with hope toward hea-  
ven.

Great was my weight of sin,  
And I cried out to God, "O Lord, for-  
give,  
And in thy loving favour let me live,  
And the new life begin."

And soon the answer came,  
He bade the storm of grief and woe to  
cease,  
And to my troubled conscience whispered  
peace,  
And joy came through his name.

I cry unto the Lord  
Whenever darkness comes or sorrows  
fall,  
And He will always hear me when I  
call,  
And send his healing word.

Until I reach the place  
Where are the many mansions and the  
crown,  
Where in great joy and peace I may sit  
down,  
And see the Saviour's face.

MARIANNE FARNINGHAM.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

Rev. G. Short, B.A., of Hitchin, has accepted the pastorate of the Brown-street church, Salisbury, and commences his labours the first Sabbath in August.

Rev. T. D. Mathias, of Pembroke Dock, has accepted the invitation of Bethel, George Town, Merthyr, to become their pastor.

Rev. W. Morgan, of Redwick, Monmouthshire, has accepted an invitation to preside over the English church, Maccy-ownwr, in the same county.

N. R. Irvine, having resigned his charge at Ascott and Leafield, has accepted an invitation to become the minister of the church at Campden, Gloucestershire.

Rev. T. V. Tymms has resigned the pastorate of the church at Berwick-on-Tweed, and accepted the invitation of the church at Blackburn-road, Accrington. Rev. W. B. Carr has resigned the pastorate of the church at Marlborough-crescent, Newcastle-on-Tyne, and Mr. J. Spanswick, of Regent-street, Lambeth, has accepted it.

Mr. E. J. Silvertown has given notice to the church in Trinity Chapel, Borough, that he intends to resign the pastorate the last Lord's-day in September.

### RECOGNITION SERVICES.

SEION CEFNMAWR.—On Sunday and Monday, June 14 and 15, services were held, in connection with the settlement of Joshua Thomas, of the Pontypool College, as pastor of the church. On Sunday, sermons were preached by Rev. Messrs. Morgan, Robinson, and Morris. On Monday the ordination took place. Rev. A. J. Parry preached on the constitution of the Christian Church, and Rev. Hugh

Jones, M.A., preached to the congregation. Dr. Prichard asked the usual questions, which were satisfactorily answered by the pastor elect, and offered the ordination prayer. Rev. D. Morgan delivered the charge to the church, after which addresses were made by Rev. M. Robinson and W. Roberts. Dr. Thomas, the respected President of Pontypool College, delivered the charge to the pastor, and W. Roberts preached to the congregation. The introductory parts were performed by Revs. Ewen Davies, W. William, R. Davies, J. Robinson, J. A. Morris, and Isaac Jones.

LAMBETH-ROAD.—A meeting, for the purpose of recognizing Rev. J. D. Williams, late of Pembroke Dock, as pastor of the church at Upton Chapel, was held on Tuesday evening, June 30. A large number sat down to tea in the school-room, after which a meeting was held in the chapel. Mr. Joseph Saunders presided, and the meeting was addressed by Rev. A. Mursell, Mr. T. Cox, Rev. F. Trestrail, who also read the Scriptures and engaged in prayer, Rev. Dr. Davies, W. Howieson, G. D. Evans, R. Berry, and G. M. Murphy.

BURES, SUFFOLK.—On July 1, the recognition services connected with the settlement of Rev. W. Whale were held. Rev. G. Rogers gave the charge. Revs. G. Hollier, T. M. Honan, T. K. De Verdon, A. Stote also took part in the service. About 150 sat down to tea, after which a public meeting was held in the chapel; R. Stannard, Esq., presiding. Addresses were delivered by Revs. E. Spurrer, G. Hitcher, W. King, A. Stote, W. Cuff, W. Whale, and G. Rogers. The attendance and interest throughout the day was remarkably good.

**NOTTING-HILL.**—Recognition services in connection with the settlement of Rev. Charles White, late of Merthyr-Tydvil, as pastor of Cornwall-road Chapel, were held last Sunday and Tuesday, June 28 and 30. Sermons were preached on the Sunday by Revs. J. Keed and J. A. Spurgeon. On Tuesday a sermon was preached by Rev. C. H. Spurgeon, after which about seventy friends sat down to dinner. After tea there was a public meeting in the chapel, when, prayer being offered by Rev. W. Roberts, B.A., Rev. J. A. Spurgeon, late pastor of the church, took the chair, and called on the senior deacon to state the circumstances which led to the election of Rev. C. White. Rev. J. Bailey, of Cardiff, then spoke of Mr. White as a personal friend, whose removal from Wales he regretted, but whose success in London he rejoiced in. Mr. White addressed his church and congregation. Dr. Brock next addressed the minister. Prayer was offered by Rev. S. Green, of Hammersmith, and Dr. Angus addressed the church. Rev. W. G. Lewis having spoken a few words of welcome, Dr. Underhill delivered an address, which brought the services to a close.

**DAITON-IN-FURNESS, LANCASHIRE.**—Mr. David Thomas, of Pontypool College, has been ordained to the pastorate of the newly-formed church. Rev. J. Hughes, Dr. Thomas, A. W. Grant, and other ministers, took part in the service.

**FORRES, N.B.**—Recognition services were held on Wednesday, June 17, in connection with the settlement of James Scott (from the Tabernacle College) as pastor of the church. The services were commenced in North-street Hall, the present meeting-place of the church, in the afternoon, Mr. R. Stewart presiding. After prayer, Rev. J. M. Campbell read a portion of Scripture, and offered the recognition prayer. Rev. W. Grant delivered the charge to the pastor, and Rev. J. Macfarlane addressed the church. In the evening a public meeting was held, Rev. Mr. Scott presiding; suitable addresses were delivered by Rev. Messrs. Grant, Macfarlane, Campbell, Scott, and Stewart. Mr. Scott has officiated as pastor of this church for the past twelve months, and the pastoral relationship has been formed under encouraging prospects.

**CLARKENWELL.**—A meeting has been held at Wilmington Chapel, Ann-street,

for the public recognition of the pastor Rev. E. Cozens Cooke. Rev. D. J. Evans opened the meeting by prayer. The Hon. and Rev. B. W. Noel gave an address. He stated that the formation of the church had arisen from the work of the Wilmington District Mission, an offshoot of John-street Chapel. The church had been formed in 1865, with twenty members, and now numbered, after all deductions, 125. Encouraging addresses were delivered by Rev. Philip Gast, J. Morgan, J. Bennett, and the pastor; other ministers and friends also took part in the meeting.

**GRIMSBY, LINCOLNSHIRE.**—On Sunday and Monday, July 5 and 6, services were held in Upper Burgeas-street Chapel, in connection with the recognition of Rev. Edward Lauderdale, of the Tabernacle College, as pastor of the church. On Sunday two sermons were preached by Rev. T. Rogers. On Monday afternoon a service was held. After singing and prayer, Mr. Hewson, deacon, stated their reasons for giving Mr. Lauderdale the call to the pastorate. Mr. Lauderdale gave an account of his conversion, call to the ministry and to Grimsby. Rev. J. McPherson offered prayer for pastor and people, and charges were given by Rev. G. Rogers and J. Chown. After tea a further meeting was held, Rev. J. McPherson, Mr. Bower, R. Shepherd, J. P. Chown, Mr. Willis, the pastor, and others, taking part.

#### PRESENTATION SERVICES.

**GREAT YARMOUTH.**—On June 2, a tea-meeting of the church and congregation, St. George's Denes, was held to celebrate the first anniversary of the ministry of Rev. Samuel Vincent. The chair was occupied by R. Bryant, Esq., and toward the close of the meeting, Rev. T. Foston, of Norwich, on behalf of the church and congregation, presented Mrs. Vincent with an elegant tea and coffee service, as a wedding gift; and the pastor with a handsome and costly timepiece.

**HARTLEPOOL.**—The church and congregation have presented a purse of money to their pastor, Rev. E. Edwards, as a token of their esteem. Presents at the same time were given to Mrs. and Miss Edwards.

#### NEW CHURCH.

**HAMMERSMITH.**—A church has recently been formed in connection with the

chapel, Springvale. Special services have been held during the last few Sundays. In the mornings of May 31 and June 7, Mr. E. Leach preached, and in the evening lectures were given on the power of the Gospel, by Rev. W. P. Balfern the pastor.

#### NEW CHAPELS.

**PLYMOUTH.**—The memorial-stone of a new chapel at Mutley Plain, was laid on Wednesday, June 17, by Peter Adams, Esq., one of the deacons of George-street Chapel. The increase of the church under the pastoral care of Rev. T. C. Page has rendered this step necessary. In laying the stone, Mr. Adams gave a short sketch of the church, and was followed with an address by Rev. T. C. Page. The chapel and school-rooms would cost over £7000, of which sum the church and congregation had promised £5500. Addresses were also delivered by Rev. J. M. Charlton, M.A., C. B. Symes, B.A., C. Haydon, Joseph Wood, and Alfred Rooker, Esq. Rev. Dr. Stock closed with prayer. In the evening Rev. Evan Edwards, of Torquay, preached at George-street Chapel. The chapel is in the Italian-Venetian style of architecture, and its dimensions eighty-five feet by fifty-five.

**CHEWMAGNA, SOMERSET.**—The new chapel was opened on July 1. In the afternoon a sermon was preached by Rev. J. Wood, of Bristol, after which about 609 sat down to tea. In the evening addresses were delivered by Mr. G. Drinkwater, H. Lee, G. Leonard, Revs. Clark, Wheeler, Penn, Dr. Gotch, and others. The chapel was built under the superintendence of H. Lee, Esq., of Olifton, who kindly gave the plans, specifications, &c. The chapel will seat 200. The cost was £400. The chapel is connected with the Bristol Itinerant Society.

**SOUTH KENSINGTON.**—On June 23, the memorial-stone of the new chapel in Cornwall-gardens, was laid by James Harvey, Esq., Treasurer of the London Baptist Association. Above twenty ministers of various denominations were present, all of whom expressed their great interest in the now undertaking, and their esteem for the pastor, the Rev. S. Bird. The Rev. W. Brock delivered an address. There was subsequently a tea and public meeting, J. H. Tritton, Esq., presiding. The Rev. S. Bird made a short statement, and the meet-

ing was addressed by Revs. W. G. Lewis, G. Carlyle, M.A., W. Statham, A. Mursell, C. Winter, &c. The chapel will be a commodious structure. The present outlay is £400; the total cost will be nearly £6000. About £300 was subscribed during the day.

**MONMOUTHSHIRE.**—On Monday, June 8, services were held in the village of Magor, in connection with the laying of the foundation-stone of a new chapel. Rev. T. Leonard offered prayer, and Rev. T. Jones preached. Rev. T. Jones gave a summary of the objects of the gathering, and Rev. — Jones closed with prayer. The senior minister laid the stone. He is in his eighty-third year, and has served the church here, with its other branches, for more than fifty years.

**ESHER, SURREY.**—The memorial-stone of a chapel was laid on Thursday, June 18, by James Harris, Esq. Prayer was offered by Rev. F. Baron; a statement was then made by Rev. G. Isaac. Up to the present time there had not been a Nonconformist place of worship, with the exception of the Friends' meeting-house. A Baptist church of nine members was formed in 1852, and had been supplied since by different ministers. About eighteen months since, Rev. J. E. Perrin, who had been labouring in Suffolk, but, in consequence of ill health, had been compelled to resign, began his work in Esher, and under his pastorate the church had increased. Rev. W. G. Lewis followed the laying of the stone with an address on the principles of Nonconformity. Tea was served in the grounds which surround the Quakers' meeting-house, and a public meeting was held in the chapel. W. Appleton, Esq., presided. The pecuniary results of the services were £130.

**WESTBURY, WILTS.**—The opening services of the new chapel took place, June 24. Two discourses were delivered by Rev. C. Clark; Revs. Messrs. Pugh, Moss, Rudduck, Wassell, E. Allenson, and other ministers, took part in the services. At the public tea, upwards of 300 sat down. The chapel is a neat and chaste-looking edifice. The amount collected, including the continuation services on the following Sabbath, by Rev. G. T. Rooke, B.A., amounted to upwards of £50.

**NORTHAMPTON.**—The foundation-stone of a new chapel on the site of the old one, in Grafton-street, was laid by John Perry Esq., M.P., on Tuesday, July 7. Rev

Joseph Brown, pastor, gave out the first hymn; Rev. J. E. Parker read the 132nd Psalm, after which prayer was offered by Rev. H. Harden. The second hymn was given out by Rev. A. Smith. From a document read by Mr. Brown it appeared that it took the small society eight years to raise the building fund to £937; and to complete the purchase of property, and clear off all liabilities from the new chapel and new schools, about £1000 more will be required. Rev. J. Watson then addressed the assembly, after which Rev. J. T. Brown delivered an address. More than 300 of the audience were seated at the tea-tables in the large school-room of College-street chapel. The tea closing about six o'clock, a public meeting was at once convened in the spacious chapel, presided over by John Perry, Esq. The proceeds of the day realized the sum of £70.

#### MISCELLANEOUS.

**PORTSMOUTH.**—Special religious services for the people are being held on Sunday afternoons in the Music Hall, St. Mary's-street, by Rev. J. Gelson Gregson, pastor of Kent-street Chapel.

Our friends at Wallingford had a debt of £110 on their chapel, which, by the united efforts of Mrs. W. Payne and Miss Brooks, has been paid off. Rev. S. Brooks mentioned the welcome news to the congregation on a past Sabbath, and at the same time tendered his hearty thanks to all the subscribers.

**ALDWINCKLE, NORTHAMPTONSHIRE.**—The friends of the cause have recently made most successful efforts to clear off a debt of about £90, incurred by necessary improvements made in their minister's residence. Sermons were preached by Rev. G. Rogers. On the following Monday morning Mr. Rogers preached again. A bazaar was afterwards held in a large marquee. After paying all expenses, there resulted a clear profit of £74 10s., which, with the addition of £48 15s. 2d. collected, expunged the debt, and left a balance of £23 5s. 2d.

**STANINGLEY, NEAR LEEDS.**—On Saturday afternoon, June 20, the ceremonial of laying the first stone of a commodious building to be used as a school and mission-station in connection with the chapel, took place. The estimated cost, including the freehold site, is £700, towards which £500 have been already subscribed. The Rev.

J. Bloomfield implored the Divine blessing. The stone was then laid by Mr. Wm. Stead, of Rawdon, who delivered an address. Rev. H. Watts, pastor of the church, having presented Mr. Stead with a mallet and silver trowel, Rev. J. P. Chown delivered an address on the necessity of a good secular and religious education. The friends adjourned to the school, where tea was provided; and a meeting was afterwards held in the chapel, when addresses were delivered by Mr. J. Cooke, Revs. J. Bloomfield, J. Makepiece, H. Watts, E. Parker, A. Ashworth, J. Rhodes, W. Jowett, and Mr. James Cole.

**PRESHORE.**—The church and congregation, Broad-street, under the pastorate of Rev. J. W. Ashworth, have decided to rebuild their minister's house. The young ladies, therefore, assisted by the Young Men's Society, arranged for a bazaar, which was held in the Music Hall on Monday, June 29. The attendance was large, and the receipts were considerable.

**DEBBY.**—The ninety-ninth Annual Association of the New Connexion of General Baptists was held at St. Mary's-gate Chapel, during the week beginning June 22. The churches were represented by a large body of delegates. The total number of members in the 156 churches is 20,686, showing an increase of 287 during the year. 1,130 have been added by baptism, and 102 by new churches. Rev. J. Stevenson, M.A., presided at the introductory devotional services, and Rev. T. Preston delivered the address on "Forvent Piety as connected with Diligent and Successful Labour for the Conversion of Souls." Meetings of a similar character were held on succeeding mornings by Rev. W. R. Stevenson, M.A., giving an address on "Some Means of Inducing the Working Classes to Accept the Gospel;" and Rev. W. Evans on the "Sanctification of the Entire Life by the Possession of the Spirit of Christ." Rev. T. Goadby, B.A., chairman, delivered an address on Tuesday morning on the chief religious features of the present times. On Tuesday evening the home mission meeting was held in Osmaston-road Chapel; A. Goodliffe presiding. Speeches were made by Revs. Dr. Burns, J. H. Atkinson, T. Barrae, and T. Goadby, B.A. It is proposed to raise £5,000 for home mission and chapel-building purposes as a centenary fund by the year 1870. On Wednesday morning public

worship was commenced by Rev. H. Ollard, F.S.A., and the Association sermon was preached by Rev. S. Cox. Rev. H. Crasweller, B.A., presided at the Communion, and Rev. T. W. Matthews, of Boston, gave an address. The Foreign Missionary Society held its annual meeting in the evening. The Mayor of Derby presided. Rev. J. C. Pike read the report; and speeches were delivered by Revs. T. W. Matthews, J. Alcorn, W. Lees, L. Preston, W. Hill, and H. Wilkinson. On Thursday, at seven o'clock, worship was begun by Rev. J. B. Lockwood, and a sermon was preached by Rev. J. Harrison. At twelve o'clock the Association letter, on the subject of the "Non-attendance of Professed Christians at Public Worship," was read by the secretary, Rev. J. Clifford, M.A., LL.B.

**ARNOLD, COOK LANES, NOTTS.**—On Sunday, June 14, the anniversary services of the Sunday-school were held, and sermons were preached by T. Bayley, Esq., and Rev. H. Beddow. The attendance was good, and the collections were liberal.

**REGENT'S PARK COLLEGE.**—On Wednesday evening, July 8, the usual meeting of the friends and subscribers, in connection with the close of the session, was held at the college. A soirée was held in the earlier part of the evening, and the company took advantage of the delightful weather to spend a pleasant hour or two in the grounds. When the time arrived for the business part of the proceedings, the visitors met in the library, under the presidency of Mr. John Candlish, M.P. After devotional exercises, conducted by Rev. W. Booth, Rev. Dr. Angus presented the reports of the various examinations which had just been conducted. These were very satisfactory. It transpired that forty-six students had attended the college during the year, forty of whom were resident, and thirty-six ministerial. The subscriptions amounted to £700; for the rest the college depended on collections, donations, and legacies. The chairman advocated the claims of the college, and Mr. Good and Mr. Clarke gave details of the success which had followed the labours of the students; the former speaking of their ministerial efforts in Australia, and the latter of their work in Italy. Rev. Dr. Aldis closed with an address to the students.

**LONDON BAPTIST ASSOCIATION.**—The

quarterly meeting of this association was held on Tuesday, July 14, in the chapel at Hampstead, of which the Rev. W. Brock, jun., is minister. In the absence of the president, Rev. Dr. Landola, the chair was taken by Rev. C. H. Spurgeon, vice-president of the association. A conference of ministers was held in the morning, when a paper was read by the Rev. W. H. Burton, of Kingsgate-street Chapel. Dinner was provided in the school-room; Mr. Spurgeon presided. In the evening, Mr. Spurgeon preached to a crowded congregation, on "Spiritual Health." At the close of the sermon he made an appeal on behalf of the London Baptist Association.

**LIVERPOOL-STREET, CITY.**—A tea and public meeting was held at the Temperance Hall, on Wednesday, July 8, to remove a small debt incurred, and to stimulate the church to more earnest prayers and activity to bring the people of the neighbourhood under the sound of the gospel. The pastor, Rev. Wm. Coombs, occupied the chair, and was supported by Revs. Mr. Miall, P. Gast, W. Macdonald, Messrs. Drago, Cowland, and Lyno, from the Tabernacle.

**STOCKWELL ORPHANAGE.**—We beg to call attention to the advertisement which appears in our pages, and to urge upon our readers the urgent necessity of a further response. The amount needed is not large, and we trust our brethren, Goodall and Wigner, will soon be able to announce that the required amount has been received. We have received from Norwich, stamps 7s. 6d.

**PENIEL TABERNACLE.**—A pamphlet has reached us, entitled, "First Annual Report of the Peniel Tabernacle Evangelical Mission." It is a very interesting statement of mission work at Chalk Farm Road, Haverstock Hill. We are very glad to find that our brother, G. T. Edgley, and the members of his congregation, have set on foot such a number of agencies for good. The Lord has abundantly blessed the effort, and many souls have been saved.

**BUCKLAND MONACHORUM.**—The eightieth anniversary was held on Thursday, June 25. This is one of the preaching stations in connection with the church at George-street, Plymouth. Rev. E. P. Hickman preached in the afternoon. A large party partook of tea; after which, a public meeting was held, presided over by Rev. J. Beer; and addresses were delivered.

by Messrs. J. P. Bourne, J. L. Palmer, W. C. Nicholson, E. S. Vincent, and Rev. E. B. Hickman.

**RETIREMENT OF THE HON. AND REV. B. W. NOEL.**—It has been announced for some time that Mr. Noel intended resigning the pastorate of the church at John-street, Bedford-row, which he accepted nearly twenty years ago, upon relinquishing his appointment in the Church of England. Last evening, July 15, at a numerously-attended meeting of the church and congregation, the Rev. gentleman formally severed a connection which has been one of great pleasure to himself and the people of his charge. On behalf of the church, Mr. Marcus Martin presented Mr. Noel with £1000, as a token of their profound regard. Mr. Noel, after a suitable response, announced his intention of devoting himself for the future to evangelistic work.

**HILL-STREET CHAPEL, PECKHAM,** under the pastoral care of Mr. A. Doel, from the Tabernacle College. The friends connected with this church intend holding a bazaar, the latter end of September, for the purpose of raising funds to build a new chapel, which is greatly needed for this cause. Contributions for this object, of articles to sell or gifts of money, will be most thankfully received by Mrs. Sharpe, 19, Minson-street, New Cross, S.E.

**BURNLEY, LANCASHIRE.**—At the commencement of the present year some friends who were desirous of establishing another interest in this town, applied for a student from the Tabernacle College. In compliance with this request, Rev. G. W. Oldring was sent. A large room was hired and fitted up with accommodation for 400 persons, which was opened for worship on Feb. 16. This movement has been attended with the most encouraging success, and on Sunday, June 21, the Rev. J. A. Spurgeon preached two sermons on its behalf to a congregation of about 3000 persons, and at the close of the services of the day presided at the formation of a church, of which the Rev. G. W. Oldring was unanimously elected pastor.

## BAPTISMS.

**Bacon,** Norfolk.—May 3, Two; June 28, One; by J. Gedgo.

**Burnsforth,** Falkirk.—May 15, Four; June 13, Four; by J. Macdonald.

**Barton Mills,** Suffolk.—July 12, Five, by J. Hillman.

**Billingborough.**—June 25, Three, by J. Smith.

**Bishop's Startford.**—July 2, Two, by B. Hodgkins.

**Boston,** Salem.—June 11, One, by J. K. Chappelle.

**Broughton,** Hants.—June 3, Five, by E. Compton.

**Burwell,** Cambridgeshire.—Dec. 23, 1867, Three; May 31, 1868, Five; by D. Morgan.

**Caerleon,** Monmouthshire.—June 21, Two, by D. B. Jones.

**Cheltenham,** Cambray Chapel.—March, Eight; May, Four; July, Six, by W. Jackson.

**Croxton,** Stafford.—June 28, One, by J. Shalley.

**Earl's Barton,** Northampton.—July 1, Four, by Charles Noble.

**Enfield.**—June 25, Eight, by D. E. Evans.

**Falkirk, N. B.**—July 13, Two, by W. Downs.

**Forres, N. B.**—June 28, in River Findhorn, One, by James Scott.

**Glasgow,** North Frederick Street.—June 28, Six; July 1, Two; by T. W. Medhurst.

**Horsforth.**—May 3, Two; 31, One; July 5, Four; by J. Harper.

**Jarrow-on-Tyne.**—June 23, Three, by Charles Morgan.

**Kingswood,** Buoks.—June 16, Six, by W. Goodman.

**London,** Alfred Place, Old Kent Road.—April 28, Five; May 31, Three; June 28, Four; by H. Buck.

—, Alfred Place, Old Kent Road, for Church at Hill Street, Peckham.—November, Three; February, Five; April, Four; May, Three; June, Two; by A. Doel.

—, Henrietta Street, Brunswick Square.—July 23, Three, by W. A. Blake, for the pastor.

—, Kingsgate Street.—July 1, Eight, by G. W. Burton.

—, Kilburn.—June 24, Three, by T. Hall.

—, Metropolitan Tabernacle.—June 25, Eighteen; July 2, Five; by J. A. Spurgeon.

—, Norland Chapel, Notting Hill.—June 23, Three, by W. H. Tredray.

—, Vernon Chapel, King's Cross Road.—June 25, Five, by G. B. Swarday.

**Minchinhampton.**—May 23, Six, by H. James.

**Offord,** Hunts.—July 5, in the River Ouse, Four, by J. Clark.

**Peterhead,** N. B.—July 8, Three, by J. A. Wilson.

**Pontydyryn,** Pontypool.—April 12, Two; July 5, Two; by E. Morso.

**Preston,** Pole Street.—June 28, Five, by W. J. Stuart.

**Rotherham.**—June 28, Two, by G. Whitehead.

**Shrewsbury,** Claremont Street.—July 12, One, by R. Littlehales, of Briercliffe, Lancashire. The candidate was the brother of the minister.

**Soham,** Cambs.—In the river, July 3, Eight, by W. J. Lushie.

**Spenn,** Buoks.—July 5, Four, by W. Piggott.

**Stanwick,** Northampton.—July 5, Three, by J. Jenkinson.

*Stratford-on-Avon*.—July 13, Three, by Edward Morley.

*Swansea*, York Place.—July 15, Twenty-two, by G. P. Evans.

*Swansey*, Cambs.—July 1, Four, by Mr. Leach.

*Worstead*, Norfolk.—July 5, Four, by W. H. Payne.

### RECENT DEATH.

On June 6th, **MARTHA DOUGLAS**, the daughter of Rev. J. Douglas, Portadown, aged seventeen years. About three years previous to her demise she was brought to the Lord. Soon after, she publicly professed Him in Baptism, and became united with the little church of Christ at Portadown. She was a zealous efficient teacher in the Sabbath-school, and assisted in lead-

ing the praise of the sanctuary. Six weeks from the time she first became ill she rallied a little, and was so much improved as to be able to walk out of doors. Fatal symptoms, however, returned with alarming obstinacy. At times her sufferings were intense and protracted, but were always borne with Christian fortitude and patience. A little before she breathed her last, her father asked if Jesus was still precious, and if she still loved Him? She audibly answered, YES. Then signifying a wish that both her parents should engage aloud in prayer, she gazed intently upon them. She pressed her mother's hand, closed her eyes, breathed as if falling into a slumber, and in five minutes she "was not, for God took her."

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from June 20th to July 19th.*

		£	s.	d.			£	s.	d.			£	s.	d.
Collected by Miss					Mrs. H. Bolton	...	1	0	0	Mrs. Pledge	...	0	5	0
Jephs	...	1	2	0	Mr. and Mrs. Barker	...	1	0	0	Mrs. J. Skipper	...	0	5	0
Miss Gill	...	0	5	0	Miss Niebet	...	1	1	0	Mr. B. Stevens	...	0	4	0
Miss Hill	...	0	2	6	Mr. Papps	...	1	4	0	A Friend	...	20	0	0
Mr. T. Kennard	...	0	10	0	Mrs. S. Bevis	...	1	0	0	A Friend, Glasgow,				
Mr. Summerfield	...	1	6	0	In gratitude for the					per Rev. G. Rogers	20	0	0	
Mr. T. Harvey	...	5	0	0	preservation of a					Mrs. Wabster	...	50	0	0
Mr. Chilham and					beloved one—Mr.					Mr. M. Tutton	...	1	10	0
Friends	...	0	10	0	A. Mackintosh	...	5	5	0	Mr. S. Hayman	...	0	3	0
T. E. Ipawich	...	1	0	0	O. H.	...	0	5	0	E. J. S. B.	...	0	1	0
Mr. J. Lawrence	...	1	1	0	Mr. S. Willson	...	1	1	0	Miss Groom	...	0	8	0
Master J. L. Pledge	...	0	2	6	A Deptford Friend	...	1	1	0	S. H. K.	...	0	5	0
Collected by Miss					Mr. Fool	...	2	0	0	Mrs. Sedgley	...	0	13	3
Terry	...	0	11	8	Mr. H. Oxley	...	0	5	0	Weekly Offerings at				
Charles and Thomas					Mr. T. Ledsham	...	0	10	0	Tabernacle, June 31,	40	0	5	
Spurgeon	...	5	0	0	Mr. Foster	...	0	5	0	" "	28	34	1	5
Ellen's Collecting Box	...	1	9	4	Mr. Dransfield	...	2	2	0	" "	July 5,	37	1	2
Friends at Wotton-					Mrs. Charlotte Ware	...	0	7	8	" "	" "	12	31	8
under-Edge and					Collection at Chad-					" "	" "	10,	27	8
Kingswood, per					lington, after Ser-									
Mrs. Griffiths	...	3	0	0	mon by Mr. Spur-									
Mrs. Griffiths	...	5	0	0	geon	...	24	0	0					
Mr. Griffiths	...	5	0	0	Mrs. McPherson	...	0	5	0					

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

CHARLES BLACKSHAW.

## CAUTION, COUNSEL, AND COMFORT.\*

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

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—JOHN x. 9.

THE Word of God tells us that in the midst of the great mass of men there are to be found a special people—a people who were chosen of God, out of the common race, before the stars began to shine; a people who were dear to God's heart; a people who were redeemed by the precious blood of Jesus beyond and above the rest of mankind; a people who are the especial property of Christ, his flock, his sheep; a people for whom Providence exists; a people who are to be produced at the last, every one of them faultless and all safe, before the Eternal throne. All through Scripture you read about these particular and special people. Sometimes they are called "a seed," at other times "a garden," at other times "a treasure," and sometimes, as in the chapter we have read, "a flock." The common name in the New Testament for them is "the Church," "the Church of God which He hath purchased with his own blood." "For Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word?"

Now, the grand question is how to obtain admission into this Church? Where is it? Who are the members of it? What is the way to become a partaker of the privileges which belong to it? Jesus Christ here tells us two things: First, *How to enter the Church.* The way is through Himself as the door. Secondly, *What are the benefits we shall receive through being members of Christ's Church—* we shall be saved, and shall go in and out, and find pasture.

I. To begin with our Lord's first declaration, HOW CAN A MAN BECOME A MEMBER OF THAT CHURCH WHICH IS ELECTED, REDEEMED, AND WILL BE SAVED?

Christ tells us that *the only way to enter the Church is through Himself.* He is the door, the only door. There is no other mode of admission into his Church but through Himself. Let it be understood, then, once for all, *that we cannot get into the Church of Christ through baptism.* There are tens of thousands, there have been millions, who have been baptized after a fashion; that is to say, they have been sprinkled, and thousands have been immersed, who never were admitted into the Church of Christ. In consideration of the ordinance, as it was administered to them, with, or more commonly without, their consent, they were recognized by some persons as being Christians; but, let me tell you that unless they came to Christ by true faith, they are nothing better than baptized Pagans, they are sprinkled heathens still. Why, you might hold a man in an everlasting shower, but you could not make him "a member of Christ" thereby; or you might drag him through the Atlantic Ocean, and if he survived the immersion, yet still he would not be one jot the better. The door is not baptism, but Christ. If thou believest in Christ, thou art a member of his Church. If thy trust is stayed upon Christ, who is God's great way of salvation, thou hast evidence that thou wast chosen of Him from before the foundation of the world; and that faith of thine entitles thee to all the privileges which Christ has promised in his Word to believers.

If Christ be the door, then it follows that *men do not get into the Church by birthright.* The Society of Friends has been one of the most useful communities in the world, and it has maintained a good testimony upon most important points for many years; but it seems to me that the great evil in it, and that which has done to them so much mischief, is the admission of birthright membership. Do

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No. 118, NEW SERIES.

they not receive into their fellowship the children of their members as though they were necessarily proper persons to be received into the visible Church? My brethren, it is a great privilege to have Christian parents: it may prove a very great advantage if you use it rightly; but it involves a great responsibility, and if you use it wrongly, instead of being a blessing to you it may be a fearful curse. Ah, you may be one of a long line of saints, but "Except a man be born again he cannot see the kingdom of God." The most pious example, the most godly training, cannot ensure conversion, and without conversion, depend upon it you cannot be Christ's. "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven." Through our not practising infant baptism we do not so readily fall into this error as some denominations; still it is necessary to say even here that you have no right to gospel privileges because of your mothers and fathers. You *must* be born again yourselves. You have no right to the covenant of grace, nor to the blessings and promises thereof, except as by your own personal and individual faith you come to Christ. For not your father, nor your mother, can be the door into Christ's Church for you, but Christ Himself. "I," saith He, "I am the door." If you get Christ, you are in his Church. If you have laid hold on Him, you are a member of that secret and invisible community of his elect and his redeemed; but it is not by baptism, nor yet by birthright, that you can ever be so.

Moreover, as Christ is the door, it is evident that *a man does not come to be a member of the Church of Christ by making a profession of being so*. He may prove himself to be a detestable hypocrite, but he cannot prove himself to be a genuine Christian by mere profession. Men do not get rich in this world by a lavish expenditure and by a profession of being wealthy. They must hold the title-deeds of their estate, and have the cash in the strong box or else they are poor, in spite of all their pretensions. And you cannot become a Christian by coming forward and asking to be admitted into the Church, and by declaring that you believe, and by saying that you repent. No, verily, but you must repent truly, or you shall perish; you must believe truly, or you shall have no part nor lot in this matter. The mere saying "Yes, yes, I am willing to profess this, I am willing to say that," no more makes you a Christian than it would make cotton to be silk to call it so, or make mud to be gold by labelling it with that title. Beware of a false profession, for it is doubly hazardous. The man who has no grace is in danger, but the man who has no grace, and yet makes a profession of having it, is in double danger, for he is the least likely to be awakened, and he is certain, unless sovereign grace prevent, to make his profession a pillow for his wicked and his slumbering head, and to sleep himself into hell.

Further, and this may touch the point, perhaps, more closely still, a man does not get to be one of the Lord's people, or to be one of Christ's sheep, by being *admitted into any visible church*. He ought not to try to get into any visible church until he is in the true Church. He has no right to join the external organization until he has first got into the secret conclave by a living faith in Christ. If he leaves the door alone and gets over the wall, and comes into the outward church without being a believer in Christ, so far from being saved, Christ will say to him, "Thou art a thief and a robber, for thou hast climbed up some other way, and thou camest not in by the door." I believe we do rightly to subject the admission of members to the voice of all the church; I believe we do rightly to examine candidates to see whether they make a creditable profession, and whether they know what they are at. But our examination—oh, 'tis nothing better than skin deep. We cannot search the heart, and the best judgment of never so many Christian men, though honest, and a thing to be treated with great respect, would be a very poor thing to rest upon. If you have not Christ, your church certificates are waste-paper, and your membership with any people, however pure and apostolic

they may be, is but a name to live while you are dead, for the only way, the sole way, of getting into the real, vital, living Church of Christ, is by coming to Christ who is Himself the door.

The plain English of this metaphor, then, is just this—*To be one of God's people, the essential thing is a simple dependence upon Jesus Christ.* If you have not this, I care not who baptizes you, nor who gives you the consecrated bread and wine, nor who maudles to you about a salvation which does not exist. You will be damned with all your sacraments, except you come to Christ. No other admittance to heaven can there be, but by a simple dependence upon Him who has bled and died on Calvary's cross; the preaching of any other system is a mere sham and a delusion, preach it who may.

Mark you, simple faith, where it is genuine, makes Christ the door still further, for *simple faith leads to obedience.* How canst thou say that thou art a member of Christ's Church if thou art not obedient to Christ? It is necessary that the man who trusts Christ, should become the servant of Christ. Real faith never kicks at this, but rather delights in it. "If ye love me," saith Christ, "keep my commandments;" and, brethren, except you do keep Christ's commandments out of a principle of love to Him, your religion is vain. "Without holiness no man shall see the Lord." We may talk as we will about inward experiences and believings, but "by their fruits ye shall know them." Where the Spirit of God is, He is the spirit of holiness. When Christ comes into the soul, you know how Malachi describes Him. He gives us the promise that the Lord whom we seek shall suddenly come to his temple: that is, seekers shall be finders; but do you know what he adds? "But who may abide the day of his coming, for He shall be like a refiner's fire and like fuller's soap?" Now, the refiner's fire burns up the dross, and the fuller's soap takes out the stains; and so, if Christ be in you, and you have come to Him as the door, you will be the subject of a refinement that will burn up your outward sin, and you will be the subject of a washing like that of the fuller's soap, which will cleanse you from all your iniquities. "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap." If ye live after the flesh ye shall die, but if, through the grace of Christ, ye are living in Him, trusting in Him, and then serving Him—the serving Him being the evidence of trust, and the trust being the evidences of your election—ye have then come into the Church through faith, and it is well with you.

Now, if it be so, that Christ is the door into the Church, and if we have entered the Church through that door, *it does not signify much to us what that old gentleman at Rome thinks of us.* He may excommunicate us, as he is very fond of doing—for he is a rare hand at cursing when he is at the business—but what does it matter? It signifies not one jot to any man living if he has got into Christ. And then there are plenty now-a-days who are saying, "Oh, you, you Dissenters, you Nonconformists, you are only a pack of heretics; we have the apostolical succession; we have the sacraments and the priests." Ah! so you may talk if you will, but as long as we have got Christ, you may keep your apostolical succession, and all your other rubbish to yourselves, for He is the door, and if we have come through Him it is well enough. I like that story of the Sandwich Islanders who had been converted through some of our missionaries, and the Gospel had been preached to them for years. At last two or three gentlemen in long black gowns landed there, and the people asked them what they had come for. They said they were come to instruct them in the true faith, and to teach them. Well, they said, they should be glad to hear it if their teaching was true, and if it was like the Scriptures, so they would listen to them. By and by there was a little diagram exhibited to the natives, which represented a tree. Now, this tree had many branches. The twigs which were farthest off were the different saints, the believers, those who do good works; then the limbs, which were a little larger,

were the priests; the bigger boughs were bishops; the biggest boughs were the cardinals; and at last these all joined on to the trunk, which was the Pope, and that went all the way down to the bottom till it came to Peter, who was the root. So the natives asked about all these twigs, and branches, and so on, which they had to show, and there were certain rotten branches that were tumbling off into a fire. What were they? Well, they were Luther, and Calvin, and all those other heretics who had been cut off from the true tree of the Church. "Well," said one of the islanders, "and pray what is the root of the tree?" Well, that was Jesus Christ. So they clapped their hands at once for joy, and said, "Well, never mind about the branches, and stems, and those things; we have never heard of them, but we have got the root, and that will do to grow on." So, brethren, we can say to-night, if we have got Christ, that we have got "the root out of the dry ground." We have got the root of the matter, the basis, the sum, the substance of it.

"Let others trust what forms they please,  
Their hopes we'll not contest."

Let them go about their business, and rejoice in their fancies; but Christ says He is the door. We have got Christ, we have entered by the door, we have believed in Him, we have entered through Him into faith, and into joy, and into peace: We will be content with this; let others clamber up some other way if they please.

Before I leave this point, a question suggests itself, namely, *Have we all entered by the door.* We are agreed that Christ is the door. Have we entered by the door? You who are growing old—I always feel much pleasure in seeing so many grey heads here—but have you all believed in Jesus? You know the truth, you would not like to hear anything but the simple Gospel preached; but have you laid hold on the Gospel? A man may starve with bread upon the table if he does not eat, and he may perish with thirst, though he be up to his neck in water, if he does not drink. Have you trusted Christ? If not, how can you remain in a state of unbelief, for "He that believeth not is condemned already, because he believeth not on the Son of God." There is here present a great number of men and women in middle life, struggling with the cares of business. Have you entered into Christ? I know your thoughts are much taken up, and necessarily so, with the world, but have you not time to think about this question, or dare you neglect it, "Dost thou believe on the Son of God?" If not, oh man, thy life hangs on a thread, and that snapped, thy ruin is certain. And, oh, you young people, what a mercy it is to see you willing to come and hear the Word! But, have you all heard it with your inward ears? Have you looked to my Master? Oh, it is sweet to come to Christ in the early morning of life, to have a long day of happiness before you! May it be the blessedness of each one of us! It is vain to look at the door unless you enter. God give you grace to come in to-night, if you never have entered before.

II. Our Master tells us WHAT ARE THE PRIVILEGES OF ENTERING THROUGH HIM, THE DOOR. They are described in four particulars:—

The man who enters by Christ *shall be saved, he shall go in and out, he shall find pasture.*

*First, he shall be saved.* The man who believes in Jesus Christ shall be saved; He is saved, and he shall be saved. A man has by accident killed his fellow-man. The next of kin to the murdered man will be sure to kill the man-slayer out of revenge, if he can get at him. Therefore the poor homicide takes flight as quickly as he can towards the city of refuge. How his heart beats, how his footsteps bound, how he flies with all his might.

There is a handpost with the word "Refuge" upon it, and on he continues his way. But presently, while he is running, he turns his head, and finds that the avenger of blood is after him. He sees that he is gaining upon him, he fears that he will probably overtake him. Oh! how he picks his steps lest he should trip against a stone, how he skims the ground, swift as a doe. He runs until he can see the city gates. "That is the fair CITY OF REFUGE," saith he. But he does not rest then, for a sight of the city will not secure him, so he quickens his speed, as if he would outstrip the wind, till he shoots through the archway, and he is in the broad street of the city. Now he stops. Now he breathes. Now he wipes the hot sweat from his brow. "Now I am safe," saith he, "for no avenger of blood dares cross that threshold; he that once escapes here is delivered." So with the sinner when sin pursues him, when he discovers that he has offended God. He hears the furious coursers of divine vengeance coming on swiftly behind him, and his conscience flies and his soul speeds towards the cross. He gets a little hope. He hears of a Saviour; but that is not enough. He will never rest, he will never say he is at peace, until he has passed the gate of faith, and can say, "Now I do believe that Jesus died for me."

Another case which may illustrate the text that he that enters in by the door shall be saved, is that of Noah's ark, which was built in the olden times to preserve Noah and his family from the great flood. It could not be said that Noah would be saved till he had passed through the door; but when he had done that, a Divine hand, quite unseen, put the door to, and as Noah heard it fastened, and understood that the Lord had shut him in, he felt quite safe. If God shuts us in, the floods from beneath cannot drown us, and the rains from above cannot penetrate to injure us. He must be safe whom God shuts in. Now, the moment that a poor sinner trusts in Christ, God shuts the door. There he is, and there he shall be, till time shall be no more. He is secure. The infernal powers shall not destroy him, and the vengeance of God cannot touch him. He has passed the door, and he shall be saved.

I read a story, the other day, of some Russians crossing wide plains studded over here and there with forests. The villages were ten or a dozen miles from each other, and the wolves were out, and the horses were rushing forward madly, and the travellers could hear the baying of the wolves behind them; and though the horses tore along with all speed, yet the wolves were fast behind, and they only escaped, as we say, "by the skin of their teeth," managing just to get inside some hut that stood in the road, and to shut-to the door. Then they could hear the wolves leap on the roof; they could hear them dash against the sides of the hut; they could hear them gnawing at the door, and howling, and making all sorts of dismal noises; but the travellers were safe, because they had entered in by the door, and the door was shut. Now, when a man gets in Christ, he can hear, as it were, the devils howling like wolves, all fierce and hungry for him; and his own sins, like wolves, are seeking to drag him down to destruction. But he has got in to Christ, and that is such a shelter hat all the devils in the world, if they were to come at once, could not start a single beam of that eternal refuge: it must stand fast, though the earth and heaven should pass away. Now, to every man and woman in this Tabernacle to-night, Christ says that if they have entered in by the door, they shall be saved. Now, do not have any doubt about it. Do not let anybody raise the question whether you may be, or you may not be; you shall be. Oh, clutch at that blessed "shall." Sir, if you have been a drunkard, yet if you trust in Christ you shall be saved. You shall not go back to your old drunkenness, but you shall be saved from it if you believe in Him. Oh, woman, if thou hast stained thy character to the worst, yet if thou believest in Christ, none of thy old sins shall ruin thee, but thou shalt be saved. Ah!

though you may be tempted every day of your lives, tempted as none ever were; before, yet God is true, and cannot lie—if you come through Christ the door you shall be saved. Do you understand what it is to come through the door? It is to depend upon Jesus, to give yourselves to Him, to rest on Him. When you hang up your jugs and mugs on the nail in the cupboard, what keeps them from falling? Nothing but the nail, and if that holds well nothing can fall that hangs on it. Now, you must trust in Christ as the vessel hangs on the nail, and if you do so, He is fastened as a nail in a sure place, and you cannot and shall not perish. That is the first privilege—he shall be saved.

The second is—he that entereth in by the door shall *go in*. We have but little time, and therefore let me notice that the man who believes in Christ shall go into rest and peace, for there is no condemnation to them that are in Christ Jesus. He shall go in to secret knowledge. He shall become a scholar, and shall be taught by Christ as his rabbi. He shall go in unto God with holy boldness in prayer. He shall go in unto that which is within the veil, and speak to God from before the mercy-seat. He shall go in unto the child's place, and shall stand as an adopted heir of heaven. He shall go in unto close communion with God. He shall speak with his Maker. The Lord shall lift up the light of his countenance upon him. He shall go in unto the highest attainment in spiritual things. He shall go in to the treasure-house of the covenant, and say—“All this is mine.” He shall go in to the storehouse of the promises, and take whatsoever his soul needeth. He shall go in, passing from circle to circle, till he comes in to the innermost place where the love of God is most graciously spread abroad.

I cannot enlarge upon this, but you believers know what it means. He that enters in by the door shall be saved, and he shall go in. Now, if you do know what it means—go in; go in farther; go in more constantly. Do not stop where you are, but go in till you have got a little more. If you love Christ, come nearer to Him, and nearer and nearer still. Let your prayer be—

“Nearer my God to Thee,  
Nearer to Thee;  
E'en though it be a cross that raiseth me,  
Still this my cry shall be,  
Nearer to Thee; nearer to Thee.”

But if you want to get into anything that is divine, you must get in through Christ. Oh, you who open your Bibles, and want to understand a text, the way to get into the meaning of a text is through the door, Christ. Oh, you who want to get more holiness, come through the door; the way to holiness is not through Moses, but through Christ. Oh, you who would have closer communion with your heavenly Father, the way to come in is not through your own efforts, but through Christ. You came to Christ at first to get salvation; you must come to Christ still to get sanctification. Never look for another door, for there is but one, and that one door will let you into life, love, peace, knowledge, and sanctification. It will let you into heaven. Christ is the master-key of all the rooms in the palace of mercy, and if you get Christ you shall go in. Nothing shall keep you out of any of the secret chambers. You shall go in, in God's name, through Christ the door.

Then, the third privilege is that *he shall go out*. Putting the two together—he shall go in and out—they signify liberty. The Christian does not come into the Church as into a prison, but he comes in as a free man does, walking in and out of his own house. But what does it mean to go out? I think it means this, brethren. The men that trust in Christ go out to their daily business through Christ, the door. I wonder how many of you ever thought of this? You know sometimes you get up, put on your things, and go blundering out to work, and then you find

yourselves very weak all day. Well, I do not wonder at it, for you do not go out through Christ, the door. Oh, suppose you had given yourselves to Christ for the day, and though you had time but for a few minutes' prayer, yet you had put it thus—"Lord, I am Thine; take care of me to-day; I am going out where there will be many to tempt me and try me. I do not know what may happen, but, Lord, I am going out in thy name, and resting in thy strength; if there is anything that I can do for Thee, I desire to do it. If there is anything to suffer, I wish to suffer it for thy sake, but take care of me, Lord. I will not go out and face men until I have seen thy face, and I do not want to speak to them until I have spoken to Thee, nor to hear what they have to say till I have heard what God the Lord will speak." Oh, depend upon it, it is blessed going out, to go out through the door. You will be sure to come home happy when you go out after this sort.

May not this going out also mean to go out to suffering? You and I are called sometimes to great bodily pain, or losses, or to bereavements. Well, now, what a sweet thing it is to go out to suffer these things through the door, and to be able to say, "Now, my master, this is a cross, but I will carry it, not in my strength, but in Thine. Do what Thou wilt with me; I shall drink the cup because Thou appointest it." Whenever you can see Christ's hand in it, it makes the bitter sweet, and heavy things soon grow light. Go to your sick-bed as you hope to go to your dying-bed, through the door, that is, through Christ.

And, beloved friends, we have sometimes to go out, as it were, away from fellowship, with Christ, to fight with our inward sins. Now, the right way to fight with our inward sins is to go out to fight them through the door. If you ever go to fight with sin in your own strength, or on a legal footing, or because you feel that you will be condemned if you do not overcome those sins, you will be weak as water. The manner of victory is through the blood of the Lamb. There is no killing sin except by throwing the blood of Christ upon it. When once the blood of Christ comes into contact with the besetting sin, that sin withers straight away. Go to your spiritual conflicts through the door.

And so, beloved, I might say, I think, that we ought in all that we do for the Lord, to go out through the door. Oh, I know it is always sweet preaching when I feel that I come on to this platform in the name of my Master, that I do not come here to tell you what I have got to say, nor to put it prettily, as I would like to do sometimes, but that I come to tell you just what my Lord would have you know, telling it because it is for your good, and because He desires it, and loving you because He has a love towards perishing sinners. You Sunday-school teachers will always teach well when you go down to the school-room through the door—that is, having been with Christ, having sought and enjoyed his company; and, I know, my dear brethren and sisters, you who are teaching larger classes, you who are preaching, you who go about any holy work, you always do it well, when you have God's smile upon you in the doing of it; and you shall have great success in the doing of it if you always go to it through Christ the door, if you serve Christ through Christ, and do it, not only for Him, but through Him, and by Him. Oh, our own strength is perfect weakness, but the strength which comes through simple dependence upon the over-living Christ, who has said, "Lo, I am with you always, even unto the end of the world." This is the strength which wins the conquest. God give you grace not only to go in, but also to go out through the door.

Well now, the last privilege named in the text is, "*And shall find pasture.*" I suppose this is what you come here for, you who love the Lord, you come here for pasture. Let me say it is a great blessing if, when we come to hear the Gospel, it becomes real pasture to us. We do know some who say that the troubles of the week become unbearable because they have such barren Sabbaths. Ah, if you are members of a church that is rent with discord, where the ministry

abounds in anything but Christ, you would soon begin to cry out, and you would value the privilege of hearing Jesus Christ lifted up among you. But who are the people who get the pasture where Jesus Christ is preached? Not all who hear it, nor yet all believers; for you know there are times when you may hear a sermon that is of no use to you, and yet your brother or sister by your side may be greatly instructed and comforted thereby. Well, in such a case, I should not wonder if it was because your friend came in to the service through the door, and you did not.

You know the story of which I have sometimes told you of Mr. Erskine and the good lady who went to hear him preach at the Communion, and it was such sweet preaching, she thought she had never heard the like. So, after service; she said, "Who was the man that preached to-day?" She was told that it was Mr. Ebenezer Erskine. "Oh, then," she said, "I will come and hear him again next Sunday morning;" and there she was. She listened, and she thought to herself—"Well, this is very dry, very heavy preaching." She was not at all comforted by it; then, like a foolish woman, as I should think she must have been, she went into the vestry, and said, "Oh, Mr. Erskine, I heard you last Sabbath with such pleasure, sir; I never was so edified; and I came again this morning, but I have been dreadfully disappointed." So the good man said, very calmly, "Pray, madam, when you came to the kirk last Sunday, what did you come for?" She said, "I came to communion, sir." "To have fellowship with Christ, I suppose?" he asked. "Yes, sir." "Well, you came for it, and you had it; and what did you come here this morning for?" Said she, "I came to hear you, sir." "And you had it, woman," said he, "you had it, and you had not anything else, because you did not come for anything more than that." Well now, when people come merely to hear a minister, or for custom's sake, or for form's sake, do they not always get what they come for? If people come to find fault, we always give them plenty of our imperfections to be entertained with, so they need not be disappointed. If others come merely out of custom, they say—"Well, this is my work, I have performed my duty." Of course it is, but if you had come in through the door—that is, looking to Christ, looking for Christ, desiring not to see the preacher but to hear him, not to get the word of man but the Word of God, to your soul—I believe you would have found pasture. Brethren, the sheep want pasture. No other food will suit them. So your soul wants heavenly truth, and if you come to the house of God through Christ, you will get it. If you turn to the Bible through Christ, you will find it a rich storehouse. If you come to prayer through the door of Christ, you will find it comforting, and you shall find pasture.

I think the text may mean that he who rests in Christ shall have all his wants supplied. If this text does not mean so another does:—"The Lord is my shepherd, I shall not want; He maketh me to lie down in green pastures, He leadeth me beside the still waters." Some of you are very poor, but if you have trusted in Christ, you may plead this promise—"Thou hast said I shall find pasture." Come to Christ, and tell Him that He himself has said it—"No good thing will He withhold from them that walk uprightly."

I have done, but I would to God that some to-night would come to Jesus, would come through the door into these four choice privileges. They may never have another opportunity. They may never feel any of the motions of the Spirit of God upon them again. Oh! that to-night, without delay, they would just cast their helpless souls upon the Saviour's gracious arms, who is able and willing to save, that they might be saved now.

The Lord bless each one of you, for Christ's sake. Amen

## Essays and Papers on Religious Subjects.

### THE SAINTED M'CHEYNE, OF BLESSED MEMORY.

BY T. W. MEDHURST,

Author of "Romanism not Christianity."

#### VI. *Holy Labours.*

M'Cheyno sought at all times to enforce what he preached, by the consistency of his daily life. He was the same holy man of God out of the pulpit as in it. His desire was to be always in God's presence. In travelling he laboured to enjoy God by the way, and to be on the watch for opportunities of doing good to the souls of men. He would give tracts to persons he met, and preferred giving them to the persons directly, *to the cowardly way of some, who stealthily drop them on the roadside, as though they were ashamed of what they do.* "We ought to be as clear as crystal in speaking or acting for Jesus." He sought to season all his letters, however short, "with salt." If called to pass a night in a strange place, he would plead at the mercy-seat on its behalf. Even his seasons of recreation were little else than a change of labour, from one method of glorifying God to another. He felt *Baxter's* words to be true, "Recreation to a minister must be as whetting is with the mower, that is, only to be used so far as is necessary for his work. May a physician in the plague time take any more relaxation or recreation than is necessary for his life, when so many are expecting his help in case of life and death? . . . Will you stand by and see sinners gasping under the pangs of death, and say, 'God doth not require me to make myself a drudge to save them?' Is this the voice of ministerial or Christian compassion, or, rather, of *sensual laziness and diabolical cruelty?*"

In May, 1837, during a season of

leisure, M'Cheyne wrote the beautiful hymn,

#### I AM DEBTOR.

When this passing world is done,  
When has sunk yon glaring sun,  
When we stand with Christ in glory,  
Looking o'er life's finished story;  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

When I hear the wicked call,  
On the rocks and hills to fall;  
When I see them start and shrink  
On the fiery deluge brink;  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

When I stand before the throne,  
Dressed in beauty not my own;  
When I see Thee as Thou art,  
Love Thee with unsinning heart;  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

When the praise of heaven I hear,  
Loud as thunders to the ear;  
Loud as many waters' noise,  
Sweet as harp's melodious voice,  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

E'en on earth, as through a glass,  
Darkly let Thy glory pass,  
Make forgiveness feel so sweet,  
Make Thy Spirit's help so meet;  
E'en on earth, Lord, make me know  
Something of how much I owe.

Chosen not for good in me,  
Wakened up from wrath to flee,  
Hidden in the Saviour's side,  
By the Spirit sanctified;  
Touch me, Lord, *on earth* to show  
By my love how much I owe.

Of I walk beneath the cloud,  
Dark as midnight's gloomy shroud;  
But, when fear is at the height,  
Jesus comes, and all is light;  
Blessed Jesus, bid me show,  
*Doubling saints*, how much I owe.

When in flowery paths I tread,  
 Oft by sin I'm captive led ;  
 Oft I fall—but still arise—  
 The Spirit comes—the tempter flies—  
 Blessed Spirit ! bid me show,  
*Weary sinners*, all I owe.

Oft the nights of sorrow reign—  
 Weeping, sickness, sighing, pain ;  
*But a night Thine anger burns—*  
 MORNING COMES AND JOY RETURNS,  
 God of comforts ! bid me show,  
*To Thy poor*, how much I owe.

In his visits to his friends he always endeavoured to be useful, and to direct the conversation to the things belonging to salvation. He cultivated the art of true Christian politeness, and thus reminded one of his remark, when explaining *the spices* of Sol. Song iv. 16, he said, "Some believers were a *garden* that had fruit-trees, and so were *useful* ; but we ought also to have *spices*, and so be *attractive*."

He once sent a Hebrew Bible as a present to a fellow-labourer in Dundee, with the following lines :—

Anoint mine eyes,  
 O holy Dove !  
 That I may prize  
 This book of love.

Unstop mine ear,  
 Made deaf by sin,  
 That I may hear  
 Thy voice within.

Break my hard heart,  
 Jesus, my Lord,  
 In the inmost part  
 Hide Thy sweet word.

At another time he poured forth his gratitude to a friend who had hospitably entertained him, in the following verses :—

#### PEACE TO THIS HOUSE,

Long may peace within this dwelling  
 Have its resting-place ;  
 Anger shields all harm repelling—  
 God, their God of Grace.

May the dove-like Spirit guide them  
 To the upright land !  
 May the Saviour-Shepherd feed them  
 From his gentle hand.

On the leaf of one of his note-books he wrote, *Rule worth remembering* :  
 When visiting in a family, whether ministerially or otherwise, speak particularly to *the strangers* about eternal things. "Perhaps God has brought you together just to save that soul."

He saw no inconsistency in preaching the *absolute sovereignty of God*, with the *unimpaired responsibility of man*—an ELECTING GOD, with a FREE SALVATION. The stupidity of those who constantly prate against what they designate *duty-faith*, never disturbed his serenity. Preaching on Matt. xi. 28, *Come unto Me*, he said, "I suppose it is almost impossible to explain what it is to come to Jesus, it is so simple. If you ask a sick person who had been healed, what it was to come and be healed, he could hardly tell you. As far as the Lord has given me light in this matter, and looking at what my own heart does in like circumstances, I do not feel that there is anything more in coming to Jesus, than just believing what God says about his Son to be true. I believe that many people keep themselves in darkness by expecting something more than this. Some of you will ask, 'Is there no appropriating of Christ ? no putting out the hand of faith ? no touching the hem of his garment ?' I quite grant, beloved, that there is such a thing, but I do not think it is inseparable from believing the record. If the Lord persuades you of the glory and power of Immanuel, I feel persuaded that you cannot but choose Him. It is like opening the shutters of a dark room ; the sun that moment shines in. So, the eye that is opened to the testimony of God, receives Christ that moment."

Some persons who had been awakened under his ministry, told him that since they had been brought under soul-concern, they had remembered very many sermons that before they had quite forgotten. He took occasion from this to show what the Resurrection-day would awaken in the souls of gospel hearers.

To some young men who met to-

gether in a prayer-meeting, he gave this excellent and seasonable counsel: "Guard against all ambition to excel one another in expression. Remember the most spiritual prayer is a 'groan which cannot be uttered'" (Rom. viii. 26); "or a cry of 'Abba, Father'" (Gal. iv. 6).

His excellent biographer says, "In addition to the other blessings which the Lord sent by his means to the place where he laboured, it was obvious to all that the tone of Christians was raised as much by his holy walk as by his heavenly ministry. Yet during these pleasant days, he had much reproach to bear. He was the object of supercilious contempt to formal, cold-hearted ministers, and of bitter hatred to the ungodly. At this day, there are both ministers and professing Christians, of whom Jesus would say, *The world cannot hate you*" (John vii. 9), "*for the world cannot hate itself*; but it was not so with Mr. M'Cheyne. Very deep was the enmity borne to him by some—all the deeper because the only cause of it was his likeness to his Master. But nothing turned him aside. He was full of ardour, yet ever gentle, and meek, and generous; full of zeal, yet never ruffled by his zeal, and not only his strength of 'first love,'" [(Rev. ii. 4) "but even its warm glow, seemed in him to suffer NO DECAY."

Thus he spent the first years of his ministry at Dundee—**HOLY**, blessed, and fruitful years of Christ-like living and labour. "The town began to feel that they had a peculiar man of God in the midst of them, for he lived as a true son of Levi." **JEHOVAH'S** covenant was with him of life and peace, and God gave them to him for the fear wherewith he feared Him, and was afraid before his Name. The law of truth was in his mouth, and iniquity was not found on his lips. He walked with God in peace and equity, and did turn many away from iniquity. He was God's faithful messenger.

Glasgow.

## PREACHING CHRIST THE ANTIDOTE OF ERROR.

A PASTOR'S ADDRESS AT HIS RECOGNITION

(April 10, 1868).

I THINK I ought to state, at the commencement of the brief address I shall endeavour to give, that the statement of doctrinal belief which will be delivered is not exacted of me by the elders and deacons, or by the church, or by any one else. I have preached here six months; and if, after preaching about a hundred sermons to them, any church should demand of a minister a statement of his doctrinal belief, I think there must be something very peculiar in that church, or in that minister. No; my kind friends here require nothing more than they have had in the sermons to which they have listened.

But I have thought it right to make this brief statement, partly for the sake of honoured brethren in the ministry, and other Christian friends, whose acquaintance I may have the pleasure of making to-day, that they may know where I stand, what I believe, and what I mean to teach, and partly to give (if I may be allowed to say so) a bias or direction to the addresses which esteemed brethren will deliver on this occasion: for I hold that this is a day when, on all fitting occasions, we should be very outspoken and clear, very positive and emphatic, in the avowal of our doctrinal belief and Christian polity; and if any occasions are proper for this, the present one is pre-eminently so.

I shall further preface my own remarks with a word or two respecting the church itself.

The church at Eythorne has been in existence something more than three hundred years. "Uninterrupted and uncontradicted tradition reports Joan Boucher, otherwise called 'Joan of Kent,' as a member of the Baptist church then meeting at Canterbury and Eythorne, and which still flourishes in the latter village." So writes the

author of "Baptist Martyrs," issued by the American Baptist Publication Society, 1854. Joan was in the court of Henry VIII., with her friend, and, perhaps, fellow-member, Anne Askew, and was burned in the following reign, May 2, 1550.

It is supposed that the church was at that time, as it is certain it was at a later period, and until 1799, of the General Baptist persuasion. In 1780, when the church became connected with the Calvinistic branch of the Denomination, the number of members was only forty-eight, but in 1820, so rapid was its growth, that its membership reached 245, mainly through the ministry of Rev. John Giles, who had been a member of Dr. Rippon's church in London. During his ministry were founded the churches at Dover, Canterbury, and Deal, whose united membership has attained a point between four and five hundred. The church now comprises 221 members, including 42 added recently.

The basis of doctrinal belief on which the church is founded is thus expressed in the deeds of the chapel:—

"A church of Protestant Dissenters, who have been baptized by immersion on a profession of faith and repentance, by themselves made, calling themselves baptized believers, otherwise Particular Baptists of the Calvinistic persuasion. Maintaining the important doctrines of Three Equal Persons in the Divine Essence; eternal and personal election to holiness here and eternal life hereafter; the original guilt and depravity of mankind; particular redemption, free justification by the imputed righteousness of Christ; efficacious grace in regeneration, and the perseverance of saints to everlasting glory."

Now, let it suffice for me to say, in reference to these sentiments, that I have held them for at least twenty-seven years, and that I have taught them during the whole period of my public ministry—that is, about twenty-two years. I shall not attempt now to elucidate them: that will be part of my work as a pastor and teacher.

Neither shall I aim to vindicate them in this assembly: they are their own vindication. There are other truths, however, no less clearly revealed and taught in the inspired Word, relating to man's accountability; his obligation as a sinner to believe the gospel, when preached to him, and flee for refuge to Christ; the free invitations of the gospel to sinners as sinners, and the claims of Christ on all believers to adorn the doctrine of God our Saviour in all things—truths which I deem very important to a faithful discharge of the ministry, and which I intend, by God's help, to preach wherever I may preach.

From what I have stated, it will be apparent that I am not one of those who would cast away the "form of sound words;" on the contrary, I believe very strongly in Paul's inspired advice to Timothy—"Take heed to thyself and to the doctrine; for in so doing thou shalt both save thyself and them that hear thee." And in his declaration of the great means of Christian edification—"speaking the truth in love." "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but *speaking the truth in love*, may grow up into Him in all things, which is the head, even Christ." A man without any doctrinal belief seems to me a man of dough, that may be squeezed and pressed in almost any form, retaining no one form for long. He is like a man with no backbone, or having no bone at all. There is no standing power, no walking power, no working power, no power at all—a sort of spiritual jelly-fish.

On the other hand, we want something besides doctrine; for, however bone may be necessary in the human system, who would like to see a man all bone—a sort of walking skeleton? And who would like to sit under a man whose theology and preaching were but a system of bones—a mere ossification of the truth? No. Let us have the bones, the doctrines, and let us have

the muscles of working power, the flesh and nerves of sympathy and right feeling, the warm blood of love and zeal, and the all-animating Spirit of God dwelling in the heart. Let us have the Holy Ghost inhabiting a man's soul and his ministry; making his brain fertile, his heart fruitful, his ministry successful, and himself happy. This is the position I wish, I shall pray and strive to attain; and to do this I shall need the constant and fervent prayers of all my beloved people. "Brethren, pray for me!"

Allow me to remark, further, that certain ages of the Church's history, certain conditions of society, certain circumstances of social habits and popular notions, have required certain particular truths, or phases of truth, to be more prominently exhibited and forcibly taught. Rationalism, Ritualism, worldliness, and spiritual indifference have by turns assailed the truth, or acted as a soporific on the professing church. Now the great agency which the Holy Spirit has employed to resist and overcome these potent errors is the faithful preaching of Christ. I might refer to the preaching of the apostles; but if we go back only to the time of Whitfield and Wesley, and their coadjutors, to the labours of the Welsh Calvinistic Methodists, to the honoured men of our own denomination, to the Erskines and their fellows in Scotland, and bring down our review to the present day, we shall see this statement abundantly verified.

The difference between some former times and the present seems to be, that we have not any one of these evils only to contend with, but all of them together—all of them with increased subtlety, with augmented power. "The devil hath come down, having great wrath, because he knoweth that he hath but a short time."

We must, then, all the more earnestly preach Christ—Christ in his mediatorial character—Christ as prophet, priest, and king. This is the great antidote to error of every shape. If Satan sows tares, we must all the

more diligently sow good seed in the field. To my mind, brethren, these great official characters of the Lord Jesus Christ are immediately and diametrically opposed to the powerful errors with which we have to do battle.

If I look at Rationalism, I see it aiming successive blows at the prophetic office of the Saviour. "God hath in these last days spoken unto us by his Son." The difference between the Old Testament and the New, in this respect is: In the Old, God hath spoken to us *of* his Son; in types personal, historical, and ceremonial, as well as by the voice of holy men, who spake as they were moved by the Spirit of God; in the New Testament, God speaks to us *by* his Son. In both the subject-matter is the same, for in both "the testimony of Jesus is the spirit of prophecy." The entire Word is the word of Christ, even as He is the great *subject* and the great authority. A word derogatory of the Scriptures, then, as a revelation of God's will, and as a rule of faith and practice, is a blow aimed at Christ Himself. To overcome this foe, to destroy this monster—all head and no heart—we must preach Christ's authority in the discharge of his prophetic office. "For it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people."

In like manner, if I regard the character and working of Ritualism, I see it pouring contempt on Him who is the propitiation for our sins, and striking directly at his priestly office. That thing called an altar, set up in many of our so-called Protestant parish churches, is a direct rival of Christ Himself, who in his own person is altar, sacrifice, and priest. In the uplifting and adoration of that bread, I see Christ set at nought, and the full efficacy of his sacrifice ignored. In that man who calls himself a priest, and arrays himself in garments of sacerdotal pride, who claims to have authority to dispense the Holy Ghost, and all the blessings of adoption, justification, etc., by means of drops of water falling from his fingers on the

face of unconscious babes, to pardon a sick or dying person "by the authority of the Holy Ghost committed unto him," and to give entrance into the kingdom of heaven by means of sacramental bread and wine—in that man I see one lifting up his hand against Christ, and arrogating to himself the prerogatives of Him who "by his own offering hath perfected for ever them that were sanctified," and who alone hath "the keys of the kingdom of heaven."

So, when I see a body of men, including infidels and Jews—men of the prize-ring, men of "the turf," men of the gaming-house, and other unmentionable places—uniting with others of good or of evil report, to legislate for the interests of the church, ordering days of fasting, prescribing in what words men shall pray to God, and setting up a man or a woman who happens to be king or queen, and whether godly or ungodly, I see Christ insulted, his rights invaded, his sceptre usurped.

Now, it seems to me to be the surest way to bring to an end this unseemly, this usurping rivalryship, to maintain, strenuously maintain—to preach, earnestly preach—Christ as the alone Head of the Church, as God's King, set by Him on the holy hill of Zion.

Rationalism has levelled its shafts against the prophetic office of Christ, from the stall of a cathedral, as well as from the chair of the philosopher, falsely so called, and the garret of the hunger-bitten scribbler; but the Word of God sustains, and will sustain, triumphantly, all attacks. Ecclesiastical systems (motley compounds of heaven and earth) shall pass away, but "Christ's word shall not pass away."

After all the doings of priestly hands, and the sayings of priestly lips, the great truth stands forth in all its grandeur and glory—"Christ hath delivered us from the curse of the law, being made a curse for us." "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace." This, then, we must steadfastly preach, even as we must daily

draw from it the life and strength of our soul. The Roman power was symbolized by the mixture of iron and clay, by reason of which it was partly strong and partly broken; so that ecclesiastical system in which Christ and the world are attempted to be united shall be best exposed in its unsoundness, unscripturalness, and corruption, and soonest brought to its end by the faithful, earnest preaching and teaching of Christ as Head of the Church, King in Zion, the Priest upon the throne, the Prophet that should come, and at whose feet all must sit to learn the truth. This, then, brethren, will be my aim—to preach Christ as the Head over all things to his Church—the life, the light, the strength, the food, the portion of the believer, and the only salvation for the sinner. Christ only, Christ wholly, Christ always, Christ ever.

"Him first, Him last, Him midst, and without end." B. SHINDLER.

*Eythorne, Kent.*

## THE PAINFUL AND PLEASANT.

BY THE LATE REV. JAMES SMITH.

CHURCHES, as well as individuals, have their times of affliction and trial. It was so with the Church in the wilderness, in the days of Moses. It is so with the Church, and with individual churches now. For the Church in the desert Moses prayed, "*Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil*" (Ps. xc. 15). This prayer may perhaps suit us, let us consider it as containing

A GLANCE AT A PAINFUL PAST. "*Thou hast afflicted us.*" God is said to do what He permits to be done. Men and things are but his instruments, by which He accomplishes his purposes, and fulfils the predictions of his Word. The Church is at times afflicted with the want of success. She seems to labour in vain. She sows much, but reaps little. Her converts are few, her fruit is small and scant. Sometimes with declension, the zealous become

cold, the active idle, the spiritual carnal, and this is an affliction. Sometimes with alienation of affection, the love of the pastor cools towards his people, and the love of the people toward each other. Jealousy, surmises, and evil-speaking abound, so that instead of cleaving to each other, there is coldness, distance, and want of love, and this is a sore affliction. Sometimes with bereavements, the Lord calls home the young and active, the energetic and useful, the grave and prudent. The graveyard fills, and the Church is thinned, this also is an affliction. "*We have seen evil.*" There is the evil of dissension, when difference of opinion leads to disputes, wranglings, and separations; there is the evil of barrenness when the ordinances do not profit, souls do not thrive, and the fire of devotion burns dull and dim; there is the evil of inactivity, when the talents are wrapped up in a napkin, and Church members live in self-indulgence, instead of being actively employed for Christ; there is also indifference and lukewarmness when the affairs of the Church cease to interest, and the spread of the gospel is neglected and disregarded. Then there is pride, the root of a multitude of evils, for by pride comes contention, division, disorder, and confusion. When pride creeps in, peace, harmony, and success soon depart. Pride in the officers, will alienate the people from them; and pride among the people, will separate friends, and introduce a host of mischiefs. In the congregation often there is the evil of indecision, when persons halt between two opinions, between the world and the Church, between Christ and Belial. There is the stifling of convictions, which many, too many do; so that instead of conviction ripening into conversion, it dries out, and the conscience becomes hardened, and the soul twice dead. There is also neglect of ordinances, when public worship is only attended too weekly, and then once a week, and then at more lengthoned periods. These are evils which creep into the Church, and the congregation,

and the soul, and may well cause us to pray with fervour and energy, "*Make us glad according to the years wherein Thou hast afflicted us, and the years wherein we have seen evil.*" Here is,

A PRAYER FOR A PLEASANT FUTURE.  
 "*Make us glad.*" Change the cup, take from us the cup of trembling, and put into our hands the cup of salvation; we have drank deep and long of the former, now let us drink and enjoy the latter. Turn our captivity as the streams of the south, and set us free to labour and enjoy our works. Grant us thy presence and favour, filling us with joy with the light of thy countenance. Make us glad by healing our afflictions, by restoring peace and harmony, and by working in conversion and sanctification. Let there be a proportion between the pleasant and the painful; for days of affliction, give us days of prosperity, and for years of evil give us years of good. Oh! for a prosperous, pleasant future! "*Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil.*"

Brethren, *our help is in God.* He can deliver, restore, and prosper us. *Our hope is in the promise.* God's promises contain the seeds of our prosperity. Bright days are predicted, blessed times are before us. *Our duty is prayer.* The Lord, though He has promised, yet He will be inquired of. He loves to hear us plead, to see us on our knees, and to observe downright earnestness in his cause. *Our prospects will brighten.* Light is sent for the righteous, and gladness for the upright in heart. The path of the just is as the shining light, which shineth more and more unto the perfect day. We may be low now, but He will lift us up; we may be traduced, but He will bring forth our righteousness as the light, and our judgment as the noon day. He will work for us so, that men shall say, "*Verily there is a reward for the righteous, verily there is a God that judgeth in the earth.*"

## THE WITHERED VINE.

THE Church of Christ passes through many vicissitudes, and requires constant attention; therefore it is compared to a garden, a vineyard, and a vine. As a vine, it sometimes flourishes and brings forth much fruit, while at other times it appears withered, unsightly, and barren. It was in such a state, when Asaph prayed for it, and said, "*Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine.*" (Ps. lxxx. 14.) Such a prayer appears to be suitable to the state of the Church at this time. May the Lord give us grace to adopt it, and use it at his throne. In order to induce us to do so, let us notice

**THE FIGURE.** The Church is God's vine. This figure represents its natural weakness, its dependence, its beauty, and its fruitfulness. What is weaker than a vine? what is more dependent? what more beautiful? or what more fruitful? So the Church of Christ is weak. It is absolutely dependent upon Christ. It wears the beauty of holiness. It brings forth the fruits of the Spirit. As the vine is made up of many branches, all of which are in union with, and supplied by one stem, so the Church has many members, but all are in union with, and are supported by Christ. The vine now appears to be in a sickly, withering state; it needs the reviving showers, the strengthening sunbeams, and the reviving southern breezes. Just so the Church of Jesus needs the outpouring of the Holy Spirit, the shining of the sun of righteousness, and the gales of grace from the everlasting hills. Hence

**THE PETITION** "*Return, we beseech Thee, O God of hosts.*" The Lord was angry and had retired to his place. The vine, for a time, appeared left to itself. The effects of this were soon seen and felt. Restoration was now ardently desired. "*Look down from heaven and behold, and visit this vine.*" God's vine is on earth, but its keeper and resources are in heaven. Behold

the affliction of thy people, the desire felt for a revival, and the absolute necessity there is for thy interference. A look from heaven will quicken, revive, and benefit the Church. Not only so, a look will lead to more, for if He look, He will visit, and if He visit He will dig about, manure it, prune it, and make it healthy—then it will grow, become ornamental and fruitful. Observe, the hope and help of the Church is in heaven. God alone can cause his Church to prosper, thrive, and become fruitful. Before deliverance and restoration, there must be prayer; and a spirit of prayer generally indicates that the Lord is about to appear and revive his cause. The prayer we are considering, may be taken as a model prayer; it is hearty, pathetic, consistent, united; one personates the many. It is a prayer just suited to us. We need the Lord's quickening look, his reviving visit. But do we feel in need of it? Do we heartily desire it? Shall we unite to pray for it? Oh that the Lord's people in every place would unite as one man, to plead with God, and to persevere in prayer, crying from the heart in reference to the whole Church, and each distinct portion of it, "*Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine.*" In so doing, we should manifest our sympathy with Jesus, and draw down blessings upon ourselves. For it is impossible to be engaged in praying for the Church of God, without obtaining blessings from God; and intercessory prayer is especially acceptable to the Lord of Hosts. If we prayed more, we should sin less; if we prayed more we should suffer less; if we prayed more we should doubt and fear less. In prayer, we become intimate with God, rise above our trials and troubles, become a match for our foes, and are enabled to overcome the various assaults of Satan. Holy Father! send down the Holy Spirit as the Spirit of Prayer into our hearts, to produce in us sympathy with thy Church, pity for perishing sinners, and to help our infirmities in prayer. Gracious Spirit! who didst

indite prayer in the hearts of the saints of old, indite prayer in our hearts—prayer that shall be acceptable to God, prayer that shall have power with God, prayer that shall prevail to bring down

needed blessings from God. Precious Lord Jesus! pray the Father for us, that He may send the Comforter to us, to fill us with faith, love, and fervent prayer.

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. IX.—ONE-WORD TEXTS.

"Bread."—JOHN VI. 32.

BREAD, as an essential of life, and as one of the most striking typical representations of Scripture, is abundantly brought before us in the sacred volume. We will look at it—

#### I.—IN ITS LITERAL CHARACTER.—

Thus, bread is the product of different kinds of grain, and is variously compounded in cakes, loaves, leavened and unleavened. God, in his rich goodness, has supplied nearly every part of the world with bread material, and in the South Sea Islands, has given a production of natural growth, the bread fruit, to supply its place.

Bread is justly called the staff of life; it is adapted to every age and condition of human beings.

For Daily Bread, we are commanded by the Saviour to pray. Bread, with water, are the common blessings of life, kindly promised, and beneficently provided.—Look,

#### II.—TO CHRIST, THE BREAD OF LIFE.

He is so fully presented to us in his own discourse in this chapter.

As such He speaks of Himself.

(1.) As the Bread from Heaven.

Coming from the Father, to meet the necessities of our starving world (ver. 33).

(2.) As the True Bread. That is, the real, the highest kind—that for the soul (ver. 32).

(3.) He is the living Bread. Gives life, as well as sustains it. The life within. The life everlasting (ver. 51).

(4.) He is the Bread Giver to man. Not that which he obtains by price or toil, but the free gift of God (ver. 32). "Giveth you," etc. We add—

(5.) That Christ is the only Bread of

the soul. All else is husks, chaff, or bread of deceit. We refer also—

(6.) To the abundance of this Bread. Infinite in itself. Exhaustless in its supply. Notice—

(7.) How it is obtained and realized. By faith, and by faith only. Faith, asking, and receiving and eating (ver. 47). Observe—

III.—THE BREAD MYSTICAL.—The Church of the Saviour. (See 1 Cor. iii. 17.) By faith we are assimilated with Christ, and partake of his spiritual nature. Hence the whole Church is one Bread, or one loaf. All of the same redeemed, sanctified material. All of Christ, and in Him, and to Him. Variety, like various kinds of grain, and great number, yet one Bread. Many grains, yet one "loaf." Notice—

IV.—THE BREAD OF THE DIVINE WORD (see Deut. viii. 3).—The Word of God is the food, the very bread of the soul. Giving and continuing life and vigour to the spiritual man. That which is to be the daily food of the inner nature. Notice—

V.—THERE IS THE SACRAMENTAL BREAD.—That which symbolizes the broken body of Jesus. To be ever exhibited in the ordinance of the Supper, as the need of the soul, and the provision of grace for the Saviour's disciples. To be constantly taken and celebrated by faith and prayer in communion with the people of the Lord.

Such, then, is the subject of "Bread." See—

(1.) How we need every kind of Bread. The natural bread for the body, the Saviour the Bread of life, the Bread of the Word, and the Bread of the Supper.

(2.) How richly it is provided and graciously offered.

(3.) How we should labour to obtain

it (ver. 27). Not self-righteously, not by ceremonial efforts, but by fervent prayer and living faith.

(4.) How we should live on it. We die without it. By it we grow and obtain power for all the designs of the Christian life. Duties, toils, sufferings, etc.

(5.) How grateful we should be for it.

Blessing, praising, and glorifying God in all things.

(6.) By the Gospel ministry, we convey it to the perishing masses around us. They have it not, and are dying; we have it, and must do as the disciples did at Christ's miracles of the loaves, etc., take it to the famishing groups, that they may eat it, and not die or faint by the way.

## The Family Hearth.

READINGS TO AMUSE, INSTRUCT, AND IMPROVE.

"IF I SHOULD DIE BEFORE I WAKE."

"MOTHER, every night, when I go to bed, I say, 'Now I lay me;' and do you know, mamma, though I am four years old, I never thought what it meant until Fanny Grey died? I asked nurse if Fanny died before she waked? and she said, 'Yes. She went to bed well, and had a spasm in the night, and died before she knew anything at all.'"

"Now, mother," continued Rena, "I want you to tell me about 'Now I lay me,' so that, when I say it, I may think just what it means."

"Well, Rena," said her mother, "I shall be glad to tell you. What does it mean when you say, 'Now I lay me down to sleep?'"

"Oh! that means, mother, that I am just going to lie down in my bed, to go to sleep till morning."

"Well, then, as you lie down to sleep, what prayer do you offer to God?"

"I pray the Lord my soul to keep. I want the Lord to take care of my soul while I am asleep, and to take care of me *all over*, mother. But, mother, if I should die before I wake, would the Lord be taking care of me then? Now, it seemed to me, when Fanny died, that God did not take care of her that night; and so she died."

"Oh, no, Rena! God did take care of her. The little verse says, 'If I should die before I wake, I pray the Lord my soul to take;' so you see God took little Fanny's soul to Himself; and, when she awoke, she was in the arms of the blessed Jesus. Now, Rena, when you say, 'Now I lay me,' I want you to think in this way:—'Now I am going to bed and to sleep, and I want the Lord to take care of me. If I am not a good child, and do not pray to God, ought I to ask Him or expect Him to take care of me? Let me lie down feeling that I am in the Lord's care, and, if I should die before I wake, that still I am the Lord's child; and I pray that He may take my soul to dwell with Him.'"

"Oh, mother! I will try and remember. Why, I used to say it slow, and clasp my hands, and shut my eyes; and yet I did not think about it. Thank you, mother dear. Please hear me to-night when I say my prayers."

Ah, little children! are there not a great many who, like Rena, say their prayers without thinking what it means?—mere words, with no meaning in them? God cannot listen to such prayers. They are not for Him "unto whom all hearts are open, all secrets known, and from whom no secrets are hid."

Think of what I have written about little Rena when you say, "Now I lay

me," to-night; and I pray that God will watch over you, waking and sleeping.

the parties are "ready," comes the crown wedding, the Marriage Supper of the Lamb.

THE VARIOUS WEDDINGS.

SACRED SIMILITUDES.

OUR young friends—and old ones too—who are anxious to learn how many weddings a married couple may lawfully have, will be pleased to know that one year after marriage comes the paper wedding; five years after marriage the wooden wedding; ten years, the tin wedding; twenty-five years, the silver wedding; fifty years, the golden wedding; and seventy-five years, the diamond wedding.

MEN often move faster up hill than on a level road. So the difficulties we meet on our path heavenward were not intended to cause us to loiter, but to quicken our pace.

It is not until the flower has fallen off that the fruit begins to ripen. So, in life, it is when the romance is past that the practical usefulness begins.

The most joyful of all is omitted. One hundred years after marriage, if

In India, the natives scour and cleanse their brass cooking utensils with earth. Thus, also, are Christian graces kept bright by the friction of earthly care and trial.

*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 DEVOTED LIFE.

THERE is no doubt that, to ourselves, our own lives seem always eventful and interesting, although, to an outside observer, some seem to flow on quietly and smoothly as an uninterrupted stream, while some are like the turbulent ocean in a storm, whose mad waves toss hither and thither in unrest and unquiet; and such a life as this last was lived by Stephen Wood.

Very early in life he was called to yield himself to the Saviour. Words, which, from lips of parents or Sabbath-school teachers, too often fall upon idle ears, and fail to touch thoughtless hearts, moved him with power while he was yet a child. He loved the good old book, which is our guide, almost as soon as he could read its words and comprehend its precepts. And, as is the case even with some boys, who are not, therefore, necessarily soft and effeminate though some would have us believe so,

he early resolved that he would dedicate his life, whatever it might be—whatever he could make it—to the service of Truth, and Right, and Christianity. One thing which, perhaps, tended more than anything beside to deepen these desires, was the death of a beloved and pious mother. Our hearts go out in pity always to those who are made early motherless. So sad it seems to miss the love and tenderness, the unutterable sweetness of a mother's care; so sad to have no kind bosom on which they may weep away their sorrow, and get strength and hope again—no wise lips to kiss away the care and pain, and then speak words which shall be treasured up and acted upon while life lasts; so sad to miss the welcome by the old home-hearth, when the boy has grown up to be a man, and needs some help in his journey. Yes, we pity the motherless; but, perhaps, it is because we are half blind, and cannot see how

that it is really the best. But facts prove that a mother's dying words, her last prayers, the memory which she leaves her children, have often greater power than her living presence would have had.

Stephen Wood, still a boy of fourteen, came into the room to see his mother die. He held her wasted hand in his own young strong ones; he kept back the tears from his burning eyes, that he might not lose a single expression that lighted up those which the mists of death had already begun to dim; and so he received into his heart the words which, for all time, should be the rallying cry of his life—

“Stephen, live for Jesus. Work, suffer, strive, or endure, as He sees fit; but, anyhow, and in every way, live for Jesus.”

Live for Jesus! They were made solemn by death; they were made earnest by all the circumstances of that sad scene, and they fell into his heart, these little words, and lay and grew, and lifted up their voice so long as he lived. He took his resolve, “As for me and my house, we will serve the Lord.” And it was at the right time that this decision was made. He did not wait until half his life had been wasted; even the morning hours were set apart for Christ, and devoted to the only service which will yield entire satisfaction. He had his youthful dreams of pride and ambition: who has not? But they surely only made the offering more worthy. Should he bring to God that which cost him nothing?

Once, as youth was passing into early manhood, there came a crisis in his life. He had before him the opportunity of being rich, and of having a name in the place where he lived. For his mother's sake, a gentleman offered him a good position and a moderate income, if he would relinquish his intention with reference to his future occupation, and give his attention to trade; but he felt that the vows of the Lord were upon him. His

mother's desire was his also: it was, not that he should be great, or famous, or honoured, it was that he should be a minister of the gospel—that his life should be given to the spreading of the knowledge of salvation among earth's weary sons and daughters.

And yet the prospect held out to him had some allurements. And while their temptation was at the strongest, he sought for comfort and strength, by reading the book which, look at it often as we may, has still some wise words for us. He read the account of the ambitious request of Salome for her two sons. And he was particularly struck with these words,—

“But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able.”

As Stephen read these words a new spirit seemed to be born in him. For a time he forgot the vain glory which must, in part, have prompted the startling assertion of Zebedee's children, and thought only of the earnestness of love, which they must also have felt, as they expressed their readiness to be companions of the Saviour, even in his greatest sufferings; and Stephen Wood, as he read, said, unflatteringly, the same words, “I am able.”

Does it ever happen that such a surrender is made in vain? There have been some to make it. There have been martyrs in our world who have quoted them, suffering obloquy, loss for Jesus' sake. There are some still. No longer burn the martyr fires; no longer the jeering multitudes mock the believer. But there is still enough to be borne by those who, having strong hearts and brave, look up to the Saviour, and, even with the bitter cup, the baptism of suffering full in view, say, solemnly, “We are able.” And, then, these lives show often that God has taken them at their word—that their sacrifice has been accepted.

Stephen Wood's path was a rough one. He began to preach Christ's

gospel with earnestness and youthful fervour. But when could the young speak all that might be said of the wonderful love of God, until they had felt it while they themselves were in the furnace of affliction? When he was placed over a church, God blessed him with human love. He was taught what divine tenderness might be, through the reflection of it which beamed upon him from a loving heart. He was taught what Heaven may be like, by the sweetness and light of his own home. He understood faintly what is meant by the Fatherhood of God, because he himself was a father, and felt a father's love, for one short year. And then, even before the little one could be taught to lisp the sweet name that he longed to hear, there came a voice out of the silence; "Take now thy son, thine only son, whom thou lovest, and give him to me."

Striving to keep the sad heart from murmuring—striving to be brave and echo the words which other trembling lips had spoken, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," he saw his child die.

He had still his wife left, and he took comfort, and, remembering what he had said to Him who knew what it was to be sorrowful, "whose visage was more marred than any man's," he was silent.

But he spoke as he had never spoke before to the people of God. He was learning more—he was diving into the depths of the truth now.

And then his wife died. Sitting by his solitary hearth, he felt what it was to be alone in a cold world, and his heart, nearly broken itself, grow wise

to bind up the broken hearts of the sorrowful around him.

Yet another trial had he. Personal suffering was given him, that, in the darkness of a sick room—in pain, and sorrow, and restlessness—he might remember Him, who had spoken of his own cup and baptism. But the heroic heart, made strong by divine grace, bore it all, not complainingly, but gladly and triumphantly praising God that he was counted worthy, so far, to follow his Master.

When he arose from the sick couch, weak and feeble, with the consciousness that on earth he was alone, one only cry went up to God, "Father, glorify thy Name."

Are there any young friends, reading this, who would shrink from such a surrender—who fear that such a life must be all loss and no gain? Let us assure them that it is not so.

There was no mourner in Stephen Wood's congregation who went away un comforted. There was no yearning heart which listened in vain to his words. No dying person sent for him without being calmed and cheered. No weak saint confided in him without being made stronger. He had grown wise through sorrow. His brow was ever calm and serene; and when men wondered how he could bear so much pain and loss, his answer might have been like his Master's, "I have meat to eat that the world knows not of."

We cannot wish young Christians any better, braver, happier lives than such as Stephen Wood lived. What greater honour can there be than to be counted worthy of companionship with the Master, even in his sufferings?

## Reviews.

*The Theology of the Commission, on the Subjects of Christian Baptism.* By R. INGHAM. (Elhot Stock.)

Mr. Ingham has laid the whole Baptist Denomination under obligation by his de-

voted and persistent advocacy of the "One Baptism" of the Gospel dispensation. His "Handbook of Baptism" is a complete cyclopaedia on the subject, and the present work is exhaustive of "The Sub-

jects" of this Divine Ordinance. We hope it will have a very general circulation among all our churches. We need not to add, that in our opinion it is utterly unanswerable.

*Earnest Hearts, Words of Love to Christian Workers.* By WILLIAM QUIN, with Preface by Mrs. Kirk. (Book Society, Paternoster Row.)

This little work is specially addressed to Sunday-School Teachers, and we would strongly advise all Superintendents to scatter it broadcast among their teachers.

*The Irish Church: Mr. Spurgeon and the Bishop of Oxford.* (R. Banks, 30, Ludgate Hill).

This penny pamphlet contains the letter and reply of Mr. Spurgeon, the speech of the Bishop, and leading articles from the "Telegraph" and "Daily News." It deserves a very wide circulation.

#### MAGAZINES, SERIALS, AND PAMPHLETS.

We commend with all heartiness *The Christian Sentinel* and *British Flag* as thoroughly adapted to interest our soldiers and sailors. Also *The Quarterly Reporter of German Baptist Missions*. We have been interested in the report of the "Recognition Services of the Rev. C. White, Notting Hill," and have read with mournful reflections the "Address of Dr. Stoaue,"

and "Sermon of Dr. Gotch on the occasion of the funeral of the late highly-esteemed Rev. T. S. Crisp, of Bristol." *A Poetical Representation of the Divine Attributes in the Salvation of Men* (Collingridge), though not so profound as Charnock, contains good thoughts well expressed. *The Address to Pope Pius*, with an introductory Letter to the Emperor of the French "On the State of the Roman Catholic Church in 1868" (53, Paternoster Row), is a pamphlet of a hundred octavo pages, and is by no means dull, but full of stirring representations. Our Sabbath Schools and Christian families should circulate a small twopenny book, *The Hunoback Crossing Sweeper*, by James Hooper (Boddington, Notting Hill Gate). *The Responsibilities of the Christian Ministry*, by Thomas Goadby, Derby (Marlborough), is a first-class paper; full of "thoughts that breathe and words that burn," and deserves to be universally distributed. It is only twopence. *The Evangelical Magazine* is thoroughly good; so is *The Eclectic*, and sustains its vigour and piquancy amazingly. *The Sword and Trowel* was never more vigorous or varied. *Merry and Wise* for the young, and *The Mother's Friend* for the matrons. *Old Jonathan*, fresh and telling. *Baptist Magazine* is a very good number. *Scattered Nation, Ragged School Magazine, Church, Appeal*, and the *Hive*, are full of interesting matter, and receive our warmest commendation.

### Poetry.

#### IN TIME OF DROUGHT.

O LORD, we pray, send rain upon our land—  
The thirsty earth is longing for the  
showers;

The fields stretch brown and dry on either  
hand,

Parched by the heat of long, bright  
summer hours,

Oh, that Thou wouldst send refreshing rains,  
To clothe with emerald grass the hills and  
plains.

We learn, from what we see around us now,  
How we depend on Thee, O mighty God;  
Before Thee as a nation we would bow,  
And own that we deserve thy chastening  
rod;

But with Thee there is mercy, Lord, we  
know,  
And, we beseech Thee, now thy mercy  
show.

Yea, Thou dost show it—sounds of "har-  
vest home"

Ring thro' our land; our barns are filled  
with store;

And wilt Thou not—ah, see, the showers  
come,

E'en while we ask, the precious pledge  
of more.

Lord, we would trust Thee—Thou wilt  
surely give

Needed supplies, that man and beast may  
live.

Send rain upon our hearts, we pray, O  
Lord,

For they are barren, dull, and hard,  
alas!

Oh, that the Spirit's influence might be  
poured

Upon our souls like showers upon the  
grass.

That by thy gracious power they might be  
Softened, revived, and bring forth fruit to  
Thee.

How many of the churches we behold,  
Dull, languishing, and as but half alive;

Oh, send a plenteous rain, Lord, as of old,  
That they may be confirmed, and grow  
and thrive;

Work for their Lord with zeal, and boldly  
fight

Against all foes, strong in Jehovah's might.  
*Wellingboro'.* THEODORA.

#### FATHER, GLORIFY THY NAME.

COME or shade, or sun to me,

Come success or poverty,

Health or sickness, pain or ease,

Silvery streams or boiling seas;

Still my prayer shall be the same,

Father, glorify thy Name.

Storms may gather o'er my head,  
Dangers crowd the path I tread;  
Let the way be smooth or rough,  
Long or short, it is enough,  
If it but thy power proclaim,  
Father, glorify thy Name.

If but lowly powers be given,  
If, when I have prayed and striven,  
Still I seek, but only fail,  
If no words of mine prevail,  
If I have no tongue of flame,  
Father, glorify thy Name.

While I live, my prayer shall be,  
Father, deign to work by me;  
I will ask not rest or joy,  
Only, Lord, my powers employ,  
To increase and spread thy fame,  
Father, glorify thy Name.

When, amid the gloom profound,  
Death's dark waters surge around,  
Only let me quiet be,  
Till thy will is wrought in me,  
Let my last prayer be the same—  
Father, glorify thy name.

MARIANNE FARNINGHAM.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

Rev. George Fisher has on account of ill health been compelled to resign the pastorate of the church in Brook-lanc, Alderley Edge.

H. Beddow has accepted an invitation to the pastorate of the church, Woodborough, Notts.

J. H. Wait, of Shrewsbury, has accepted the invitation of the church at Aston-clun, Shropshire, to the pastorate.

R. Littlehales, late of Rawdon College, has received and accepted an invitation to become the pastor of the church, Briercliffe, Lancashire.

T. Williams, late of Longtown, Herefordshire, has received and accepted an invitation to become the pastor of the church, Tetbury, Gloucestershire.

J. Fletcher, of Chilwell College, Nottingham, having twelve months ago re-

ceived an invitation from the Vale Church, Todmorden, entered upon the pastorate on the first Sunday in August.

John Tuckwell has lately accepted the invitation of the church, Appledore, to become their pastor.

J. E. Simmons, M.A., has resigned the pastorate of the church at Bluntisham, Hunts. He has had the oversight of the church for a period of over thirty-eight years, but now, owing to ill health and the advice of his medical attendant, he has resigned. It was with great reluctance that the church accepted the resignation; and an address of sympathy was sent to Mr. Simmons by the members.

Mr. B. J. Holland, of the Tabernacle College, has accepted the invitation of the church, Grove-street, St. Helier's, Jersey, to become the pastor. This church, composed of a body of thoroughly earnest

Christians, being the only representative of our denomination in that enterprising town, is likely to become increasingly useful and prosperous. The annual anniversary services have just been held. Sermons were preached and addresses delivered by the following ministers:—Revs. J. O. Fellowes, Charles Clark, J. Mitchell Cox, and the present pastor.

On Sunday, August 2, the Rev. Wm. Bentley preached his farewell sermons to the church and congregation (at present meeting in the Victoria Rooms), Ryde, Isle of Wight, of which he has been pastor. At the close of each service Mr. Bentley made allusion to his intended departure from Ryde, in order to undertake the pastorate of the church at Loughton, Essex, to which he had received an invitation, and stated that his removal arose from no act of those to whom he had ministered, he believed, acceptably, and with some measure of success.

The Rev. D. Evans, of Dudley, has accepted an invitation to the pastorate of the church at Stow Hall, Newport, Monmouth, and will commence his stated labours on Lord's-day, October 4, 1868.

The Rev. Samuel Couling, having recently declined to accept the invitation of the Baptist Church at Bedale, and now having resigned his engagement with the Scarborough Town Mission, after six years' labour, is open to supply any vacant pulpit with a view to the pastorate. His address is still Scarborough.

#### RECOGNITION SERVICES.

**RIDGEMOUNT.**—The recognition of W. Julyan, late of Pinnor, as pastor of the church, was held on Tuesday, July 21. Rev. T. Owen read the Scriptures and Rev. A. Walker offered prayer. A statement was made on behalf of the church by Mr. Julyan. The ordination prayer was offered by Rev. R. Speed; and the charge was given by Rev. G. Rogers. An evening meeting was held, at which Mr. Rogers presided; Mr. Williamson prayed, an address was given to the church by Rev. G. H. Davies, and congratulatory addresses were delivered by Revs. A. Walker, G. Walker, R. Speed, and others.

**SOUTHSEA.**—The recognition services of A. M'Arthur, late of the Tabernacle College, now of Ebenezer Chapel, were conducted on Tuesday, July 28. Rev. J. A. Spurgeon presided at the afternoon meet-

ing. Rev. J. Bateman read the Scriptures, and was followed in prayer by Rev. Tidd Matson. The usual questions were asked by the chairman, and were replied to by the new pastor. Rev. W. Arnot, formerly pastor of the church, offered the ordination prayer. Rev. G. Rogers delivered the charge. Rev. G. Rogers presided at the evening meeting. The charge to the church was given by Rev. J. Gelson Gregson. Many ministers from the town and surrounding parts attended. The following addressed the meeting:—Revs. H. Hastings, J. J. Prescott, S. Jones, W. Jones, J. A. Spurgeon, J. Bateman, H. R. Brown, Gibbs, and Mr. Grigg.

**GLYNCEBROG.**—On July 23 and 24 a recognition meeting was held at the chapel in connection with the settlement of Rev. W. Evans, late of Llanfair, as pastor of the church, when sermons and addresses were delivered. Every meeting was well attended. Mr. Evans enters on his new sphere of labour with the warmest feelings of sympathy from his people.

**BOURNE, LINCOLNSHIRE.**—On Wednesday, July 15, services were held in the Tabernacle in connection with the ordination of Mr. W. H. Smith, of Tabernacle College. Rev. W. Orton opened the service by reading the Scriptures and offering prayer. Rev. Percy Strutt then delivered a discourse on "The Nature and Constitution of a Christian Church." Rev. D. Horscraft asked the usual questions, to which most satisfactory replies were given. Rev. George Rogers offered the ordination prayer. After a hymn had been sung, that gentleman proceeded to give the charge to the pastor. The following ministers also took part in the service:—Rev. T. G. Keeling, G. Burgess, Rev. H. Luckett. A goodly company sat down to tea in the chapel at half-past five. In the evening service was again held, which was commenced by Rev. D. Horscraft. Rev. H. Luckett then read the Scriptures and offered prayer; after which Rev. G. Rogers delivered a discourse to the church and congregation.

#### PRESENTATIONS.

**HANLEY, STAFFS.**—A meeting of the members and friends connected with the chapel, New-street, has recently been held for the purpose of presenting to Mr. and Mrs. Thos. W. Vessey, who are about to leave the town and neighbourhood, a time-piece, accompanied by a suitable address.

**COTTENHAM, CAMBS.**—The trustees and friends of education in this village have presented Rev. J. C. Wells, pastor, with a chaste and beautiful timopiece, and a purse of £10, in grateful recognition of his valuable services as president of the British Schools. These schools are a noble instance of what might be done by voluntarism for our rural population, there being from 250 to 300 children under training in schools built at a cost of £1,040. Of this sum £800 has been raised, and most of it in the village. Freeman Goode, Esq., presided, and presented the gift. Addresses were delivered by Messrs. Moore, Woods, Norman, and others.

**PEMBROKE.**—At a meeting recently held, the members of the church presented Rev. W. Davies with a gold lever watch and guard, and a sum of money, as a token of their respect.

#### NEW CHAPELS.

**BIRMINGHAM.**—On Thursday, July 30, a tea-meeting was held in the public hall, Smethwick, at which about 300 persons were present. After the tea the company adjourned to Cross-street, where the corner-stone of a new chapel was laid by J. S. Bright, Esq. Among those present were the Revs. J. H. Mayo, M.A., and A. M. Dalrymple, M.A., C. Vince, B. O. Young, F. G. Marchant, J. D. Alford, and S. G. Carter, Messrs. T. Adams, E. W. Milton, E. Wright, W. Morgan, and other gentlemen. This new interest was begun about two years ago by the Midland Association, and now there is a communion of forty-nine members, and good congregations and Sunday-schools.

**TAIBACH, GLAMORGANSHIRE.**—The opening services of the new chapel were held on Sunday and Monday, July 26 and 27. On Sunday, July 26, the Revs. G. Leek, H. Jenkins, W. Roberts, H. Thomas, B. D. Thomas, B. Thomas, and D. Griffiths, preached at the new building, and at the Independent chapel, which was kindly lent for the occasion. On the following day the ordination of Mr. J. Jones, of Pontypool College, as pastor of the church, took place, when Revs. B. Evans, T. Thomas, D.D., and D. Davies, D.D., took part in the proceedings. In the afternoon and evening, services were held as on the preceding day, when Revs. R. A. Jones, B. Thomas, W. Roberts, and B. Thomas, preached. The services throughout were

well attended, and their tone and spirit excellent.

**BILLINGBOROUGH.**—The foundation-stone of the new Baptist Tabernacle was laid by the Rev. J. A. Spurgeon, on Thursday, July 16. The church and congregation have for some time past met for worship in the public hall; but this place having proved very inconvenient for the purpose, a desire was felt to build a tabernacle, and a suitable site having been procured at a cost of upwards of £300, the present step was taken. The building and land will cost in all between £900 and £1000, towards which the Rev. C. H. Spurgeon has kindly promised £100. The laying of the stone was witnessed by a large number of people.

**TREDEGAR, MONMOUTHSHIRE.**—The opening services in connection with Bethel English chapel, Georgetown, took place on Sunday, July 26, when sermons were preached by Mr. Hugh Davies, Rev. T. Macdonald, J. Daniell, and J. Willet. The collections reached the amount of £18 19s. 4d.

#### NEW CHURCH.

**CAVERSHAM, READING.**—A very interesting evangelistic work is progressing in this village. Some time since Mr. Goldston, of Landscape Villa, being impressed with the spiritual destitution of many of the villages, opened his house for the preaching of the Word. The blessing of God has abundantly rested upon his efforts, and he has baptized some twenty adults in King's-road Chapel, Reading, lent for that purpose by the Rev. J. Aldis and donors. A desire being expressed by these converts and others, to the number of twenty-three, that they should be united in church-fellowship, it was determined to form a Baptist church. On Sunday, August 9, a service for this purpose was held, conducted by the Rev. D. Russell, of Edmonton. Mr. Goldston gave an account of the origin and progress of the work, together with their reasons for taking the present step. The service closed with the administration of the Lord's Supper.

#### SERVICES TO BE HOLDEN.

**PARK ROAD, ESSEX.**—The Baptist chapel will be opened (D.V.) on Thursday, October 1, when two sermons will be preached: in the morning, at 11.15, by the Rev. W. Landels, D.D., and in the evening,

at 6.30, by the Rev. Arthur Mursell. Dinner and tea will be provided. Other services will be announced next month.

#### MISCELLANEOUS.

**LONGAORE** — Through the summer months several hundreds of persons are to be seen purchasing flowers and fruit early on Sunday morning in Covent-garden; and it occurred to Mr. George Hatton, the pastor of the church, King-street, that it would be a favourable opportunity for preaching the Gospel to persons who, for the most part, evidently never enter a place of worship of any kind. The effort has been most successful; on several occasions the buying and selling has almost entirely come to a standstill, and sanguine hopes are entertained of the entire cessation of this Sabbath trading. Several striking cases of blessing have already come to light.

**HENGOED, WALES.**—On Monday, Aug. 3, a meeting was held in the ancient Baptist chapel to welcome two gentlemen, who are both natives of this locality. The one has been a missionary to the Bretons of France for nearly thirty-four years, and the other a minister among the Welsh in the United States for twenty-seven years. The Rev. R. Williams stated very briefly that the meeting was called in order to do honour to two devoted men who had been far from their native land labouring in the work of the Lord. The Rev. R. A. Jones read a short address. Mr. Edwards, of America, referred to his first religious impressions, his removal to Cardiff, and his ultimate removal to the United States, more than twenty-seven years ago. The Rev. J. Jenkins detailed the commencement of the mission to the Bretons, which was first started at Cardiff. He said that when he went out, the Word of God was not in the Breton tongue, the translation made by Legonidu being made in a style unintelligible to the people; but not only had a new translation been made, but the fourth edition was now being sold. The distribution of the Scripture and religious tracts (of which 140,000 had been published) was progressing steadily and extensively, and a great change had come over the sentiments of the population of that country. Dr. Rees had come from Swansen, with a view to make the acquaintance of, and to do honour to, the two noble brethren who were among them that day. His recollections were of the liveliest cha-

acter, especially of advice and encouragement from the late endeared Dr. Jenkins. The company then left the chapel, and wended their way to Maesygwmur House, the residence of Mr. Ll. Jenkins, where, in a well-decorated marquee, an excellent cold collation was spread.

**HARROW, MIDDLESEX.**—Our brethren here have just celebrated their fifty-sixth anniversary. Rev. W. G. Lewis preached. After tea, a public meeting was held, J. Chapman, Esq., in the chair. Addresses were delivered by Revs. W. G. Lewis, J. O. Fellowes, G. T. Edgley, W. H. French, J. R. Dixon and the pastor, Herbert Hill. The proceeds for incidentals amounted to £7 8s. At a previous meeting, it was resolved that an immediate effort should be made to clear off a debt of £105 due to the Baptist Building Fund. The pastor promised to collect £25 if the friends would undertake the rest. Subsequently, the friends met to celebrate the contribution of £121. Since the settlement of the present pastor, in November, 1866, there has been quite a revival of this interest.

**BINGLBY, YORKSHIRE.**—The friends here are about building a chapel worthy of the denomination, as the old chapel is inconvenient, and in no sense suited to present requirements. The cause is prospering under the ministrations of Rev. J. G. Forth. A few Sabbath's since, Rev. John Bloomfield, of Bradford, preached two sermons on behalf of the building fund.

**KEYSOE, BEDS.**—A very interesting meeting was held on July 16, on the grounds of Mr. William Hartup. In the afternoon tea was provided by him and Mrs. H. for a large number of children of the village, followed by a tea-meeting, attended by 250 friends. In the evening a harvest meeting was held, presided over by Rev. T. Robinson. After singing, Mr. G. Chandler, of Tharleigh, offered prayer. The chairman then addressed the meeting, when he expressed the great pleasure he felt in being present. He said he had never been at such a meeting before at Keysoe. Appropriate addresses were delivered by J. Pratt and G. Chandler.

**MISSIONARY SOCIETY.**—A site has at last been secured for the new mission-house. It is situated in Castle-street, Holborn, and possesses the advantages of ample space, great quiet, and easiness of access from Holborn, Chancery-lane, Fleet-street, is near the railway stations in Farringden-

street and Ludgate-hill, while omnibuses from Pimlico, Kennington, and Camden-town pass close by about every ten minutes.

**BATH.**—On Monday, July 13, a very interesting service was held at Dunkerton, to commemorate the jubilee of the preaching of the Word in this then benighted neighbourhood, by the late George Cox, of Bath. The chair was taken by his son, George Cox, of Bath, who gave an account of the rise and progress of the cause in this place; after which, addresses were delivered by Bretbren Davis, of Bath; Davis, of Paul-ton; Littleton, Kempton, and Luokman.

**GREAT YARMOUTH.**—Services were held in St. George's Denes Chapel, lately, in connection with the opening of the new galleries. Rev. George Gould preached, after which the friends adjourned to the school-room, where dinner had been provided. In the evening a public meeting was held, when Rev. S. Vincent, pastor, presided; and addresses were delivered by Revs. W. Griffiths, W. Tritton, G. Gould, and S. Hawkes.

**CHALFONT ST. PETER, BUCKS.**—On Tuesday, July 21, the anniversary services of the chapel, Gold Hill, took place. A sermon was preached in the afternoon by Rev. W. K. Rowe, and at the close of this service a notable number partook of tea. In the evening a public meeting was held, when the pastor, W. B. Hobling, presided. In the course of his opening remarks, the chairman stated that the growing congregation, and the wants of the neighbourhood, had compelled the friends connected with the place to turn their attention to the necessity of erecting a new chapel. For that purpose a fund had been commenced, and the congregation had succeeded in raising about £110. It was thought a new edifice would cost rather above £600, and to raise this amount an appeal was being made to the general Christian public. Addresses expressing sympathy with the undertaking were delivered by Revs. R. Bayne, T. Burgess, — Jenkins, and W. K. Rowe.

**WOODEND, NORTHAMPTONSHIRE.**—The congregation here is a branch of Weston-by-Weedon, worked by Rev. J. Lea, pastor, and two assistant preachers. On Thursday, the 16th inst., the chapel was reopened, after the appropriation of a piece of land given by one of the members for a burial-ground, and an outlay of £40 in other improvements. A sermon was preached in

the afternoon by Rev. J. T. Brown. Tea was spread in an orchard, where the public meeting was also held afterwards. Rev. J. T. Brown presided, and speeches were delivered by Rev. J. Lea, W. Hedge, J. Davies, T. Chamberlain, H. Hardin, J. W. Carter, and Mr. Mace. The proceeds of the day amounted to more than £14, which, with nearly £20 previously promised by friends on the spot, leaves but a small debt, which it is intended soon to remove.

**WORTWELL, NORFOLK.**—The anniversary of the Baptist church in this village was held on July 16, when, in the afternoon, Mr. Sears preached. In the evening a public meeting was held, which was presided over by Mr. Read, of Flixton, and addresses were delivered by Revs. J. Brand, M. J. Totten, and Mr. Fuller, from Mr. Spurgeon's College.

## BAPTISMS.

*Aldborough, Suffolk.*—June 7, Two, by Isaac Bridgo.

*Asford, St. John's Lane.*—March, Three; April, Four; May, Two; July, Five; by Thomas Clark.

*Croscombe, Wills.*—August 2, Five, by George Parker.

*Eggs Barton.*—July 1, Four, by Charles Noble; Three, for Church at Ecton.

*Earp's Colne, Essex.*—August 9, Three, by A. H. Stote.

*Enfield.*—July 23, Five, by D. E. Evans.

*Ferras, N.B.*—In river Findhorn, One, by James Scott.

*Garway, Herefordshire.*—July 10, Four, by R. Morris.

*Glasgow, North Frederick Street.*—August 2, Two, by T. W. Medhurst.

*Great Grimby, Upper Burgess Street.*—June 23, Thirteen; 30, One; by E. Lauderdale.

*Harrow-on-the-Hill.*—August 6, Three, by Herbert Hill.

*Kilmarnock, N.B.*—August 3, Two, by E. J. Stobo, for Church at Irvine.

*Launcester.*—July 30, Four, by R. J. Beodiff.

*Laudbeach, Cambs.*—July 20, Three, by R. R. Blinkhorn, for the pastor.

*Login, Carmarthonshire.*—August 2, Eleven, by J. Harris.

*London, King Street Hall, Long Acre.*—June 11, Three; June 25, Seven; July 5, Three; July 23, Three; by George Hatton.

—, *Cave Adullam, Old Road, Stepney.*—July 20, Four, by George Reynolds.

—, *Metropolitan Tabernacle.*—July 30, Eighteen; August 13, Fifteen; by J. A. Spurgeon.

*Lowell, N.B.*—June 23, Five, by W. E. Stanton.

*Lower Edmonton.*—July 20, Three, by D. Russell.

*Maulden, Beds.*—June 7, Seven, by T. Cardwell.

*Medfield, N.B.*—June 7, Six, by A. W. Carr.

*Pembroke Dock, Bethany.*—May 23, Ten; June 21, Six; July 18, Three; by W. Davics.

*Plymouth, George Street.*—June 10, Thirteen; July 29, Sixteen; by J. C. Page.

*Reading, Berks.*—At King's Road Chapel, for Church at Caversham Road, April 29, Three; August 5, Two; by George Goldston.

*Shrewsbury, St. John's Hill.*—Nov., Three; Feb., Four; April, Four; May, Three; by G. Wyard, jun.

*Soham, Cambs.*—August 2, Two, by W. J. Inglis.

*Thurleigh, Beds.*—June 23, One, by G. Chaudlor.

*Torquay, Upton Vale.*—August 2, Ten, by E. Edwards.

*Vermont, South Windham.*—June 22, Six, by Mark Carpenter.

service was conducted in his chapel in the City-road. Arriving at Abney-park Cemetery, several hundred persons were present to pay their last tribute to their old friend and pastor. The funeral service was performed by the Rev. S. Milner, the Rev. G. Wyard, and the Rev. J. Hazleton.

On July 22nd, at Earl's Colne, Essex, Mr. JOSEPH BUCK, a member of the Baptist Church in that place for many years, and at one time an elder. His decease was very sudden. Having gone to bed as usual on Tuesday evening, and not rising at his accustomed hour, his afflicted wife lying by his side tried to arouse him; but her attempts proving useless, she called in the assistance of some neighbours, who were alarmed at finding him dead, having passed away without a struggle. In the early part of the present year special prayer-meetings were held, which proved of great blessing to our brother, as he was thereby quickened by the Holy Spirit, and made quite a different Christian man from what he had been for some years past. Since that time he often spoke of the great benefit he derived from the prayer-meetings, and the ministry of his pastor, to whom he was warmly attached, and who now feels the loss of his earnest prayers and cheering counsels. His remains were interred in the burying-ground behind the chapel on the 25th, and on the following day his pastor, A. E. Stote, improved the sad event.

### RECENT DEATHS.

The mortal remains of the Rev. J. A. JONES, the oldest Baptist minister in London, were conveyed to the grave on Tuesday afternoon, the 28th ult. As an author, he was chiefly known by his "Memorials of Bunhill Fields." At the time of his death he had nearly completed his ninetieth year. The funeral was attended by a large number of persons. A

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from July 20th to August 19th.*

£ s. d.		£ s. d.		£ s. d.	
Mrs. Colonel Smith ...	1 1 0	J. D. A. ...	0 10 0	Mr. H. B. Frearson ...	6 0 0
Mr. Stiff ...	10 0 0	The Misses Dransfield	2 2 0	A Friend, Loches ...	0 10 0
Mrs. Stocks ...	1 0 0	Mr. W. Jones ...	0 10 0	A Thank offering, Mr.	
Male Catechumen		Rev. S. F. Bridge ...	0 10 0	E. Ryder ...	1 1 0
Class, Proceeds of		Mr. W. R. Selway ...	1 1 0	Miss Mooking ...	0 0 0
Excursion ...	10 15 0	Mrs. E. Dodwell ...	0 10 0	S. E. G. ...	2 10 0
Mr. J. Near ...	0 1 0	A Friend ...	1 10 0	Mr. Knight ...	2 2 0
Mr. W. Knight ...	0 10 0	Dalay not ...	0 6 0	Weekly Offerings at	
A Friend, per Rev.		A Friend ...	0 10 0	Tabernacle, July 20,	31 1 6
W. Durban ...	2 10 0	Moisty of Collections		" " Aug. 2,	27 8 2
Mrs. Taylor ...	2 10 0	at Scarborough,		" " " 9,	27 8 2
Collected by Mr.		after Sermons by			
Near at Great Toy	0 0 0	J. A. Spurgeon ...	17 17 0		
Mr. J. Salvago ...	1 1 0	E. S. ...	0 2 6		
Mr. J. D. Austin ...	1 1 0	O. H. ...	0 6 0		
					2156 10 0

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

## THE BLOOD OF THE TESTAMENT.\*

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

"For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you."—*HEB. ix. 19, 20.*

BLOOD is always a terrible thing. It makes a sensitive mind shudder even to pronounce the word; but to look upon the thing itself causes a thrill of horror. Although by familiarity men shake this off, for the seeing of the eye and the hearing of the ear can harden the heart; the instinct of a little child may teach you what is natural to us in reference to blood. How it will cry if its finger bleeds ever so little, shocked at the sight, if actually there be no smart. I envy not the man whose pity would not stir to see a sparrow bleed or a lamb wantonly put to pain; and, as for the cruel man, I shudder at the thought of his depravity. What exquisite pain it must have caused our first parents—how keenly it must have touched the fine sensibilities of their nature—to have had to offer sacrifice. Probably they had never seen death until they brought their first victim to the altar of God. Blood! Ah! how they must have shuddered as they saw the warm life-fluid flowing forth from the innocent victim. It must have seemed to them to be a very horrible thing, and very properly so, for God intended them to feel their feelings outraged. He meant them to take to heart the anguish of the victim, and learn, with many a shudder, what a destructive and killing thing sin was. He meant them to see before their eyes a commentary upon his threatening, "In the day thou eatest thereof thou shalt surely die." He meant Adam and Eve to witness the harrowing appearance, as the sentence upon sin was executed, stabbing at the very heart of life, convulsing all the frame, sealing up the senses, and leaving behind but a wreck of the beautiful creature, and not a relic of happiness for it in the world. How dreadful must have been the spectacle when the first pair gathered around the corpse of their second son, slain by his brother! There were the clots of blood on the murderous club, or the sharp stone, or whatever other instrument Cain may have used in smiting his brother to the grave. How they must have mourned and sighed as they saw the precious crimson of human life wantonly poured out upon the ground, and crying to God against the murderer!

Yes, blood is always a ghastly and a terrible thing. It is so, I suppose, because we recognize in it the destruction of life. Is it not so, also—though we may not be able to define the emotion—because we are compelled, in our consciences to admit the effect of sin, and we are staggered as we see what our sin has done? All through the great school of the Jewish law, blood was constantly used to instruct the Israelite in the guilt of sin, and in the greatness of the atonement necessary for putting it away. I suppose that the outer court of the Jewish temple was something worse than ordinary shambles. If you will read the lists of the multitudes of beasts that were sometimes slain there in a single day, you will see that the priests must have stood in gore, and have presented a crimson appearance—their snow-white garments all splashed over with blood as they stood there offering sacrifice from morning till night. Every man who went up to the tabernacle or to the temple must have stood aside for a moment, and have said, "What a place this is for the worship of God! Everywhere I see signs of slaughter." God intended this to be so. It was the great lesson which He meant to be taught to the Jewish people, that sin was a loathsome and a detestable thing, and

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No. 119, NEW SERIES.

that it could only be put away by the sacrifice of a great life, such a life as had not then been lived—the life of the Coming one, the life of the Eternal Son of God, who must Himself become man, that He might offer his own immaculate life upon the altar of God to expiate the guilt, and put away the filth and the loathsomeness of human transgression.

Some of you will feel sickened at these reflections, and object to what I have already said, as unworthy of my lips and offensive to your ears. I know who these will be—the creatures of taste, who have never felt the loathsomeness of sin. Oh! I would that your sins would sicken you. I would to God that you had some sense of what a horrible thing it is to rebel against the Most High, to pervert the laws of right, to overthrow the rules of virtue, and to run into the ways of transgression and iniquity, for if blood be sickening to you, sin is infinitely more detestable to God; and if you find that being washed in blood seems awful to you, the great bath which was filled from Christ's veins, in which men are washed and made clean, is a thing of greater and deeper solemnity with God than any tongue shall be ever able to express.

I do not think anyone ever knows the preciousness of the blood of Christ till he has had a full sight and sense of his sin, his uncleanness, and his ill-desert. Is there any such thing as really and truly coming to the cross of Christ until you first of all have seen what your sin really deserves? A little light into that dark cellar, sir; a little light into that hole within the soul; a little light cast into that infernal den of your humanity, and you would soon discern what sin is, and, seeing it, you would discover that there was no hope of being washed from it, except by a sacrifice far greater than you could ever render. Then the atonement of Christ would become fair and lustrous in your eyes, and you would rejoice with joy unspeakable in that boundless love which led the Saviour to give Himself a ransom, the just for the unjust, that He might bring us to God. May the Lord teach us, thundering at us, if need be, what sin means. May He teach it to us so that the lesson shall be burned into our souls, and we shall never forget it. I could fain wish that you were all burden-carriers till you grew weary. I could fain wish that you all laboured after eternal life until your strength failed, and that you might then rejoice in Him who has finished the work, and who promises to be to you all in all when you believe in Him and trust in Him with your whole heart.

Looking carefully at the text, I would have you notice *the name given to the blood of Christ, the ministry in which it was used, and the effect that it produced.*

I. First, observe THE NAME GIVEN IN THE TEXT TO THE BLOOD OF CHRIST. It is said to be THE BLOOD OF THE TESTAMENT.

You are aware, perhaps, you who read your Bibles thoroughly, that the word here rendered: "testament" is more commonly rendered "covenant," and, although it would be wrong to say that it does not mean "testament," yet it would be right to say that it signifies both "covenant" and "testament," and that its first and general meaning is "covenant."

Let us take it so. The blood of Jesus is the blood of the covenant. Long before this round world was made, or stars began to shine, God foresaw that He would make man. He also foresaw that man would fall into sin. Out of that fall of man his distinguishing grace and infinite sovereignty selected a multitude that no man can number to be his. But, seeing that they had offended against Him, it was necessary, in order that they might be saved, that a great scheme or plan should be devised, by which the justice of God should be fully satisfied, and yet the mercy of God should have full play. A covenant was therefore arranged between the persons of the blessed Trinity. It was agreed and solemnly pledged by the oath of the Eternal Father that He would give unto the Son a multitude whom no man could number who should be his, his spouse, the members of his

body, his sheep, his precious jewels. These the Saviour took, and then on his part He undertook for them that He would keep the divine law, that He would suffer all the penalties due on their behalf for offences against that law, and that He would keep and preserve every one of them until the day of his appearing. Thus stood the covenant, and on that covenant the salvation of every saved man and woman hangs. Do not think it rests with thee, soul, for what saith the Scripture? "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." "So then He will have compassion on whom He will have compassion, and He will have mercy upon whom He will have mercy." To show you that salvation is not by human merit, God was pleased to cast it entirely upon covenant arrangements. In that covenant, made between Himself and his Son, there was not a word said about our actions having any merit in them. We were regarded as though we were not, except that we stood in Christ, and we were only so far parties to the covenant as we were in the loins of Christ on that august day. We were considered to be the seed of the woman, the seed of the Lord Jesus Christ, the children of his care, the members of his own body. "According as He hath chosen us in Christ from before the foundation of the world." Oh! what grace it was that put your name and mine in the eternal roll, and provided for our salvation, provided for it by a covenant, by sacred compact between the Father and his Eternal Son, that we should belong to Him in the day when He should make up his jewels.

Now, beloved, in a covenant there are pledges given, and on those pledges we delight to meditate. You know what they were. The Father pledged his honour and his word. He did more; He pledged his oath, and because He could swear by no greater He "swore by Himself." He pledged his own word and sacred honour of Godhead that He would be true to his Son, that He should see his seed, and that by the knowledge of Him Christ should "justify many." But there was needed a seal to the covenant, and what was that? Jesus Christ in the fulness of time set the seal to the covenant, to make it valid and secure, by pouring out his life's blood to make the covenant effectual once for all. Beloved, if there be an agreement made between two men, the one to give such and such an estate, and the other to pay for it, the covenant does not hold good until the payment is made. Now, Jesus Christ's blood was the payment of his part of the covenant, and when He shed it the covenant stood firm as the everlasting hills, and the throne of God Himself is not more sure than is the covenant of grace; and, mark you, that covenant is not sure merely in its great outlines, but sure in all its details. Every soul whose name was in that covenant must be saved. Unless God can undeify Himself every soul that Christ died for He will have. Every soul for which He stood substitute and surety He demands to have, and each of those souls He must have, for the covenant stands fast. Moreover, every blessing which in that covenant was guaranteed to the chosen seed was by the precious blood made eternally secure to that seed. Oh! how I delight to speak about the sureness of that covenant! How the dying David rolled that under his tongue as a sweet morsel! "Although my house," said he, "be not so with God"—there was bitter in his mouth—"yet," said he, and there came in the honey—"yet hath He made with me an everlasting covenant, ordered in all things and sure." And this sureness, mark you, lies in the blood. It is the blood that makes all things secure, for all the promises are yea and amen in Christ Jesus, to the glory of God by us.

You will ask, it may be, "What is the purpose of this doctrine?" Its purpose is this—To you who have believed in Jesus covenant mercies are sure, not because of your frames and feelings, but because of the precious blood. Yesterday you were happy, mayhap, and to-day you are downcast. Well, the covenant has not changed. To-morrow you may be in the very depths of despair,

while to-day you are singing upon the top of the mountain; but the covenant will not alter. That august transaction was not made by you, and cannot be unmade by you. It tarrieth not for man, and waiteth not for the sons of men. There it stands fast and settled, signed by the eternal signet, and your security is not in yourselves but in Christ. If Christ bought you, if the Father gave you to Him, if Christ became a surety for you, then—

“Nor death nor hell shall e’er divide  
His favourites from his breast;  
In the dear bosom of his love,  
They must for ever rest.”

The name of the blood, as we find it in our own translation is “*the blood of the testament.*” This teaches a similar truth, though it puts it under another figure. Salvation comes to us as a matter of will. Jesus Christ has left eternal life to his people as a legacy. Here are the words:—“Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold my glory.” Now, a will, as the apostle rightly tells us, has no power whatever, unless the man who made it is dead. Hence the blood of Jesus Christ, the token of his death, gives validity to all the promises which He has made. That spear-thrust by the Roman soldier was a precious proof to us that our Lord was really dead. And now, beloved, whenever you read a precious promise in the Bible, you may say—“This is a clause in the Redeemer’s will.” When you come to a choice word you may say, “This is another codicil to the will.” Recollect, that these things are yours, not because you are this or that, but because the blood makes them yours. The next time Satan says to you—“You do not believe as you ought, and therefore the promise is not sure,” tell him that the sureness of the promise lies in the blood, and not in what you are or in what you are not. There is a will proved in heaven’s court of probate, whose validity depends upon its signatures, and upon its witnesses, and upon its being drawn up in proper style. The person to whom the property is left may be very poor, but that does not overthrow the will; he may be very ragged, but that does not upset the will; he may have disgraced himself in some way or other, but that does not make the will void; he who made the will, and put his name to the will, makes the will valid, and not the legatee to whom the legacy was left. And so with you. This covenant stands secure. This will of Christ stands firm. In all your ups and downs, in all your successes and your failures, you, poor needy sinner, have nothing to do but to come and take Christ to be your all in all, and put your trust in Him, and the blood of the covenant shall make the promises sure to you.

This is a sweet topic. I have not time, however, to enlarge upon it; but I heartily commend it to your private meditations, and trust you may find consolation in it.

II. The blood which Moses called “the blood of the covenant,” or “of the testament,” of the utmost importance in the ministry of the tabernacle, for it was **SPRINKLED BY HIM EVERYWHERE.**”

First. We are told He *sprinkled it upon the book.* Oh! how delightful this Bible looks to me when I see the blood of Christ sprinkled upon it! Every leaf would have flashed with Sinai’s lightnings, and every verse would have rolled with the thunders of Horeb, if it had not been for Calvary’s cross. Now as you look you see on every page your Saviour’s name. He loved you, and gave Himself for you, and now you who are sprinkled with that blood, and have by faith rested in Him, can take that precious book and find it to be green pastures and still waters to your souls.

The blood was then sprinkled *upon the mercy-seat itself.* Whenever you

cannot pray as you would, do but think that Jesus Christ's blood has gone before you, and is pleading for you before the eternal throne; like the good Methodist who, when a brother could not pray, cried out, "Plead the blood, brother!" Ay, and when you feel so unworthy that you dare not look up, when the big tears stand in your eyes, because you have been such a backslider, and have been so cold in heart, plead the blood, my sister, for you may always come where the blood is. There you see that this sin of yours has been already atoned for. Before you committed it Jesus carried it. Long before it fell from your heart the weight of it had pressed upon the Redeemer's shoulder, and He put it away in that tremendous day when He took all the load of his people's guilt, and hurled it into the sepulchre, to be buried there for ever.

Then the blood was sprinkled upon *every vessel of the Sanctuary*. I like that. I like to come up to God's house, and say, "Well, I shall worship God to-day in the power and through the merit of the precious blood; my praises will be poor, feeble things; but then the sweet perfume will go up out of the golden censer, and my praises will be accepted through Jesus Christ; my preaching, oh! how full of faults; how covered over with sins! But then the blood is on it, and because of that, God will not see sin in my ministry, but accept it for the sweetness of his Son's blood."

You will come to the communion table to-night, most of you; but, oh! do not come without the precious blood, for the best place of all upon which it was sprinkled was upon *all the people*. The drops fell upon them all. As Moses took the basin, and scattered the blood over the whole crowd, it fell upon all who were assembled at the door of the Tabernacle. Have you had a sprinkling with the precious blood, my hearer? If you have, you shall live for ever; but if you have not, the wrath of God abideth on you. You ask how you can have the blood of Christ sprinkled upon you? It cannot be done literally, but faith does it. Faith is the bunch of hyssop which we dip into the basin, and it sprinkles man's conscience from bad works. You say you have been christened, confirmed, baptized; but all these things together would not save one soul, much less all the multitudes who trust in them. They are not sufficient for the taking away of a single sin. But you always say your prayers, and you have family prayers, and you are very honest, and so on. I know all this; but all these things you ought to have done, and they will not make amends for what you have not done. All the debts that you have paid will not discharge those that are still due. Know you not the saying of the Scriptures, that "by the works of the law there shall no flesh living be justified," for by the law is the knowledge of sin? You may work your fingers to the bone, but you can never weave a righteousness that shall cover your nakedness before God. The only hope of the sinner is to come and cast himself upon what Jesus Christ has done for him, depending upon the groans, and agonies, and death of the martyred Saviour, who stood for us to suffer in our stead, that we might escape the wrath of God. I hope there is never a Sunday but what I teach this one doctrine; and, until this tongue is silent in the grave, I shall know no other than just this—trust Christ, and you shall live. The bloody sacrifice of Calvary is the only hope of sinners. Look there, and you shall find the Star of Peace guiding you to everlasting day. But turn your backs upon Christ, and you have turned your backs upon heaven; you have courted destruction; you have sealed your doom. It is by the sprinkling of the blood, then, that we are saved. We must have the blood of Christ upon us in one way or the other. If we do not have it upon us to save us, we shall have it upon us to destroy us. "His blood be upon us and our children," said the Jews in their madness in the streets; and the siege of Jerusalem was the answer to the cry. Worse than was the siege of Jerusalem to the Jews shall be the death of those who do despite to the Spirit of Grace, and neglect the blood of Jesus.

But happy shall they be who, giving up every other confidence, come to the blood of the covenant, and put their trust there, for it shall not deceive them.

III. THE EFFECT OF THE BLOOD OF CHRIST claims our earnest heed; and yet the minutes are few in which I can enlarge upon it.

Whenever Jesus Christ's blood comes upon a man, the instantaneous effect is something more than miraculous. Before the application of Christ's blood the man was distracted. His guilt, and its consequent punishment, weighed heavily upon him. "Alas!" said he, "I shall soon die, and then hell will be my lot!" Oh! some of us will never forget when we were in that miserable, burdened state. I protest before you all, that when I felt the weight of my sin, I did wish that I had never been born; and I envied frogs, and toads, and the most loathsome creatures, to think that they were so much better off than I, because they had never broken the law of God, which I had so wickedly and so wilfully done. If I went to my bed, I started with the fear that I should wake up in hell; and by day the same dread thought distracted me, that I was cast off of God, and must perish. But the moment that I looked to Christ—do not mistake me—the very self-same moment that I put my trust in Christ, I rose from the depths of despair to the utmost heights of joy. It was not a process of reasoning; it was not a matter which took hours and days: it was all done in an instant. I understood that God had punished Christ instead of me. I saw that therefore I could not be punished any more; that I never could be, if Christ died for me—and I was assured that He did—if I did but trust Him. So I did trust Him; with my whole weight I threw myself into his arms, and thought at the time that He had never had such a load to carry before. But I found that He was able to save, even to the uttermost, them that came unto Him; and what joy and peace I had in that moment it is impossible for me to describe. And I thank God that I have never lost it. There have been times of depression; there have been seasons when the light of God's countenance has been withdrawn: but one thing I know—Christ came into the world to save sinners. I am a sinner, and my soul rests alone on Him; and how can He cast me away, since his own promise is, "He that believeth and is baptized shall be saved"? I have believed; I have been baptized as an avowal of my faith; and He is not true if He does not save me. But He must be true. He cannot break his word. Oh! dear friends, there are hundreds here who have passed through the same blessed experience, and they can tell you that the blood of Jesus, in an instant, speaks peace to the soul.

And this precious blood has this property about it, that if the peace which it first causes should become a little dim, you have only to go to the precious blood to have that peace once more restored to you.

"If guilt removed return and remain,  
Its power may be proved again and again."

I would recommend any of my doubting brethren to come to Christ over again as they did at first. Never mind about your experience; never care about your marks and evidences. Trundle them all into the street, like a lot of rubbish as they are, and go straight away to Christ just as you are, saying—

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come."

Never get piling up your experiences. If you go to the top of some mountains such as Snowdon or the Righi, you will find it all solid and firm enough; but there are some people who want to get a little higher than the mountain: so the people there build a rickety old stage, and charge you fourpence or sixpence to go to the top of it; and when you get up there, you find it is all shaky, and

ready to tumble down, and you are alarmed. Well, but what need is there to go up there at all? If you would stand on the mountain, that would not shake.

So we are not content sometimes with resting upon Christ as poor sinners, and depending on Him. We get building a rickety stage of our own experience or sanctification, or emotions, and I know not what besides, and then it begins to shake under our feet. Better far if we were like the "Negro," who said he "fell flat down on de promise, and when he had done that he couldn't fall no lower." Oh! to keep close to a promise. Job says that the poor man clings to a rock for shelter, and so does the sensible man too, for there is no shelter like it.

"None but Jesus  
Can do helpless sinners good."

But I have not told you all the power of this blood, nor could I tell you to-night. That blood gives the pardoned sinner access with boldness to God Himself. That blood, having taken away the guilt of sin, operates in a sanctifying manner, and takes away the power of sin, and the pardoned man does not live as he lived before he was pardoned. He loves God, who has forgiven him so much, and that love makes him inquire, "What shall I do for God, who has done so much for me?" Then he begins to purge himself of his old habits. He finds that the pleasures that once were sweet to him are sweet no more. "Away ye go," he says to his old companions; "but I cannot go with you to hell." Having a new heart, a new love, a new desire, he begins to mix with God's people. He searches God's Word. He makes haste to keep God's commandments. His desires are holy and heavenly, and he pants for the time when he shall get rid of all sin, shall be quite like Christ, and shall be taken away, to dwell for ever where Jesus is. Oh! the blood of Christ is a blessed sin-killer. They say St. Patrick drove all the snakes out of Ireland. Ah! but Christ drives all the serpents out of the human heart when He once gets in. If He does but sprinkle his blood upon our hearts, we become new men—such new men as all the rules of morality could not have made us; such new men as they are who, robed in white, day without night sing Jehovah's praises before his throne.

Sinner, would you be saved to-night? Trust Jesus, and you shall be. Sinner, would you be saved upon a dying bed? Trust Jesus now, and you shall be. Sinner, would you be saved when the heavens are in a blaze, and the stars fall like withered fig-leaves from the firmament? Look to Jesus now, and you shall be saved then. Oh! I would to God that some did so look to Him! 'Tis not for these eyes to do it, but for the eyes of your mind to do it. Think of what Christ is: God, and yet man. Think of such a being suffering instead of you. What must be the merit of such suffering, and what an honour to God's justice that such an One should suffer instead of you! Then, depend upon Christ, and if you do so, your sins are forgiven you. Believe that they are. Then will you feel springing up within your heart great love to Him who has forgiven you, and that will become the mainspring of your new life. You will start afresh like one that is born to-night. You will, indeed, be born again, for this is regeneration. Not sprinkling your face with drops of water, but making a new man of you—generating you over again, not by natural generation, but by the Eternal Father's begetting you again unto a lively hope, by the resurrection of Jesus Christ from the dead—the true and only generation; and then, as new creatures in Christ Jesus, you shall go your way through this life up to the life eternal, God's blessing shielding you and crowning you for ever.

The Lord grant you his blessing, for Christ's sake. Amen.

## Essays and Papers on Religious Subjects.

### ON WAITING ON THE LORD.

BY REV. GEO. FISHBOURNE.

Ps. xviii. 14.

THE Lord's people have in all ages found that it is good to wait upon Him. Hence they have ever sought to encourage their own hearts, and the hearts of others, to a steady perseverance in this practice. It was this that led the Psalmist to say "Wait on the Lord, be of good courage, and He shall strengthen your heart; wait I say on the Lord."

*It will greatly tend to aid us in observing this exhortation, if we remember what necessitous creatures we are.* Our necessities are many and varied. There are dangers from which we need to be protected; wrath from which we need to be delivered; difficulties and discouragements through which we need to be helped. We are not only necessitous, but necessarily dependent creatures. Our breath is in our nostrils; if God were to withhold his air we should die. "In Him we live and move and have our being." Our lives are short and uncertain, and their continuance even for an hour is entirely owing to his good pleasure. Whatever strength, or wisdom, or knowledge we possess, they are all derived from Him. Apart from his goodness, and care, and help, our wants could not be supplied, our troubles would overwhelm us, our dangers would destroy us. Much less is it in our power to deliver ourselves from eternal death, or to procure for ourselves eternal life and happiness. Our present and future safety and well-being therefore, in every sense, must be derived from Him who made, who still sustains, who only can redeem, and who will finally judge us. It is therefore but reasonable, in the very nature of things, that we should "wait upon the Lord."

*Now to wait upon God aright it is needful that we seek to be acquainted with his character; for it is only thus*

that we can be raised above those who "ignorantly" worship Him, and that our service can be intelligent, and acceptable in his sight. It is to the volume of inspiration chiefly that we must be indebted to see this character displayed in all its loveliness, as well as its greatness and infinite excellency. Yea, it is to the person, and work, and glory of the Lord Jesus Christ, as therein set forth, that we must have recourse to see fully the love and wisdom, the justice and mercy, of the divine nature: for Jesus Christ is "over all, God, blessed for evermore;" "Great is the mystery of godliness, God was manifest in the flesh;" "God was in Christ reconciling the world unto Himself;" God gives "the light of the knowledge of his glory in the face of Jesus Christ;" and Jesus Christ Himself says, "Believe Me that I am in the Father, and the Father in Me;" "He that hath seen Me, hath seen the Father."

*We must therefore seek to become intimately acquainted with God's Word; the doctrines it teaches, the invitations it gives, the promises it makes, the privileges it offers, and the precepts it asks obedience to; and in order to this our delight must be in the law of the Lord, and in his law must we meditate day and night. This must be done with a humble and teachable spirit, desiring to know God's will, both as to what He requires of us, and also as to the manner in which our duties shall be performed, and our obligations discharged. This must be done in a prayerful spirit, saying with the Psalmist, "Open Thou mine eyes that I may behold wondrous things out of thy law;" or with Saul upon his conversion, "Lord, what wilt Thou have me to do?" bearing in mind for your encouragement, that if any man lack wisdom he may "ask of God, who will give to all men liberally and not upbraid;" and that our heavenly Father has promised his Holy Spirit to*

them that ask Him. There must also be a willingness to do God's will when known, even though it involve a sacrifice of personal convenience and comfort; for Christ says, "Let a man deny himself, and take up his cross and follow me, so shall ye be my disciples;" and it is to those who are willing to do the Lord's will, that the special promise is made that "they shall know of the doctrine."

*Waiting upon God must certainly include our looking for the free gift of salvation from Him through the atonement of Jesus Christ his Son: for on what point do we need such good courage, and to have our hearts strengthened, as on this? It is not by works of righteousness which we have done, but by God's mercy that we are to be saved, by the washing of regeneration, and renewing of the Holy Ghost. It is as we are in Christ Jesus, and walk not after the flesh but after the spirit, that there is no condemnation to us. The recognition of these essential truths, "looking unto the Lord," "believing in the Lord Jesus Christ," "coming unto the Father by Christ, who is the way, the truth, and the life," must be the first act of the soul in waiting upon the Lord, and must be the ground-work of all other waiting upon Him. Salvation is of the Lord—is of the Lord only, by his grace and mercy. We need it: without it we must perish; but to possess it, we must look for it. Let us look then, with ardent desire and strong faith, in the full and confident expectation, that—*

"Who waits for thy salvation, Lord,  
Shall thy salvation see."

*Waiting on the Lord also includes looking to Him as the source of supply for all our wants. Our daily petition will be "Give us this day our daily bread," remembering that in Him we live and move and have our being, and that He is the Giver of every good and perfect gift. We must, indeed, be diligent in business; we must be careful to provide things honest in the sight of*

all men; but while so doing we must regard his hand in the enjoyment of all temporal favours, and look to Him to prosper our endeavours in the discharge of the labours incident to our worldly calling. So also in spiritual things, while deeply feeling that we are nothing, and without Christ can do nothing, we must remember that our sufficiency is of God, and must come to Him in whom it hath pleased the Father that all fulness should dwell, that we may be strengthened with might in the inner man, be enabled to resist evil, and to perfect holiness in the fear of the Lord.

*I may add that in an especial manner, waiting upon God includes prayer and supplication to Him as our constant habit and delight; not in the mere form and letter of devotion, but in its true spirit. In this God is honoured and our souls benefited. God is indeed willing to bless us, and waits to be gracious; but He requires that we should thus make known our requests to Him, express our dependence upon Him, and acknowledge our obligations to Him. "I will yet be inquired of by the house of Israel, to do these things for them." But we shall also find this privilege to be a source of great blessing to our own hearts. It will help us to unburden our minds of many cares and anxieties; it will relieve our hearts of many sorrows; it will bring to us abundant supplies of grace, mercy, and peace, and will make the throne of grace a refuge, a hiding-place, and a rest at all times. As an essential part of this true spirit of prayer we must look for and expect answers to the requests we make to God. Prayer in its higher forms and spirit must certainly be considered as something more than the mere making known our wants, and seeking for necessary supplies. It includes fellowship and communion with the Father, and with his Son Jesus Christ: and the idea of converse is a mutual one, and there must be communication from each party to the other. And that these answers may come, that these communications may be made to*

our souls, and that divine influence may fill our hearts, we must *wait*. Answers to prayer may be delayed: it may be to test our faith, and hope, and patience; and because God, both in sovereignty and wisdom, chooses his own time for giving, as well as the exact things to be granted, therefore we must wait patiently, and in faith, "for he that believeth shall not make haste;" and also with entire submission to his will, as expressed by the Psalmist in the following words: "Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, *until that He have mercy upon us*" (Ps. cxxiii. 1, 2).

It was thus that the Syrophenician woman waited, though at first meeting with seeming indifference, and afterwards with the words of rebuke and reproach; yet still she prefers her request, and will not go away except the Lord bless her. In so doing He both grants her petition, and commends her persistent waiting for his favourable answer, saying to her, "Oh woman, great is thy faith, be it unto thee, even as thou wilt" (Matt. xv. 28). Such waiting upon God, as it eminently honours Him, shall doubtless be eminently honoured of Him in return.

*This waiting upon God further implies that we seek our chief happiness in Him.* Those who are of the world are careful and anxious about many things—the increase of corn and wine, and earthly good of various kinds. They do not feel the infinite importance of the "one thing needful," and therefore do not seek first the kingdom of God and his righteousness. Their thoughts and affections are in the world; it is the source and centre of their hopes and enjoyments. They have their portion in it, and therefore its pleasures, its delights, its friendships, its honours, and its riches, are everything to them. But if we truly wait upon God, then HE, in infinite superiority to

all created good, will be the delight of our souls. Our language will be, "Whom have I in heaven but Thee, and there is none upon earth I desire in comparison with Thee." "The Lord is my portion, saith my soul, therefore will I hope in Him." We shall not indeed be insensible to, nor shall we undervalue the blessings of his providence; but He Himself, his favour, his loving-kindness will constitute in our esteem the "one thing needful;" and our prayer will be, "Lord, lift Thou up upon us the light of thy countenance." And if this is indeed the chief joy of our hearts, and is above all things desired and prized by us, how carefully shall we avoid those things by which we might grieve or quench the Holy Spirit, by whom Christ is revealed to our hearts, and by whom the love of God is shed abroad there.

*In waiting upon God we shall devoutly regard the operations and designs of his providence.* Our times are in the hands of Him who doeth according to his pleasure amongst the inhabitants of the earth, as well as amongst the armies of heaven. He that clothes the grass of the field, and feeds the sparrows, and whose care of them is so minute that not one of them falls to the ground without his knowledge, will doubtless clothe, and feed, and watch over his people, who are of more value than many sparrows. And that not one of them may think himself overlooked, or any of his affairs excluded from God's notice and regard, Christ tells us, "And even the very hairs of your head are all numbered." "Cast thy burden therefore upon the Lord, and He shall sustain thee. Commit thy way unto Him, and He shall bring it to pass." Ever ask Him, "Lord, what wilt Thou have me to do?" and watch for and follow the steps of the Good Shepherd, who, whenever He putteth forth his own sheep, goeth before them that they may see Him, hear his voice, and follow Him. Should He grant you prosperity, sending you fruitful seasons, and filling your heart with food and gladness,

sing praises to Him, and take the cup of salvation and call upon the name of the Lord. Should He, on the other hand, send adversity, and afflict you in mind, person, or circumstances, pray unto Him who is ever tender and pitiful, and comfort your hearts with these words: "All things work together for good to them that love God, to them that are the called according to his purpose."

*As this waiting upon God must be not an occasional, but a constant thing, not the work and act of one day merely, but of every day, and of the whole life, it must necessarily imply and include our cheerful devotedness, and our entire consecration to his service.* For waiting upon Him is not simply the asking and expecting good from his hand, as the multitude followed Christ because they partook of the miraculous supply of bread and fishes, and were filled (were it so, waiting upon God would be a much more common characteristic among men than it is), but it involves the relationship, responsibilities, and duties of his servants. And to this consecration they are constrained by the mercies of God, and by the love of Christ, who gave Himself for them. Therefore being redeemed not with corruptible things as silver and gold, but with the precious blood of Christ, they are not their own but the Lord's, bound to glorify Him with their bodies and spirits which are his, and they present themselves to Him a living sacrifice, holy and acceptable, which is their reasonable service. Think, therefore, dear Christian friends, of the mercies the Lord has granted you; you are forgiven and justified, you are partakers of a "good hope through grace;" and you are looking for the appearing of our Lord Jesus Christ, who shall change our vile bodies, and fashion them like unto his own glorious body, and then minister to us an abundant entrance into his heavenly kingdom. Wait, therefore, on the Lord in ready and devoted service, that the words of the Apostle to the Romans (xiv. 8.) may be

realized in your case, "For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

*We are, however, apt to become sometimes at least faint hearted in this duty, and "discouraged because of the way."* We are sometimes perhaps ready to think that our enemies will prove too many or too powerful for us, and that they will gain the advantage over us. At times, perhaps, we are almost ready to doubt the Lord's love and care for us, because our troubles have so increased and our afflictions multiplied. Yea, we may so far yield to unbelief as to fear that we shall never come into the possession of the kingdom; and thus we are tempted to turn away our eyes from the Lord, to relax our efforts in watchfulness and prayer, and are "ready to halt." And we must by no means attempt to conceal from ourselves that this "waiting" is by no means an easy thing; but is, on the contrary, a difficult and trying work. It is comparatively easy to present petitions for blessings we feel the need of, but by no means easy to commit all to his hands, and then patiently to wait the time and manner in which He shall see fit to answer our petitions and desires. It is comparatively easy to work, to engage in active and diligent service in ploughing and harrowing the ground, and in sowing the seed in the field in which God calls us to labour. There is something very congenial, especially to a warm and ardent disposition, in active and zealous service; but it is by no means easy to wait patiently for the harvest time, especially if it be long in coming, and the signs of its fruitfulness and abundance be unpromising.

But our imperative duty is, and to this the Psalmist earnestly exhorts us, to "wait on the Lord with good courage," i.e., doubtless, with fervent diligence and perseverance, strong hope and confident expectation; even as the Psalmist himself elsewhere says (Ps. xl. 1), (and evidently under the most

trying and disheartening circumstances, for he had fallen into a horrible pit, and had sunk into the miry clay), "I waited *patiently* for the Lord, and He inclined unto me, and heard my cry."

*And we have many encouragements to do this.* His goodness and mercy in the past may be particularly adverted to. Think of the many dangers you have been delivered from; of the many difficulties through which you have been brought; of the constancy and liberality with which your wants have been supplied; of the abundant mercy and plenteous grace wherewith the Lord has visited you. How gracious has He been in leading you to the knowledge of salvation through his dear Son. He forgiveth all your iniquities, He health all your diseases. He has filled your mouth with good things, so that your youth has been renewed like the eagle's. Sorrow may have endured for a night, but joy has come in the morning. Surely goodness and mercy have followed you all the days of your life, and therefore you may say, "We shall dwell in the house of the Lord for ever." And then we may also notice that this God, "our God," so good, so kind, so gracious and merciful, so plenteous in mercy to all that call upon Him, is a faithful and covenant-keeping God. He has said, "I will never leave thee nor forsake thee." All his promises are in Christ Jesus, yea, and in Him, Amen, to the glory of God by us. Upon these promises, so varied, so suited to our cases, and so precious, we may unhesitatingly rely; "nor can our hope be put to shame." All this may well inspire, and indeed fill us with good courage in waiting upon the Lord.

*Waiting upon the Lord is a delightful service in itself.* Religion has its own peculiar pleasures, which no stranger can supply, and with the joys of which no stranger intermeddleth. "Wisdom's ways are ways of pleasantness, and all her paths are peace." The chief profit of godliness is indeed reserved for the world to come, where spiritual and heavenly pleasures will

be realized in all their fulness and glory; but it has the promise of the life that now is, as well as of that which is to come. And certainly not the least precious portion of that promise is the blessed influence of the future prospect; for the children of the Lord who are on their way to heaven, have many glimpses of the promised land while prosecuting their earthly pilgrimage; by faith they look at the things which are unseen and eternal; and even now by faith enter into the foretaste of that everlasting rest which remains for the people of God. Now also "the peace of God which passeth all understanding, keeps their hearts and minds through Jesus Christ" (Phil. iv. 7). And loving Jesus Christ, and believing in Him though now they see Him not, they rejoice in Him with joy unspeakable and full of glory. Many who have spent their lives in the service of the world have bitterly repented of having done so. They have found the way of transgressors to be hard. Life has been a burden and a misery on account of their sinful courses, and conscience has been as a gnawing worm which dieth not, and as a tormenting flame which could not be quenched. But when was it ever known that a man repented of waiting on the Lord? Whoever that has truly sought to keep the Lord's commandments has found them grievous or unreasonable? On the contrary, to come unto Christ, and follow and serve Him, over brings rest; his yoke is easy, his burden is light. His people ever find it to be good to draw near to God, to live near to God: a day in his courts—spent in his worship and service—is better than a thousand; and they would rather sit at the threshold of the house of their God, than to dwell in the tents of wickedness.

*Waiting upon the Lord will bring with it a glorious reward in the end.* Not, indeed, by way of merit, but of grace alone. What a marvellous contrast is there in this respect between those who wait upon the Lord and those who live to themselves and the world.

A man may devote his life to the service of the world, to the pursuit of its pleasures, riches, honours (thus minding the things of the flesh), in the expectation of realizing the happiness, the hope of which is held out to him by the God of this world, to the utter neglect of the claims of God upon his heart and service. And what, after all, is the end? Why, that the wages of sin is death. He has run in the broad road, and destruction is at the end of it. He has despised the Lord, and now he himself shall be lightly esteemed. He has laid up for himself riches on earth, but is not rich towards God. And when God takes away his earthly goods, he will be left in utter and irretrievable poverty and misery. He has lived without any due regard to a future state, or the great day of final account; and now when he comes to die, all his expectations must perish, and he is a hopelessly ruined man. His just reward can only be to dwell with the devil and his angels in everlasting punishment. But to all his disciples, our Lord says, "Be thou faithful unto death, and I will give thee a crown of life." And the well-founded expectation of every one as he keeps the faith and pursues his course, looking to Jesus is, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give to me in that day, and not to me only, but unto all them that love his appearing." And when that great day shall come, they not having fainted, but having endured as seeing Him who is invisible, shall reap according to his faithful promise, a glorious harvest. Blessed shall be that servant whom his Lord when He cometh shall find so doing, faithfully waiting upon and for Him. He will honour and exalt him. To all such He will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

*Oh, how blessed is this hope by which we are animated to wait upon the Lord.* His service may indeed require self-denial, that we should take up our cross and follow Him. The gate to

the path of life may be strait, and the path itself narrow. We may not, indeed, be allowed to give the reins to our natural inclinations and passions, but be constrained to hold them in, as it were, with bit and bridle. We may not, indeed, run with the worldly into their excess of riot, indulging in their guilty pleasures and pursuits. We may have to resist, instead of being permitted to yield to every temptation. We may have to bridle our tongues, to resist even unto blood, striving against sin, to cut off a foot, or a hand, to pluck out an eye, to keep the whole body in subjection: and even with all this, to pass under the discipline and endure the chastening of a father's hand; but when we look at the future glory which is to be our portion, we shall count all these things as unworthy of mention in comparison, and shall take the cross and follow Christ, and wait upon the Lord with renewed courage, and more devoted purpose of heart.

*The Lord will help us to wait upon Him. "He shall strengthen thine heart."* We greatly need this help, for our strength is weakness. Without Christ, indeed, we can do nothing. We are not able of ourselves to think even a good thought as of ourselves, and all our sufficiency must be of God. But we can do all things, even that which is most difficult of accomplishment, through Christ strengthening us. As this service is chiefly of the mind and heart, this promise is most suitable and gracious. There is also another promise to the same effect I may remind you of, even yet more full and abundant in its plenteousness of grace and aid. "He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. xl. 29—31).

These promises of help will apply to *seasons of affliction*, which, indeed, for the present are not joyous but grievous, and in which his people have great need of patience, and resignation, and hope. In such seasons when they cry to Him from the bed of languishing, He will hear their cry, place under them the everlasting arms, and will either give them grace sufficient to enable them to bear cheerfully their afflictions and distresses, and even to glory in them, that the power of Christ may rest upon them, or He will deliver them out of them all. Thus helping them to say, if their affections continue, "Thy will be done;" or if He removes them, to say, "Thou hast turned for me my mourning into dancing: Thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise unto Thee, and not be silent. O Lord my God, I will give thanks unto Thee for ever" (Ps. xxx. 11, 12).

These promises of help will apply to *seasons of temptation*, when Satan may seek to draw us aside from our allegiance to the Lord, may tempt us to indifference, or coldness and neglect; or perhaps come in upon us as a sudden and mighty flood, tempting us to draw back and walk no longer with the Lord—thus making shipwreck of faith and of a good conscience. But if we wait on the Lord, and resist in his strength, He will make a way for our escape; the spirit of the Lord will lift up a standard against him, and he will flee from us. Thus our faith shall not fail; we shall not draw back unto perdition, but shall believe to the saving of the soul.

There is all the more need that we

should look for the fulfilment of these promises in such times as I have referred to, because without the help and sanctifying influences of God's grace, afflictions, troubles, and temptations are likely to prove obstacles and hindrances to our waiting on the Lord. One thing indeed is needful—viz., that we seek first the kingdom of God and his righteousness; but we are apt to be careful and troubled about many things, and the weakness of the flesh often interferes with the willingness of the spirit; and our heart is apt to be overwhelmed by the rushing of deep waters of earthly evils, more especially if we lose sight of the rock that is higher than we, or omit our earnest petitions that we may be led to it. If, therefore, at any time, these failings have happened, or should happen to us (and to whom may they not?) let us take with us words, and turn again to the Lord, and beseech Him to forgive all our iniquities, to take not from us his Holy Spirit, and withhold not from us his tender mercies; but filling our hearts with the joy of salvation, help us to fix our affections on things above, where Christ sitteth at the right hand of God; and direct our hearts unto the love of God, and into the patient waiting for Christ.

Thus, and thus only can we be kept by the power of God through faith unto eternal life; thus, and thus only shall we be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ; and thus, and thus only shall an entrance be ministered unto us abundantly into his everlasting kingdom, where we shall serve Him without weariness, day and night, in his temple for ever. Amen.

*Bognor.*

## Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. I.—ONE-WORD TEXTS.

"Beacons."—ISA. xxx. 17.

BEACONS are erected as signs of danger, and to warn of impending peril. Reli-

giously, we have many such in the Scriptures, for while we have many examples placed before us for our imitation, we have a great number of Beacons to warn us off

from habits of evil and scenes of imminent ruin. Let us look at some of these, as exhibited in the Word of God. We have—

**I.—AN EARLY BEACON—CAIN—TO SHOW US THE EVIL OF ENVY AND MALICIOUSNESS.**

Cain comes before us

As the first-born of woman. As exhibiting his self-will in worship, as offering an unacceptable service to God, and therefore as not receiving any tokens of the divine favour. He then becomes morose, sullen, and wrathful. This is exhibited in hatred to his brother Abel, whose faith and sacrifice had pleased God. This envy, as a deadly disease of his heart, eats out all kindness and affection, and rankles in his soul till he becomes the bitter persecutor and the blood-stained fratricide, the first murderer in our world-recorded history. How fearful the deadly fruit of envy. How rapid its growth. How fearful its results. See Job v. 2; Prov. xiv. 30; xxvii. 4; Acts v. 17; 1 Pet. ii. 1, 2.

We have—

**II.—LOT AS A BEACON OF SELFISHNESS.**—His original position dignified. His privileges great. His connection with his uncle Abram favourable to his best interests. But see the want of deference. His selection of the fertile valley of Sodom (Gen. xiii. 10, etc.) His residence, as the result amongst the vilest of men (ver. 13). The city doomed on account of its enormous wickedness. Then its terrible overthrow. The ruin of his family, etc. (Gen. xix. 22—25). His utter desolation. His flight. The destruction of his wife. His sin, and misery, and degradation (vers. 26, 30 to 38). Lot's selfish eye and avaricious choice was the fountain of all the mischief and woe produced. We have—

**III.—PHARAOH, AS A BEACON OF PRESUMPTION AND IMPIETY.** See the message of God to him by Moses, and hear his reply (Exod. v. 2). Observe how he more fully yields to the pressure of the plagues while upon the land, and rises after each calamity to a mad-like resentment and opposition to God. How the wailings of grief are hushed by his impious hardness, and rebellion and defiance of the God of Israel (Exod. xii. 30; xiv. 8). And how,

at last, he is utterly overthrown and destroyed by the righteous vengeance of the Almighty (xiv. 26). We have—

**IV.—ESAU AS THE UNGODLY REJECTOR OF RELIGIOUS BLESSINGS AND PRIVILEGES.**—Observe the vantage ground he occupied—

1. The first-born of the family.

2. Therefore its secondary priest and Head.

3. The heir to special inheritance and the Divine Messianic promises. But his spirit is materialised. The chase and animal pleasures absorb his nature. He is indifferent to his holy privileges. Sells his birthright for a mess of pottage, and thus exhibits a profane neglect of the higher ends of his moral nature (Gen. xiv. 24—34; Heb. xii. 16, etc.)

Notice—

**V.—THE SONS OF AARON AS BEACONS OF IRREVERENT PRESUMPTION.**—Nadab and Abihu, sons of Aaron, were greatly distinguished by birth and family privileges and mercies. But they offered on Jehovah's altar strange fire, and thus exposed themselves to the divine wrath and judgments. See Lev. x. 1, 2.

This sin involved reckless profanity, and was an attack on the honour of God and the glory and purity of his worship. It was an open and daring exhibition of reckless presumption. The results were terrible and in fearful analogy with the sins they had committed. "Fire from the Lord devoured them, and they died before the Lord" (Lev. x. 2). Sudden, irremediable, and total, was their destruction.

Now these are five instances where the Bible biographical narratives are designed, not only as records of sacred history, but striking beacons to all succeeding generations. As such—

1. They instruct us as to the depths of human depravity.

2. As to the imminent evils to which the most privileged are often exposed, and

3. As to the terrible results arising from apparently small causes. They teach us too.

4. The need of divine grace for deliverance from sin, our preservation from the evils of our own hearts, and of this present evil world.

## The Family Hearth.

READINGS TO AMUSE, INSTRUCT, AND IMPROVE.

### SUNSHINE.

WHAT a God we have to do with, pardoning almost before we ask Him! scattering blessings all along the pathway of life. Sunshine predominates in our experience. When we love, we *love* with our whole heart. We know little or nothing of partial eclipses. Shadows may and oftimes do come gradually, but they spread from horizon to horizon; so with sunshine. If there are times when *one* drop would overbalance our cup of woe, so there are times when we drink draughts from the fountain of life that throw sunshine into every crevice of our heart, and cause even our dull, dreary, monotonous round of cares and trials to appear as so many blessings in disguise. Oh, how we enjoy those happy, even-tempered people who can always fold their hands with easy complaisance and say, "It is the Lord, let Him do as seemeth to Him good." With them it is always sunshine; their sun never sets.

### VALUE OF QUESTIONS.

A DISTINGUISHED educator says:

"A teacher has no more right to expect success in teaching those who have no curiosity to learn, than a husbandman has to expect a crop who sows a field without ploughing it. It is chiefly by questions, judiciously put to a child before you give him the lesson, that you will be able to kindle this curiosity, and to bring his intellect into a more wakeful, teachable condition. That is the best questioning which stimulates action on the part of the learner—which tends to render him, in a great measure, independent of his teacher—which makes him, in fact, not less a skilful finder than a patient receiver of truth. All our questioning should aim at this."

### CHURCH AND MEETING-HOUSE.

A CHURCH without a sanctuary is like a snail without its shell—a living palpitating mass, indeed, but stripped of the means of aggression or defence.

True enough. But sometimes, yea often, when the church has obtained the house, it is like the snail when he crawls into his shell and *stays* there. The time in which a new interest is doing its first work is often looked back upon as the most prosperous part of its history. Get the house, but then use all proper means to get Christian men and women into it, and keep them astir for God and souls.

### POWER OF SINCERITY.

THE following well illustrates the truth that men who hate religion often respect those who possess and honour it, while they despise such of its professors as disgrace it, by winking at their ridicule of its doctrines:

Robert Burns had in many a rhyme and poem satirized and abused the Evangelical clergy of the Establishment—and was fierce for Moderation; *i. e.*, he praised and extolled "the Moderate" clergy, who in turn admired him, and engaged with him in many a *symposium*, where wit and whiskey abounded. And yet Burns had a sitting in the humble meeting-house, and never attended any of the parish churches. Some one expressed his surprise that he should go to such a place as that. Burns replied—"I go there *because the minister believes what he preaches, and lives what he believes.*"

### THE FARTHING CANDLE.

A MAN in a blouse once said, "I have no more influence than a farthing rushlight."

"Well," was the reply, "a farthing rushlight can do a good deal; it can set a hay-stack on fire; it can burn down a house; yea, more, it will enable a poor creature to read a chapter in God's book. Go your way, friend, let your farthing rushlight so shine before men that others, seeing your good works, may glorify your Father which is in Heaven."

## 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.

### NOT SAVED.

"The harvest is past, the summer is ended, and we are not saved."

"WHAT can have put such thoughts into my head?" inquired Clara May of herself. "But no doubt this comes of a solitary walk. I never did like being alone, and if I am to be made as melancholy as this by just a little walk in the country, I will have plenty of society in the future. But I cannot tell why such words should have come into my mind just now."

And yet it was not so very strange, after all. For Clara had that afternoon been indulging in a country walk. She lived in London, where she grew tired of dusty parks and brown-looking trees. Also she grew a little tired of the unceasing gaiety of her life. She was young, and fair, and had an abundance of mirth and pleasure. Life was very beautiful to her; it scattered the very best and brightest of its flowers at her feet. She lived in perpetual and very pleasant excitement, in a whirl of pleasure from morning till night, and often indeed from night till morning. But this afternoon she had felt a longing for the country, and had gone alone by train to a quiet village, for the express purpose of wandering about in solitude.

"I have never any time to think," she said, "and I begin to want something now, so this afternoon I will go alone."

The country was looking very beautiful, and yet it was a sad and subdued beauty—the beauty of decay. Winter was nearer than Clara had imagined. She found that all the fruits of the earth were already gathered in, and that the trees were looking very autumnal. She walked through a beautiful avenue, but it was over dead leaves, and perhaps it was this circumstance which caused the sad words of

the prophet to ring in her ears with such pertinacity.

But it was not for such thoughts as that that Clara had come into the country; she had intended that far other subjects should engross her mind. Only the day before, she had listened to words which must be answered one way or the other very shortly. She had to say Yes or No, and take the consequences involved by one or the other monosyllable. As she recalled the handsome, earnest face of the man who had pleaded so earnestly, she almost resolved that the reply for which he waited should be in the affirmative. Only—there was another face which had even greater charms, another voice still dearer to her; did *he* mean anything? If he did, why had he not spoken? It was true that he had looked all sorts of sweet things, that he seemed to prefer her society, that he was kindness and attention itself, but still she wanted words, and if they were not forthcoming, ought she not to decide for him who had spoken. What had she better do?

"*The harvest is past, the summer is ended, and we are not saved.*"

"How provoking!" Clara stamped her foot impatiently as the unwelcome words again intruded into that inner chamber, which she would fain have reserved for far other guests. "I cannot think where I heard the words, nor why they have not long ago been forgotten. They are as sad as the saddest poetry I ever read. By the by, how fond Hugh is of plaintive poetry, and how beautifully he reads it. I never saw so much, even in Tennyson, as since he has read the poems to me. But then he has a very melodious voice, as well as a clear perception. He is very clever—so clever, indeed, that I wonder how he can find any pleasure in my conversation. I wonder if he does really love me very much?"

"*The harvest is past, the summer is ended, and we are not saved.*"

Clara bit her lips with vexation. Why should she be haunted by such disagreeable words? She could not tell what had brought them to her mind, nor what she must do to get rid of them. Perhaps if she were to repeat them aloud once or twice, the spell might be broken. She tried it, but they seemed absolutely awful when uttered. She was quite startled at her own voice, and began to be really nervous. A little distance from where she stood there was a waterfall. She went to it, thinking that surely the tumult of the waters would overcome that inner voice which troubled her so much. But above it all the mournful cry still rang in her heart.

She hastily resolved to retrace her steps, and return to town by the very next train. It was easy enough, she thought, for foolish fancies to take possession of her in the quiet and solitude of the country, but she would go back to London; the noise and excitement there would soon frighten them away.

She met some friends in the railway carriage, and was very glad to be obliged to talk to them. She even exerted herself unusually, and was as gay and sparkling as ever, full of wit, with pleasant anecdotes, ready with replies for all remarks, with an appreciation for all fun; until one of the party happened to remark that the trees began to look very autumnal, and then the mournful voice again lifted up its sad cry, and she was forced to listen.

Arrived at home, she resolved altogether to forget the words, if by any means it could be possible.

"Well, my dear, which is it to be—Hugh or Herbert?"

"You forget, mamma, that Herbert has not spoken. Perhaps he does not care for me, after all."

"I think he does, but I am not sure that he is so suitable as Hugh, who, by the by, has been waiting for you since you left. You had better make him happy by consenting. Her-

bert is so very 'good,' he thinks so much of religion and such things, that I fear he will make but a dull husband. Hugh is getting quite impatient to see you, Clara."

She went to him, and in five minutes was as merry and gay as ever. Hugh was considerate, and did not press her for an answer; and besides they were not alone, so she had nothing to do but to be as amusing and bewitching as she could. Hugh had brought some photographs for her to look at, and she was enchanted with the beauty they represented.

"Here is one, 'Autumn,' you can almost see the leaves fall, it looks so natural."

That was what Hugh said, but another voice spoke louder still: "*The harvest is past, the summer is ended, and we are not saved.*" It silenced her completely.

"Dear Miss May, I am tiring you, and it is time that I left. I have tickets for the opera to-night; my mother and sister are going; will you accompany us, and so increase our pleasure tenfold?"

She caught at it eagerly. She would be only too glad to go. But what was the good? The greatest singers of the day were there, but she heard a voice above them all. Youth and beauty and fashion contributed to render the scene indescribably gorgeous, but she saw nothing but falling leaves.

"You are not enjoying it, Miss May," said Hugh, anxiously.

"I am utterly weary," she said, "and I think I cannot be quite well. I shall be so glad to get home."

But the quiet of her chamber was almost intolerable to her. She could scarcely bear the strange anxiety and dread which the reiteration of the solemn words caused her. For one moment she felt inclined to let them have their way, to consider all that they meant, and give herself up to their guidance. She even thought of praying, until remembering how many years it was since she had ever said a prayer,

she crushed down the inclination with self-scorn.

She lay on her bed for hours, fighting a hard battle with the prophet's words. The more she strove to forget them, the more they forced themselves upon her. Sleep refused to come at her bidding, and the pleasant, frivolous themes which usually filled her night thoughts seemed to have no power against this terrible one, that would not be still. Worn out, however, in body and mind, she did at length fall into an uneasy slumber. But she had frightful dreams that night. She dreamed that the world was on fire, the trees were blazing terribly, the houses crumbling into ruins, and even the mountains were smoking. She tried to escape, running hither and thither, with the sound of the crackling fire in her ears. She looked vainly around for help; but when she lifted her eyes and looked at the skies, she saw some large letters of fire. She had some difficulty in spelling them out, but as she looked intently they seemed to grow clearer. "*The harvest is past, the summer is ended, and we are not saved.*"

At that moment shrieks of alarm smote her ear, but the same sad words were screamed out by oven the people who were about her. There seemed nothing but them to see, nothing but them to hear. The horror of it was too much for her, and she awoke, starting up in bed.

Was is it a dream after all? Was it not rather a terrible reality? Part of it certainly was, for the room was full of smoke and an overpowering smell of fire. Where could it be? Alas,

Clara was soon convinced that it was her father's house that was in flames. She rushed to the door, but the sight that met her was too terrible. The staircase was one mass of flames. She hastened back, closing the door, and then rushed to her window and opened it. There was a crowd far below, but she had no power to cry, and they did not see her.

"I shall die! I shall die! And, oh, the harvest is past, the summer is ended, and I am not saved."

Clara May prayed then, for the first time in her life; a very simple old-fashioned prayer, "God be merciful to me a sinner."

Almost immediately an active form appeared opposite the window, and entered the room.

"Clara, darling, where are you? Do not be frightened; it is I, Herbert; come to me, I can save you." And she felt herself lifted in his strong arms.

"Who do you think is going to be baptized to-night? Clara May."

"I am very glad. I wish a few more like her would enter our church."

"She is engaged to Herbert Bick-ersteth. Are they not a capital pair? They have both the ability and the means to be useful."

"How often good comes out of what seems evil. No doubt the calamity of the fire first caused Clara May to think about religion."

"If so, she will look back upon even that terror as the best thing that could have happened to her."

And I think she does.

## Reviews.

*The Tree of Life: its Shade, Fruit, and Repose.* By O. WINSLOW, D.D. London: J. F. Shaw and Co.

This is an excellent small volume, characterized by all the spiritual features which distinguish Dr. Winslow's writings, and

this is quite enough for us to say in its praise.

*Spines among which we Labour.* By the WIFE OF A MISSIONARY IN BENGAL. London: Elliot Stock.

A brief exhibition by an intelligent Chris-

tian lady of Bengal as a sphere of Christian work. The City of Palaces, the Bengal Market, the Hindu Home, Hindu Women, etc., etc., are all brought before us; and we feel assured its perusal will deepen the interest of those who read it in the cause of our Eastern Missions.

#### MAGAZINES, SERIALS, AND PAMPHLETS.

*The Sword and Trowel* is good throughout, and full of varied and interesting papers. *The Baptist Magazine* is distinguished by several able and learned articles, besides the usual supply of plain edifying material. We can again recommend very heartily Dr. Schwartz's *Scattered Nation*, *The Hive*, *The Ragged School Union Magazine*, *The Mothers' Friend* and *Merry and Wise*; *The Christian Sentinel* and *British Flag* are always full of good spiritual articles for our soldiers and seamen. *Onward* is the North of England Band of Hope periodical, and is admirably suited to our young teetotalers. *The Christian Times* for September 4th contains the portrait and sketch of life and character of Dr. Burns, of Paddington. We cannot commend too highly two admirable papers read before the General Baptist Association

on "Our Churches, Past, Present, and Future," by T. Goadby, B.A., and on "Non-attendance at Public Worship," by J. Clifford, M.A. The Hon. and Rev. Baptist Noel's *Two Farewell Sermons* (Elliot Stock) will be read with deep and mingled feelings of regret and satisfaction. The theme is "The Cross of Christ the Christian's Glory," and is treated with all the venerable author's evangelical savour and spirituality. There is a good portrait, too, of Mr. Noel. *Is Romanism Christianity?* By T. W. Medhurst (Elliot Stock). A penny thunderbolt at Rome and Romish Anti-Christianity. It deserves a large circulation. Let our readers peruse with care *The Duty of Protestant Nonconformists in Relation to the Irish Church*, threepence per dozen, eight pags (Rodder and Co.), and also we commend a pamphlet of twenty-four pages, entitled *Italian Church Reformation*—an occasional paper. Dublin, G. Herbert, 117, Grafton Street. *Memorials Presented to the British and Foreign Bible Society*, in relation to its treatment of the Versions of Scriptures, prepared by Baptist Missionaries, with an Introduction by G. B. Underhill, LL.D., should be read and pondered by all Baptists.

### Poetry.

#### AS ALL OUR FATHERS WERE.

WE are but pilgrims passing through an unfamiliar land,  
 We are marching with our brothers—a small and earnest band;  
 And our eyes are ever turning to a country bright and fair,  
 For we are but pilgrim strangers, as all our fathers were.

We oftentimes are weary, and often weak and sad,  
 We have not yet the pleasures which shall make us ever glad;  
 Our hearts are faint within us, and our faces marked with care,  
 For we are but sons of sorrow, as all our fathers were.

We are often darkly walking in the thickest shades of night,  
 And like frightened children calling for the blessed dawn of light;

There are many threatening dangers round about us in the air,  
 For we are but weak and helpless, as all our fathers were.

There are graves along the roadside where the fallen warriors lie,  
 We are adding to their number as we slowly pass them by;  
 We have not long to linger, who their pain and weakness share,  
 We are but fleeting shadows, as all our fathers were.

But we journey to a country where the sorrow cannot come,  
 To a fatherland whose children shall be glad and safe at home;  
 And though we are but strangers in a world of grief and care,  
 We are sure of our redemption, as all our fathers were.

MARIANNE FARNINGHAM.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

Rev. J. H. Gordon has resigned the pastorate of the Northgate church, Darlington.

Rev. E. Edwards has resigned the pastorate of the church at Hartlepool, being about to leave this country for America.

Rev. D. Macgregor, having received an invitation to labour at Gorton, Manchester, has resigned the co-pastorate of the church at Shotley Bridge, Durham.

Rev. Joseph Wilshire, after seven years' connection with the church at Clarence-street, Penzance, has resigned his charge, and accepted the invitation from the church, Silver-street, Taunton, Somerset.

Mr. H. Bradford, of the Tabernacle College, having accepted the invitation of the church, New Mill, Tripp, to the pastorate, commenced his labours on Lord's-day, Aug. 23.

Rev. S. E. Burn, after more than four years' labour at Hope Chapel, Canton, Cardiff, has preached his farewell sermon to the church and congregation, having accepted a call to a field of more extended usefulness at Huddersfield. On leaving Cardiff he was presented with a purse of gold, and Mrs. Burn with a handsome piece of drawing-room furniture, in token of the goodwill of those from whom they were parting.

The English church at Dowlais, Glamorganshire, has given an invitation to Mr. A. Humphreys, student at Bristol College, to become their pastor.

Rev. C. Noble has resigned his pastorate at Earls Barton, and is open to supply destitute churches. His address is 2, Sutherland Cottages, Sutherland-square, Walworth.

Mr. T. E. Rawlings, of the Tabernacle College, has accepted an invitation to the pastorate of the church, Oak-street, Crews, Cheshire.

Mr. W. Middleton, for several years an agent of the Sunderland Town Mission, has been appointed evangelist to labour in connection with the church at Shotley Bridge, Durham.

The church at High-street, Morthyr Tydfil, has given an invitation to the Rev. T. E. Williams, Docks, Cardiff, to become their pastor.

Mr. J. G. Pike, of Regent's Park College, has accepted a cordial and unanimous invitation from the church and congregation worshipping in the Commercial-road Chapel, London, to become their pastor.

Mr. Jeremiah James, a student of the North Wales Baptist College, has accepted an invitation from the churches at Pontrypont and Caergeiliog, Anglesea.

The Rev. Stewart Gray, of Windsor, having, at the earnest and unanimous desire of the Committee of the Baptist British and Irish Home Mission, accepted the pastorate of the church at Rathmines, Dublin, announced to his congregation, on Sunday, the 6th inst., his resignation of his present pastorate.

Rev. John Cox has resigned the pastorate of Burlington Chapel, Ipswich. His future address will be St. Mary's Oray, Kent.

Rev. J. Muir, just returned from the United States, is open to a pastorate. His address is, Riverstown Villa, Parsons-town, King's County, Ireland.

Mr. William Giddings has resigned the pastorate of the Baptist church, Telling, Hants.

### RECOGNITION SERVICES.

**STOURBRIDGE.**—On Monday interesting services were held at the Baptist chapel, Hanbury-hill, in connection with the recognition of the Rev. G. Knight, late of Rawdon College, as minister. Rev. B. C. Young, of Coselov, read the Scriptures and offered prayer. Rev. Richard Nightingale, of Prince's End, his former pastor, gave the charge. The Rev. Isaac Lord, of Birmingham, addressed the church. At five p.m. a social tea-meeting was held in the school-room, when nearly 200 sat down. A public meeting was held, at which the Rev. G. Knight presided. The Revs. D. Evans, of Dudley; B. Bird, of Birmingham; W. Green, of Coselov; J. Richards, Stourbridge; and G. Cartor, of Birmingham, addressed the meeting.

**RYYL.**—Meetings were held at the Baptist chapel, Aug. 30 and 31, and Sept. 1, in connection with the ordination of Mr. Isaac Jones, student of the North Wales College. Sermons were preached by the Rev. Joshua Thomas, Cefnawr; John Jones, Talybont; A. J.

Parry, Liverpool; R. Ellis, Carnarvon; and Hugh Jones, M.A., Llangollen. The several services were introduced by Mr. Ellis, Regent's Park; L. W. Lewis, Llangollen; G. Jones, Fforddlas; A. J. Parry, Liverpool; and B. Pritchard, of Denbigh.

LOUGHTON, ESSEX.—On Wednesday evening, Sept. 2, the Rev. W. Bentley (late of Ryde) was recognized as pastor of the church. Tea was provided in the spacious school-room, which was well filled. The retiring pastor, the Rev. S. Brawn, presided at the meeting, and very kindly introduced his successor. After a brief and suitable address from the Rev. W. Bentley, the Revs. S. Green, W. H. Hooper of Walthamstow, J. Davis of Romford, and J. T. Wigner of New Cross, in appropriate speeches, cordially welcomed the new pastor, who enters upon his labours with encouraging prospects of success.

ENFIELD.—The recognition services in connection with the settlement of Mr. D. E. Evans, late of the Metropolitan Tabernacle College, as the pastor of the Baptist church, were held Sept. 4; the Rev. G. Rogers presided. The Rev. J. Stribbling, Enfield, read and prayed. The statement on behalf of the church was made by Mr. Vinerut, the senior deacon. Then the pastor made a personal statement; after which the ordination prayer was offered up by the Rev. R. Wallace, of Tottenham. The Rev. G. Rogers gave the charge to the pastor, and the Rev. G. D. Evans, of Victoria Park (brother to the pastor), to the church. The Revs. W. M. Robinson of Ponders End, and D. Russel of Edmonton, also took part in the service. In the evening a public meeting was held, when addresses were delivered by the Revs. R. Wallace, G. D. Evans, W. M. Robinson, D. Russel, and J. Mark of Winchmore-hill, and Messrs. Back and Gibbons.

ISLEHAM.—The High-street Baptist church having recently invited the Rev. G. Towler, formerly of Whitlessea, to become their pastor, special services were held on Monday, Aug. 31. In the afternoon the Rev. Thos. Barrass, of Peterborough, preached an interesting sermon to a large congregation. Afterwards an excellent tea, gratuitously provided by the ladies, was served to more than 250 people. A recognition service was held in the evening, conducted by the Rev. W. W. Catton, who for nearly a quarter of a century has been a Baptist

minister in this place. Prayer was offered for the pastor of the church by the Rev. J. B. Catton, of Soham, and addresses were given by the above gentlemen and Revs. W. J. Inglis, Soham, and D. Morgan, Burwell. The friends, without any solicitation, privately subscribed more than £20 to defray the cost of cleaning and painting the chapel and school-room.

PETERHEAD, N. B.—Mr. J. A. Wilson (Tabernacle College) was recognized as pastor of the Baptist church, on Monday, Sept. 14. The charge to the pastor was given by the Rev. George Rogers, London, and the charge to the church by the Rev. Clarence Chambers, Aberdeen; the Rev. J. M. Campbell, Branderburgh, taking part in the service. At the social meeting held in the Pavilion Hall in the evening, addresses were delivered by the Revs. J. Stewart, Established Church; W. Galletly, United Presbyterian; R. Solomon, Wesleyan; R. Auchterlonie, Independent; G. Rogers and C. Chambers, Baptists; who also preached in connection with the above on Sabbath, Sept. 13.

NEWCASTLE ON TYNE.—Marlborough Crescent Chapel. Services in connection with the recognition of Rev. J. Spanswick as pastor of this church, were held as follows:—On Sunday, Sept. 6, two sermons were preached by the Rev. G. Rogers of the Tabernacle College. On Monday, Sept. 7, the service commenced at half-past two, many of the neighbouring ministers of all denominations were present. The Rev. D. Lowe offered the opening prayer. Rev. W. Walters put the usual questions to the church and pastor, and offered the ordination prayer. Mr. W. Dixon made the statement on behalf of the church. Rev. J. Rogers delivered the charge to the pastor. At half-past five o'clock 300 persons assembled to partake of tea, provided by the ladies. At seven o'clock the service was resumed, R. B. Sanderson, Esq., J.P., presided; Rev. T. W. Medhurst, of Glasgow, gave an earnest address to the church on their duties towards their pastor. Addresses were also delivered by Revs. W. Walters, R. Leitch, G. Rogers, W. Easton, J. Spanswick, and others.

#### PRESENTATIONS.

HANLEY, STAFFORDSHIRE.—On Monday, August 24, farewell services took place in the school-room connected with the

Baptist chapel, New-street, on the occasion of Mr. C. Johnston, the pastor of the church, being about to leave the town. A valuable silver inkstand and marmalade basket, accompanied by an address in portfolio, was presented to him on behalf of the church and congregation, during the evening, as a mark of Christian respect and esteem, and as mementoes of his connection with the place.

On the occasion of the removal of the Rev. H. C. Williams to the pastorate of Llansaintffraid and Cynwyd, a public meeting was held at Staylittle, Montgomeryshire, on Tuesday, Sept. 8. The chair was taken by Mr. D. Vaughan, a deacon of the church, who, having made some remarks, called upon the representatives of the churches to address the meeting—viz., Messrs. E. Rowlands, Taulwa; R. Richards, Dyliffo; and E. Vaughan, Staylittle—all of whom testified to the labour and success of Mr. Williams in connection with the work of the ministry, and his care for the young, with their Band of Hope, and deep sorrow to think that he was leaving them. Addresses were afterwards given by the Revs. J. Pickering, of Moriah; T. T. Davies, of Talywain; O. Edwards, of Llanidloes; J. Jones, of Talybont; and J. Nicholas, of Caerwa. The following books were presented to Mr. Williams in the course of the evening, as a small token of the high esteem in which they held him:—Kurtz's "History of the Old Covenant," three vols.; Evans's "History of the Early Baptists," two vols.; Dr. Pyc Smith's "First Lines of Christian Theology."

On Monday, Sept. 7, a numerous company assembled in the school-room connected with Commercial-street, on the occasion of the presentation of a valuable testimonial to the Rev. Charles Stovel. The chair was taken by Mr. W. Knight. On the platform were Dr. Underhill, secretary to the Baptist Missionary Society; Rev. C. Kirtland, secretary to the Baptist Home and Irish Mission; W. T. Hondum, J. Russell, E. Pearce, of Ohio, — Bedwell, of New York, and other ministers and gentlemen connected with various metropolitan religious societies. Letters were read from Revs. C. H. Spurgeon, Parson Hood, and others, regretting their inability to be present. After prayer by Rev. O. White, of Notting-hill, an address was read to Mr. Stovel, after which the testi-

monial, consisting of a purse containing £574, was presented to the rev. gentleman. Mr. Stovel replied in a speech of characteristic eloquence, and for nearly an hour enlivened the attention of the audience by his pathetic and powerful allusions to the public men and movements of the last forty years. After some further words of congratulation from Dr. Underhill, Mr. Oughton, of Jamaica, and other brethren, the meeting separated, highly delighted with the proceedings of the evening.

PENZANCE.—A very interesting recognition of kind Christian labour was received by the Rev. J. Wilshire, in the Baptist chapel, Marazion, on August 27. Mr. Wilshire has gratuitously preached in the town for the last six years once a fortnight, and interesting congregations have gathered regularly, made up of the various denominations in the town. It having become known that Mr. Wilshire was about to leave the neighbourhood for Taunton, the friends were anxious to show their gratitude for his labours amongst them. After the sermon by Mr. Wilshire, the last to be preached by him before his removal, Mr. Richards, one of the Wesleyans, speaking for himself and others of that body who have attended the services, expressed his gratitude for the ministry as there exercised and the profit he had received. Mr. Edmonds, for many years the deacon of the church meeting in the Baptist chapel, after very touching reference to Mr. Wilshire and his labour, presented him with a chaste and useful electro-plated coffee and tea-service, with a purse of gold, as a proof of their esteem and appreciation of his earnest labours. Mr. Wilshire, in accepting these articles, referred to the kind feeling entertained towards him as manifested in the present, subscribed for as it had been by Church people, Wesleyans, and Dissenters alike, and expressed his strong desire for their future happiness and prosperity. A committee of ladies energetically gathered the subscriptions for the testimonial.

#### NEW CHAPELS.

BRIGHTON.—Thursday, August 20, witnessed the opening of the new iron building, which, under the name of Emmanuel Church, has been erected for the ministrations of Rev. Dr. Winslow, late of Bath. It is situate in the angle formed



450 children, and the chapel will have sittings for 700 persons.

**KINGTON, HEREFORDSHIRE.**—The memorial-stone of a new Baptist chapel was laid on Sept. 2, by Rev. S. Blackmore, of Eardisland. The Revs. G. Phillips, of Everjobb; W. Hunt (Wesleyan); J. W. Thorne (the pastor); Mr. R. Short, and the Rev. C. Short, M.A., Sheffield, took part in the service. The collections amounted to £430.

#### SERVICES TO BE HELD.

**BEXLEY HEATH.**—Opening services of new Baptist chapel. On Wednesday, Oct. 7, 1868, sermons will be preached at twelve o'clock, and in the evening at half-past six o'clock, by Rev. William Brock, D.D. A cold collation at two, 1s. 6d.; tea at five, 1s. Tickets for dinner and tea, 2s. Sermons will be preached as follows:—On Lord's days, Oct. 11, B. B. Wale, of Dacre Park; 18, R. Govett, M.A., of Norwich; 25, W. Alderson, of Waltham. On Tuesday, 27, at three o'clock, a sermon will be preached by John Glaskin, of Brighton. Tea at five o'clock, tickets 9d. each. Public meeting at half-past six, John Olney, Esq., in the chair. Addresses will be delivered by Brethren Alderson, Wale, Mote, Whittaker, Sturge, Habershon, Batterfield, W. A. Blake, Arnold, Wood, etc.

#### MISCELLANEOUS.

**HAVEFORDWEST COLLEGE.**—The thirtieth annual meeting was held on August 4, 5, and 6. The students had been previously examined by means of written papers in the following subjects:—In Hebrew and Greek Testament, by Rev. H. Jones, M.A., Llangollen; in Latin, Greek, and German, by Rev. W. Medley, M.A.; in Butler's Analogy, by Rev. P. Griffith's, Biggleswade; in Mental Science, Euclid, and Natural Philosophy, by Rev. E. Jones, Pontyreh. On Tuesday, August 4, the English sermon was preached by Rev. Rees Griffiths, and on Wednesday the Welsh sermon was preached by Rev. T. Williams, Llangollen.

**ABERDARE.**—The English chapel having been thoroughly and beautifully renovated was re-opened for public worship on Sunday, August 2. The re-opening sermons were preached by Rev. B. D.

Thomas and Rev. Dr. Price. The congregations were good, and the collections liberal. On Tuesday and Wednesday, August 4 and 5, the quarterly meeting of the associated churches of Glamorganshire was held at the above place of worship. The first day the ministers and messengers of the churches met in conference, and discussed various important matters relating to the denomination. Afterwards a public meeting was held, when Rev. Mr. Llewlyn read the Scriptures and prayed, and Revs. E. Jones and N. Thomas preached. The following morning a prayer-meeting was held, conducted by Rev. T. A. Pryce, pastor of the church. At ten, two, and seven o'clock, sermons were preached by the following ministers: Revs. E. Roberts, Mr. Edwards, L. S. Jones, Dr. Jones, Q. B. Williams, T. Thomas, R. Evans, and T. E. James. The devotional part was conducted by Revs. Rowland, Mr. Coker, and Mr. Jones.

**CUOKFIELD.**—On Tuesday, August 18, the anniversary of the chapel was held, when two sermons were preached by Mr. Glaskin and Mr. Mote. Tea was provided in a large tent in an adjoining field. On Sunday evening, the 23rd, Mr. Vickery had the pleasure, on behalf of the church and congregation, of presenting Mr. Caleb Wratten with Matthew Henry's Commentary in three volumes, also Spurgeon's "Morning by Morning" and "Evening by Evening," as a token of their affection and warm appreciation of his valued services as clerk and leader of the singing, etc.

**WOODFORD, NORTHAMPTONSHIRE.**—A harvest thanksgiving meeting was held at the chapel, on Thursday evening, August 20. After singing and reading a portion of the Scriptures, prayer was offered by two brethren, deacons of the church. An address was then delivered by the pastor of the church, Rev. T. J. Bristow.

**ABERDEEN.**—On Lord's-day, August 23, two sermons were preached by Rev. Samuel Newnam, on the occasion of the second anniversary of the present pastor, Rev. Clarence Chambers. Mr. Newnam's evening sermon was preached in the Mechanics' Hall. On Tuesday, 25th, a tea-meeting of members and friends assembled in the mission-church, George-street. On the platform were Rev. S. Newnam, J. O. Wills, G. Thorne, Esq., Rev. J. A. Wilson, Rev. J. Holmes, Rev. J. Taylor, and Rev. G. Campbell. The congregations are much

in need of a new chapel, having continually to hire larger buildings than their present chapel in John-street. Towards this object £550 have been promised by members and friends. Mr. C. H. Spurgeon has kindly promised £50, and it is expected that the present chapel will realize, when sold, about £600. The sum required is fully £2000, so that £800 is needed to secure a new one free from debt.

**GREAT GRIMSBY.**—On Sunday, August 23, the fortieth anniversary of the Baptist Sunday-school, Burgess-street, was commemorated, when Rev. E. G. Gange, of Portsmouth, delivered sermons and addressed the scholars in the afternoon. On Monday a public tea was held in the hall of the Mechanics' Institute. Afterwards the friends adjourned to the chapel. The Rev. E. Lauderdale took the chair. Mr. Emmerson, secretary, read a report, showing the healthy state of the school. Since Mr. Lauderdale's settlement in May the number of scholars had greatly increased, eight teachers had been added to the staff, and several of the scholars were under deep impressions. Addresses were delivered by Revs. E. G. Gange, J. McPherson, E. Thomssett, Messrs. Hewson, Dobson, and Rennison.

**BAPTIST FOREIGN MISSION.**—We beg to call especial attention to an address which is being circulated by the Committee of the Young Men's Association.

**LEYTON.**—We are requested to state Divine Service is held in a room opposite the British Schools, High-street, every Sunday evening, at half-past six. Mr. R. Pegrum, a member of Mr. Spurgeon's church, conducts the service.

**SPEEN; BUCKS.**—The church at the above place are building a substantial *house for the minister*, and are making efforts to obtain funds for the same. On Lord's-day, August 16, Mr. G. B. Bowler, of Grantham, preached sermons on behalf of this object. The next day a tea and public meeting was held, when addresses were given by the pastor, Messrs. H. Smith, A. G. Free, W. Morris, C. Clarke, G. B. Bowler, and Thos. Martin. The amount of the collections was £8 10s., and promises, to be paid in at Michaelmas, amounting to £11 17s. 6d.

**EXTHORNE, KENT.**—Harvest-homo services of an interesting character, were held here, August 25. Rev. W. Sampson, of Folkestone, preached in the afternoon, and

in the evening a public meeting was held, when Rev. B. C. Etheridge, of Ramsgate, presented the pastor, Rev. R. Shindler, with a purse of £40, in the name of the church and congregation, as an expression of sympathy with him in his continued domestic affliction, and of their appreciation of his active ministerial efforts. Rev. W. Sampson occupied the chair, and the meeting listened with much pleasure to addresses from Revs. W. Drew, Margate; J. T. Barham, Deal; P. Ward, Dover; B. C. Etheridge, Ramsgate; the pastor; and Mr. Rees, jun., of Dover.

**ALFRETON.**—The anniversary of the cause was held on Tuesday, July 28. Dr. Burns, of Paddington, preached in the afternoon, after which about 140 of the friends partook of the tea provided in a large barn close by the chapel. At the evening meeting, A. Fountain, Esq., of Ealing, presided, and addresses were delivered by Revs. J. Burns, D.D.; W. A. Blake, Brentford; J. H. Blake, Bow; W. Isaacs, Ealing; H. Hill, Harrow; and W. H. French, pastor. The report showed steady progress, and the day's proceedings resulted in a net addition of £10 to the funds.

The annual meetings of the Baptist Union of Wales and Monmouthshire were this year held at Pwllheli, August 19 and 20. On the previous Monday and Tuesday evenings, sermons were preached by the Revs. E. Jones of Ruthin, H. Jones, M.A., of Llangollen, A. J. Parry of Liverpool, and Thomas Lewis of Carmarthen. On Wednesday afternoon, the annual meeting of the Baptist Building Fund for Wales was held, Rev. Thos. Lewis of Carmarthen presiding. Then L. Jenkins, Esq., read the sixth annual report, from which it appeared that upwards of £7,000 had been collected for the fund, and that important help had been rendered by the fund to many of the Welsh churches. Among other resolutions adopted at this meeting, there was one pledging the Welsh churches to raise the fund to £10,000. Cordial votes of thanks were passed to the chairman of last year, Rev. Thos. Lewis, and the treasurer, E. G. Price, Esq., Aberdare. The Rev. R. A. Jones, of Swansea, was unanimously elected chairman for the ensuing year. The Rev. Dr. Pritchard concluded the proceedings of this meeting by prayer. In the early part of Thursday, the committees of the Union and the

**Building Fund met.** At ten a.m. a public prayer-meeting was held, under the presidency of the Rev. Dr. Pritchard. Revs. J. A. Morris of Cefnawr, J. Williams of Holyhead, and J. Jones, Esq. of Cardigan, engaged in prayer. The venerable president of the meeting also delivered an address.

**BERKHAMSTEAD.**—Towards the extinction of the debt on their new chapel, the Baptists raised on Tuesday week, by profits of tea and collections at services, £18 8s. 10d. The Rev. Clement Bailhache, of Islington, preached two sermons on the occasion. The chapel, which was erected three years ago at a cost of £2,000, has now little more than £200 remaining on it as a debt. During that period there have been added to the church by baptism fifty-three members.

**WIKESWORTH, DERBYSHIRE.**—An impressive meeting was held in the Baptist chapel on Sept. 7, to celebrate the second anniversary of the pastorate of the Rev. J. Bazandall. A large number of friends assembled. After the tea, the public meeting was held in the chapel. The Rev. J. Bazandall presided, and briefly reviewed the condition of the church during his two years' ministry, noticing, among other pleasing features, the entire extinction of the chapel debt, and the good attendance at all the services. Addresses, appropriate and full of useful counsel, were also delivered by the Revs. F. R. Bellamy, W. Young, W. White, and Mr. J. Hall.

**CAMPDEN.**—On Tuesday, Sept. 1, an interesting meeting in connection with the re-opening of the chapel, took place in the Town Hall, which was tastefully decorated for the occasion. Mr. Irvine's ministry has awakened considerable attention, and the prospects of the place have become very encouraging. A large number of persons met at five o'clock for tea. In the evening a public meeting was held, Robert Comely, Esq., of Condicote, presiding. The Rev. C. J. Middleditch, of Blockley, as secretary of the Oxford Association, and the nearest neighbouring minister, then addressed some words of hearty welcome to Mr. Irvine. Special prayers for the minister were then offered by the Rev. G. Robson, of Shipston. Addresses on various subjects were then delivered by Mr. Bolcher, Blockley, and the Revs. Bennett of Broadway, J. M. Evans, B.A., Stratford, and G. Robson.

**STREATHAM.**—A meeting was held in the Baptist chapel on Wednesday evening, Sept. 2, for the purpose of creating a building fund for the erection of the proposed Streatham Tabernacle. The Rev. J. A. Spurgeon presided, and resolutions were unanimously adopted, "That the increasing population at Streatham demanded additional chapel accommodation should be provided for Nonconformists." The Rev. W. K. Rowe, Rev. D. Jones, B.A., Rev. W. Mummery, Rev. J. M. Cox, and other friends, were among the speakers. The meeting pledged itself to use its utmost endeavours for the accomplishment of this purpose. The new chapel is estimated to cost about £1,000, nearly £400 of which sum is subscribed.

**DEPTFORD.**—Interesting services have recently been held in connection with Olivet Chapel. A sermon was preached on Tuesday, August 18, by Mr. Varley, of Notting-hill; on Sunday, August 23, two sermons by Rev. H. Wilkins, Clarksnewell; and on the following Tuesday afternoon Mr. W. Anderson, of the Metropolitan Tabernacle College, preached, after which a tea and public meeting was held. T. Mad, Esq., occupied the chair. After a short account of the progress of the church by one of the deacons, the Rev. John Trestrail, of Greenwich, presented to the church a chaste and beautiful communion-service on the behalf of three of the friends, by whose exertions they were purchased. A special effort is being made to free the school-room from debt, and to raise funds for the erection of a new chapel. Addresses were also delivered by Revs. J. Teall; Woolwich; J. T. Wigner, New Cross; and — M'Kinley, Metropolitan College.

**BEAUMARIS, ANGLESEA.**—The Baptist friends have decided upon having a new chapel, more commodious and suitable to the place than the one they have at present. A fund for this object is already formed, and they propose to commence the building as soon as possible. On the evening of July 28, at the Welsh Presbyterian chapel, Beaumaris, the Rev. H. S. Brown, Liverpool, delivered a lecture in behalf of the above fund. His subject was, "The People's Proverbs." The chair was occupied on the occasion by Rev. W. Williams, Independent minister. The attendance was large, and the lecture all through most interesting.

## BAPTISMS.

*Aberdeen*, John Street.—August 23, Four, by C. Chambers.

*Audlem*, Cheshire.—Sept. 6, One, by W. L. Evans.

*Beckington*.—Sept. 5, Two, by W. Cloake.

*Cardiff*, Bethel, Mount Stuart Square.—Aug. 23, Four, by T. E. Williams.

*Enfield*.—Aug. 30, Five, by D. E. Evans.

*Erwood*, Hepzibah.—Aug. 16, One, by G. H. Llewellyn.

*Eythorne*.—Dec. 1, 1867, Sixteen; Jan. 26, 1868, Five; Feb. 23, Four; March 29, Eight; April 26, Six; June 28, Six; July 26, Six.

*Falkirk*, N.B.—Aug. 9, One; Aug. 30, One; Sept. 13, Two; by W. Downs.

*Glasgow*, North Frederick Street.—Aug. 30, Fourteen, by T. W. Medhurst.

*Great Grimsby*, Upper Burgess Street.—Sept. 13, Seven, by E. Lauderdale.

*Gretton*, Northamptonshire.—Sept. 6, Four, by J. Cox, of Dalwick Lodgea.

*Kislingbury*, Northamptonshire.—April 30, Two; Sept. 6, Six; by J. T. Felce.

*London*, Alfred Place Chapel, Old Kent Road.—Sept. 3, Two, by Mr. McKinly, for the church in Hill Street, Peckham.

—, Blandford Street Chapel.—Aug. 30, Six, by A. J. Towell, the Pastor. Four from the Sunday-school.

—, Bridge Street, Burdett Road, Stepney.—Aug. 30, Seven, by J. Harrison.

—, Bow.—Aug. 23, Two; Sept. 9, One; by J. H. Blake.

—, John Street, Trinity Chapel.—Jan. 30,

Serau, by J. O. Fellowes; Feb. 27, Four; June 4, Four; 23, Twenty-three; Aug. 23, Nine; by R. Hurditch.

*London*, Metropolitan Tabernacle.—Aug. 27, Fourteen; Sep. 3, Nine; by J. A. Spurgeon.

—, Vauxhall.—Aug. 23, Six; 24, One; by Geo. Hearson.

*Lydney*.—Feb. 13, Ten; 27, Nine; March 19, Ten; 26, Eight; April 30, Five; July 2, Six; by M. S. Ridley.

*Market Drayton*.—Aug. 30, Two, by T. Clark.

*Merthyr Tydfil*, Bethel, George Town.—July 19, Four; Sept. 13, Eight; by T. D. Mathias.

*Niton*, Isle of Wight.—Sept. 3, Two, by John Bateman.

*Peterchurch*, Herefordshire.—July 26, Five; Sept. 6, Three; by J. Beard.

*Southampton*, Carlton Chapel.—June 4, Four; July 30, Three; Sept. 3, Three; by J. Collins.

*Walton*, Suffolk.—Sept. 6, Three, by George Ward.

*Wandsworth*.—June 29, Two; Aug. 30, Four; by J. W. Genders.

*Waterham*, Lancashire.—Sept. 6, Five females, by J. Howe. One of the candidates was the eldest child of the Pastor.

*Wellow*, Isle of Wight.—Sept. 13, Two, by J. Battersworth.

*Weston-by-Weedon*.—May 25, Five; Sept. 14, Seven; by Joseph Lea.

*Wolverhampton*, Waterloo Road.—May 17, Two; June 24, One; Sept. 6, Four; by J. B. Myers.

*Worsted*, Norfolk.—Sept. 6, One, by W. H. Payne.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from August 20th to Sept. 19th.

	£	s.	d.		£	s.	d.		£	s.	d.
Mr. J. P. Tulloch ...	0	10	0	Two Sisters, Green-	0	6	0	Mr. William Jones ...	0	10	0
Mr. J. Jackson ...	2	0	0	ford Rectory ...	0	6	0	A Lincolnshire Reader			
Mrs. Magnus ...	5	0	0	For ...	0	7	4	of Mr. Spurgeon's			
Mr. Everitt ...	0	5	0	Mr. J. Ohallie ...	1	0	0	Sermons ...	5	0	0
A. L. ...	0	10	0	Mr. J. Melon ...	1	0	0	O. H. ...	0	5	0
Mrs. Carson ...	1	0	0	Sunday School, Corn-				A Friend in the Free			
Mr. Foster ...	0	5	0	wall Road, Brixton	1	0	1	Church, Glasgow ...	0	2	6
Mr. M. Ward ...	2	0	0	Mrs. W. Best ...	1	0	0	Mr. Black ...	0	5	0
M. A. S. ...	2	0	0	A Reader of Sermons	0	5	0	Mrs. Seiwright ...	1	0	0
Mrs. Marsh ...	2	0	0	Mr. A. Stewart ...	0	4	0	Weekly Offerings at			
Mr. H. Hill ...	1	13	0	Mr. J. P. Marsh ...	1	0	0	Tabernacle, Aug. 16,	29	0	0
Mrs. Glennan ...	1	0	0	Mr. E. Gaze ...	1	0	0	" " " "	23	38	7
Mr. Dransfield ...	2	2	0	Mr. Theodore Barnes	1	0	0	" " " "	20	37	1
Mr. and Mrs. Batty ...	0	10	0	Mr. and Mrs. Vickery	2	2	0	" " " "	4	27	8
Mr. J. Hector ...	1	0	0	Mrs. Eliza Marsh ...	0	5	0	" " " "	13	53	2
Mrs. H. Speight ...	0	10	0	A Friend ...	0	5	0	" " " "	20	38	7
Mrs. M. Jones ...	0	10	0	A Friend ...	20	0	0				
Mr. H. G. Fisher ...	0	10	0	Mr. Morgan ...	5	0	0				
											£303 7 3

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

## HO! HO!

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

"Ho, every one that thirsteth, come ye to the waters."—ISA. lv. 1.

THIS morning we spoke of the thirst of the believer. He can say with David—"As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God!" Delightful thirst! Would God we had more of it! May we be longing and panting after our God in that sense until we shall be filled with his Spirit, and shall dwell in his presence to go no more out for ever.

This evening I wish to speak of another kind of thirst to another class of thirsting ones, who thirst they scarcely know for what. They have a sense of unrest, of longing, of yearning, yet they have a very indistinct idea of what it is their souls are pining for. It may be they will find out to-night what it is their thirst requires. Better still, if mayhap, by God's blessing, that thirst shall be quenched by their drinking that living water which in the text they are bidden freely to take.

I shall not detain you with a long preface, nor, indeed, with a long discourse. I will try to make each portion of my address brief, practical, and pointed. May the Holy Ghost make it effectual.

We learn from the text that *God has made plenteous soul-provision*; and that *to every thirsting soul this provision is perfectly free and gratuitous.*

I. In the first place GOD HAS MADE AN ABUNDANT SOUL-PROVISION.

We read here of "water." Water has been pronounced the simplest, purest, fittest drink for all persons of all ages and temperaments. Now, there is a thirst in man's body which makes him require to drink. He drinks, and that thirst is removed. There is a similar thirst in man's spiritual nature. He wants something, and he feels uneasy until he gets it. The grace of God, which is proclaimed to us in Christ Jesus, is that which meets the longing of man. That is the spiritual water for man's spiritual thirst. In the text the word is put in the plural, "Come ye to the waters," I suppose to show the abundance thereof, as though there were many rivers of it, so that none might fear that they should require more than was provided.

"Great God, the treasures of thy love  
Are everlasting mines;  
Deep as our greatest miseries are,  
And boundless as our sins."

The mercy of God is not a little brook which can be almost drained up by a passing ox, but it is a river—it is many rivers, rivers to swim in. Ho, every one that thirsteth! stand not back because ye think there is not enough, but come ye to the waters.

Or the word may be in the plural to signify variety. The soul wants many things. Viewing eternity, and God, and judgment, from different points of view, it wants manifold and multitudinous mercies. They are provided, and the word "waters" indicates that many fresh springs of consolation are ready for those who thirst for all spiritual blessings as soon as the eye sees or the ear hears tell of them. You need not fear if you want the pardon of sin, or the renewal of your nature, or guidance in perplexity or comfort in distress—you need not fear but what you shall find it. "Come ye to the waters." There is an infinite variety in the grace of God. He is called "the God of all grace." All the grace that all the sinners that ever come to Him can want, they shall find stored up in the

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No. 120, NEW SERIES.

gospel provisions of the covenant of grace. "Ho, every one that thirsteth, come ye to the waters," for God has provided for soul-needs in plentiful abundance and endless variety.

Now, are you thirsting to-night? It surely is not the mere play of imagination, but the sober apprehension of a fact, that convinces me there are persons here who are thirsting in a spiritual sense. Methinks one of them says, "I thirst, *I thirst to have my sins forgiven, and to be reconciled to my angry God*; I know that I have done wrong; for me to plead that I have been innocent would be to add a lie to all my other iniquities; I am sensible in my inmost heart that I have, both by omission and commission, transgressed the divine law; I deserve punishment, but I would that by some means I might be put into the divine favour; I cannot bear to think that God should be angry with me every day; once I laughed at this, but now I feel its meaning, and it is like an arrow sticking in my loins. Oh! that I could have my Maker to be my friend! I cannot fight out the battle with Him; He could crush me in a moment; I would, therefore, cast down the weapons of my rebellion, and be reconciled to Him." Come, then, thou thirsty one, come and have what thou wantest! Come and put thy trust in Jesus, and thy sin is forgiven, and thou art reconciled, for, far off as thou art, thou shalt be brought nigh by the blood of Christ. Dost thou know how? It is thus. God must punish sin. Thy sin has incurred his penalty. But he exacted thy debt of thy surety. He punished Jesus for thy sins which thou hast committed if so be thou believest in Jesus as thy substitute. He endured, that thou mightest never endure the whole of the divine wrath; God now, therefore, can, without marring his justice, reconcile to Himself the offending sinner, be agreed with him, receive him into friendship, ay, receive him into sonship, and adopt him as his child. That troubled conscience of your's will soon have peace if you will but trust in the bleeding sacrifice of the Lamb of God for sinners slain. Put your hands upon his dear head, once crowned with thorns for thee, and thou shalt prove that God is thy friend, and know that thy sin is forgiven. Ho, every one that thirsteth for pardon and for reconciliation, come ye to the waters, and have there your desire.

I think I hear another say, "I desire that selfsame blessing, but I want something more; *I want to conquer the sin that dwelleth in me*; I want to be pure and holy; I cannot bear to be in the future what I have been in the past; I feel the chains of habit are upon me, and I want to snap them off. I would no longer be an example of vice; I want to be a pattern of everything that is lovely and of good repute; but I have struggled against sin, and it gets the mastery over me; I do for a time escape, but still I bear my fetters upon me, and am dragged back to my prison. I cannot be what I would; oh, that I could escape from the power of sin!" Ah! thou thirsty one, it is a blessed thing to desire as thou desirest; and let me tell thee that God will give thee this, for Jesus died that He might deliver his people from the power of Satan. He came on purpose that He might destroy the power of sin in his people, and make them so that they should not serve sin, but should be a people zealous for good works. If thou wilt come to Jesus, and simply believe in Him, that is, rely upon Him, trust Him, his grace will come and refine thee, implanting a new nature, taking away the heart of stone, and giving a heart of flesh, and thou shalt yet put thy foot upon the neck of all thy corruptions; thou shalt cast them out by little and by little, and thou shalt become meet to be a partaker of the inheritance of the saints in light. Ho, every one that thirsteth for purity and virtue, and for escape from indwelling sin, let him come to the waters that flowed with the blood from Jesu's side, and let him taste and his thirst shall be removed for ever.

In some persons this soul-thirst takes the shape of *an anxious desire for perseverance and security*. "I would like," says one, "oh, how I would like to know

myself saved, and so saved that I never can be lost. Would that I could get on the rock and feel the steadfastness of my refuge, that I might be able to sing

'My name from the palms of his hands  
Eternity cannot erase;  
Impressed on his heart it remains  
In marks of indelible grace.'

I recollect how I longed and panted after this, for no salvation ever seemed to me to be worth the having that would not last me to the last; no sign of grace within seemed worth the having, but a sign that could never be cut off. The dread "peradventure" haunted me lest the enterprise should be after all a failure, and the prospect of final deliverance should be defeated by some superior power of evil. I wanted the indwelling of eternal life, that life incorruptible which liveth and abideth for ever. Now, such a life is that we read of in the Bible. "He that drinketh of the water I shall give him, it shall be in him a well of water springing up unto everlasting life." You who want security, who want to know that you are secure, and to rejoice in it, may well listen to these words—"Ho, every one that thirsteth, come ye to the waters," for if you come to Christ for this you shall have it. If you give yourselves up to Christ you shall sing, in the words of our song—

"I know that safe with Him remains  
Protected by his power,  
What I've committed to his hands,  
Till the decisive hour."

Yes, be your thirst for pardon, for reconciliation, for sanctification, for deliverance from sin, or for perseverance and safety, you shall have any and all these in the waters which God has made to flow.

There are persons in the world, however, whose thirst takes another form. They have a *thirst for knowledge*. They want to know, to know infallibly; and there are some who have passed through so many theories, and whose minds are shaped so naturally for controversy and reasoning, that after they have studied much they know the less for all their studying. "Oh!" they seem to say, "if I could but get a hold of something that was true, some fact, some certainty." Well, sir, if thou thirstest for this, if thy soul be given up to a belief in Jesus Christ, thou shalt soon find certainty. I believe that the religion of Jesus Christ is so certain a truth to that man who has believed it, it becomes so certainly true to his inner consciousness, and so interweaves itself with his entire being, that no proposition in Euclid could ever be more demonstrable, or more absolutely certain, than the fact of the revelation of Jesus Christ. We have known and believed that this is the Son of God. We have tasted, and felt, and handled of the good word of life. I know, and many here know, that since we have believed in Jesus we have come to live in an entirely new world. We have broken through the veil that served to part us from a kingdom of which we know nothing, and we have been brought into this new kingdom, and live in it, and are as conscious of new sensations, and new emotions, and new sorrows, and new joys, as we are conscious of the old sensations which we possessed aforetime. It is true, sirs, certainly true. Have not our martyrs stood at the stake and burned for this truth? and that is a stern truth a man will burn for? Twisted as their nerves and muscles were upon the rack, and their very hearts searched after with hot claws of fire by their tormentors, yet have they learned to sing in the midst of anguish, to sing of present enjoyment, and of the absolute truth of that of which they were the witnesses. If you want to get your foot upon a bit of rock and to feel—"Now, this is true whatever else is not," you must believe in Jesus Christ, and then you

will be no more shifted about, like an unguided vessel, by every wind and every current, but you will be sailing with the heavenly pilot on board, directing you to the haven of everlasting peace.

I know some others whose thirst is *that of the heart*. It is not so much something to believe, as something to love they want. Well, my dear friend, if you would have something worthy of your affection, a person whom you may love to the highest possible extent, and yet never be deceived, and never become an idolater, let me say to you, come ye to the waters and drink of the love of Christ, for they that love Him may love Him more, but cannot love Him too much. He never disappoints any. His dear, sweet love which He poureth into the souls of those that love Him is a recompence for any sorrows they may have endured for his sake, a recompence that makes them forget their woe in the exceeding weight of glory which it brings. Oh! if you did but know my Master, and love Him, all things else in this world were not worth mentioning. As a candle is not to be compared with the sun at noonday, so the joys of this world are not worthy to be mentioned in the same century as the joys of communion with Christ. Get this, and you shall have overflowing joy! you shall be satisfied with marrow and fatness, and drink of wines on the lees well refined.

But time would fail me if I were to try to mention the different forms of soul-thirst. Whatever they may be, God has provided a supply for them all. Sinner, you cannot want anything which God cannot give you; your soul cannot crave for anything but what He can bestow it; you cannot be so soul-sick but what He has a medicine; you cannot be so naked but what He can clothe you, nor so black but what He can wash you, nor so devillish but what He can change you, nor so near being damned but what He can save you. If you are now ready to die, if you have brought yourself low by sin, and are suffering in your very body the results of your iniquities, my Master's arm is strong, and long as well as strong, and He is able to reach the worst, the vilest, and the most abandoned; and when He once reaches them He will never let go of them till He has taken them out of the miry clay, and out of the horrible pit, and set their feet upon a rock, and established their goings. I wish I had an angel's tongue, or could sound a trumpet that would be heard right round this world, to say that God has in store for needy ones everything they want. No sinner needs to die of famine, for there is no famine in this land of grace; no traveller through this world needs to die of thirst, for the well is deep, and it eternally springs up; no sinner needs to starve, for the oxen and fatlings are killed, all things are ready, and the gospel message is, "Come ye and eat of my supper." God grant that, knowing all these things are provided, we may not keep back.

II. Observe, secondly, that THE GOSPEL PROVISIONS ARE FREE TO ALL THIRSTY SOULS.

Do notice the words of the text—"Ho!" That is like the invitation of a salesman at a fair, who calls out to passers-by, "Ho! attend! listen! see here! Here is a bargain; something worth your mind and thought!" So God condescends, as it were, to put it to those who are busy with this world's cares, and buying and selling. Ho! ho! ho! here is something worth your minding, ye that would be rich at a little cost, ye that are in want, ye that are in need, ye that would find something that shall exactly meet your case. Ho! this is the gospel note, a note asking you to be wise enough to attend to your own interests. Oh! the condescension of God, that He should, as it were, become a beggar to his own creature, and stoop from the magnificence of his glory to cry "Ho!" to foolish and ungrateful men!

Notice the next word, "Ho! every one; not some of you that thirst, but every one—you rich ones, you poor ones, you great men, you little men, you old people, you young folk—"Ho! every one that thirsteth." Now, it does not say, "Every

one, except—except—except——” No, no. Here is an amnesty published without an exception. Here is an invitation given to every longing, thirsty one, and not a single name struck out. “Ho! every one that thirsteth.”

And then it is added, “*come*.” Not “make yourselves ready,” not “bring your money,” but “*come*”—come just as you are. The coming is believing, trusting. Believe, trust, just as you are; rely upon Christ; come, come to the waters; come now. 'Tis in the present tense; come at once. Come. If you have no money, you may come and take a drink, for it is freely provided for you. As I walked over a long sandy road one day last week, when the weather was sultry, and the heat, far beyond our common experience in this country, was almost tropical, I saw a little stream of cool water, and being parched with thirst I stooped down and drank. Do you think I asked anybody's leave or inquired whether I might drink or not? I didn't know who it belonged to, and I didn't care. There it was, and I felt if it was there it was enough for me. Nobody was needed to call out “Ho!” My inward craving called out “Ho!” I was thirsty, and there was the water. I noticed after I had drank that there were two poor tramps came along, and they went down and drank too. I didn't find anybody marching them off to prison. There was the stream. The stream being there, and the thirsty men being there, the supply was suited to their need, and they promptly partook of it. How strange it is that when God has provided the gospel, and men want it, they should require somebody to call out to them, “Ho! ho! ho!” and then they will not come after all. Oh! if they were a little more thirsty, if they did but know their need more, if they were convinced more of their sin, then they would scarcely want an invitation, but the mere fact of a supply would be sufficient for them, and they would come and drink, and satisfy the burning thirst within.

Now, brethren, the gospel provision is free to all thirsty souls, but there are many who cannot believe this. Some cannot believe it because of the doctrines. What doctrine, dear friend? “Oh! it is the doctrine of election.” Well now, I believe the doctrine of election. I thank God I do. It is a precious doctrine, and let me tell you, dear friend, that the doctrine of election shuts nobody out, though it shuts a great many in. “But I may not come and trust Christ.” How do you know? God says you may, and He tells you you shall; in fact, He says, “He that believeth not is condemned already, because he hath not believed,” making it a sin not to believe, so that you really have a right to believe; it becomes even your duty. Now, whatever the doctrine of election may be, or may be meant to be, we will not talk of that now, for it is quite certain that it cannot contradict a plain text of Scripture, and here is a plain text, “Whosoever believeth in Him is not condemned.” If, then, you believe on Jesus Christ, you are not condemned, election or no election. But, let me tell you, if you believe in Christ you are one of his elect, and it is because He elected you that you come to believe in Him; it is because He chose you that you are led to desire Him and made to accept Him. Let not that doctrine ever stand in your way, for if you rightly understand it it is rather a finger beckoning to Christ than anything keeping you away from Him.

Then your spirit of legality will tell you that the gospel is not free to you. Why not? Oh! because you are not fit to receive it. This, I say, is a spirit of legality, and is clearly contrary to the gospel. There is no fitness wanted to receive Christ. You see men go to wash. What is the fitness for washing? Why, to be dirty, and that is no fitness. All the fitness a sinner can have for Christ is simply to need Christ. If you are empty you are fit for Christ, and He will come and heal you. If you are poor you are fit for Christ to make you rich; he that is sick is fit for a physician; he that is needy is fit for mercy; he that is guilty is fit for pity. I beseech you get rid of that pestilent and soul-destroying idea of fitness for Christ. You cannot come to God as you are, but you may come to the

Saviour as you are. All black and unwashed you may come and wash in the fountain which He has opened. Let nothing, then, by way of legality, make you think that the gospel provisions are not free to you.

But then your unbelief will tell you that the provisions of grace are not for you because you have been such a great sinner. But Jesus came into the world to save the very greatest of sinners. "All manner of sin and blasphemy shall be forgiven unto men." You may have soared as high as the mountains in your sin, but God's flood, like that of Noah, can go over the tops of all your iniquities. Do not limit the Holy One of Israel by your unbelief. Believe Him, and you shall be forgiven, even though you were worse than you are.

Ah! brethren, whatever the Devil may say, and whatever your conscience may say against the freeness of God's mercy, I tell you solemnly it is as free to every thirsty one as the drinking fountain in the street corner; as free as the air that blows over the mountains and into the valleys is free to every lung that breathes. So is the mercy of God. God stints not his mercy when men need it. Be they but thirsty, let them but long for it, and they shall have it. If there be any difficulty it is on their part, not on God's part. You are not straitened in Him; you are straitened in yourselves. Oh! guilty sinners, if ye find not mercy it is not because God is unwilling to give, but because you will not trust Him, you will not think that He can save you. The prodigal never could have believed his father's heart to be so kind as it was, had he not tried and proved it. Come and try my Master's heart. I tell you He will blot out your sins like a cloud, and your transgressions like a thick cloud. Only do rest on Him, and you shall find Him better than ever you dreamed Him to be. As for my words, they cannot set Him forth. They fall flat to the ground. May you be brought to try Him, and find that He is a mighty Saviour.

The provisions of grace must be free to thirsty ones, *why else were they provided?* Why a Saviour for sinners if God will not give salvation to sinners? Why those wounds, why that bloody sweat, why that thorn crown, why those expiring throes, if still God will not receive sinners? The dying Saviour is the best answer to the cavillings of unbelief. He must be willing to forgive who spared not his own Son. If the gospel were not free to thirsty ones, wherefore is it published? If it were not meant for you, why are we bidden to tell it to you, and to continue sounding it in your ears? If it were meant for a few in a corner, why publish it in the streets? Why gather the crowds together, as we are bound to do, and find out those in the high-ways and hedges and compel them to come in? Why do all this if God intends to bar the door in their faces? The very fact that the gospel is preached to the sinner is God's love-token that He will accept you if you will come to Him. Why a mercy-seat? Why are you allowed to pray, why are you bidden to pray, if God will not hear? This were a mockery of which you cannot accuse God, that He should let a sinner pray with no intention of hearing him. Let me ask you again—how is it that others have found God's mercy so free when they have come and trusted Christ? Why that multitude in heaven, all once as guilty as you are, but all having washed their robes in the precious blood? Why those on earth who have found peace. They had naught to trust in Him any more than you have. They will all tell you that they came just as they were, in all their rags and boggary, and Jesus did not reject them. No, glory be to his name, He received us freely. Come, then, fellow-sinners, come! May the eternal Spirit draw you now. Even now may you come to the waters. Though you have no money and no price, and no goodness, come and rest in Jesus, and find everlasting life.

May God bless you, and his shall be the praise. Amen.

## Essays and Papers on Religious Subjects.

### THE SAINTED M'CHEYNE, OF BLESSED MEMORY.

BY T. W. MEDHURST,

Author of "Romanism not Christianity."

#### VII. *Preparations for his Mission to Palestine and the Jews.*

A missionary spirit was ever cherished by Mr. M'Cheyne. But his incessant labours soon began to tell upon his constitution, which was never robust. Towards the close of 1838, alarming symptoms appeared. He had laboured too unremittingly. "Occasionally, he would spend six hours in visiting, and then the same evening preach in some room to all the families whom he had that day visited. Very generally, too, on Sabbath, after preaching twice to his own flock, he was engaged in ministering somewhere else in the evening. But now, after any great exertion, he was attacked by violent palpitation of heart. It soon increased, affecting him in his hours of study; and at last it became almost constant. Upon this, his medical advisers insisted on a total cessation of his public work; for though, as yet, there was no organic change on his lungs, there was every reason to apprehend that that might be the result. Accordingly, with deep regret, he left Dundee to seek rest and change of occupation, hoping it would be only for a week or two."

A few days after leaving Dundee, he wrote from Edinburgh to a friend, who had been inquiring as to his health. "The beating of the heart is not now so constant as it was before. The pitcher draws more quietly at the cistern; so that, by the kind providence of our heavenly Father, I may be spared a little longer before the silver cord be loosed, and the golden bowl be broken."

To the same friend he wrote again on January 5, 1839, "I hope this affliction will be blessed to me. I always feel much need of God's afflicting hand.

In the whirl of active labour there is so little time for watching, and for bewailing, and seeking grace, to oppose the sins of our ministry, that I always feel it a blessed thing when the Saviour takes me aside from the crowd, as He took the blind man out of the town, and removes the veil, and clears away obscuring mists; and by his Word and Spirit leads to deeper peace and a holier walk. Ah! there is nothing like a calm look into the eternal world to teach us the emptiness of human praise, the sinfulness of self-seeking and vain glory—to teach us the preciousness of Christ, who is called 'THE TRIED STONE.' I have been able to be twice at College to hear a lecture from Dr. Chalmers. I have also been privileged to smooth down the dying pillow of an old school companion, leading him to a fuller joy and peace in believing. A poor, heavy-laden soul, too, from Larbert, I have had the joy of leading toward the Saviour. So that even when absent from my work, and when exiled, as it were, God allows me to do some little things for his Name."

In a letter, dated January 18, he remarked, "I sometimes think that *a great blessing may come to my people in my absence.* Often God does not bless us when we are in the midst of our labours, but we shall say, 'My hand and my eloquence have done it.' He removes us into silence, and then pours down a blessing, so that there is no room to receive it; so that all that see it cry out, 'It is the Lord.' This was the way in the South Sea Islands. May it really be so with my dear people!" IT WAS SO.

God, who

" . . . moves in a mysterious way  
His wonders to perform,"

was preparing his servant for a work most congenial to his aspirations, through the instrumentality of his illness. "The subject of the Jews had but recently

begun to awaken attention among the faithful servants of God in the Church of Scotland. The plan of sending a deputation to Palestine, and other countries, to visit and inquire after the scattered Jews, was suggested by a series of striking providences in the case of some of the individuals concerned. The Rev. Robert S. Candlish, D.D., Minister of St. George's, Edinburgh, saw these providences, and seized on the idea." Mr. M'Cheyne "was still hoping for, and submissively asking from the Lord, speedy restoration to his people in Dundee, and occasionally sending to them an epistle that breathed the true pastor's soul; when one day, as he was walking with Dr. Candlish, conversing on the Mission to Israel which had lately been resolved on, an idea seemed suddenly suggested to Dr. Candlish. He asked Mr. M'Cheyne what he would think of 'being useful to the Jewish cause, during his cessation from labour, by going abroad to make personal inquiries into the state of Israel.' The idea, thus suddenly suggested, led to all the after results of the Mission of Inquiry. Mr. M'Cheyne found himself all at once called to carry salvation to the Jew as he had hitherto done to the Gentile, and his soul was filled with joy and wonder. His medical friends highly approved of the proposal, as being likely to conduce very much to the removal of his complaints—the calm, steady excitement of such a journey being likely to restore the tone of his whole constitution."

Dr. Black, Professor of Divinity in the Marischal College, Aberdeen, "readily consented to use his remarkable talents as a scholar in this cause;" and Dr. Keith, minister of St. Cyrus, whose writings on the evidence for fulfilled prophecy have been so extensively read and blessed, was also willing to give himself to this work. The Rev. Andrew A. Bonar, assistant minister of Collace, Perthshire, Mr. M'Cheyne's loving and able biographer, was also chosen to go forth on this mission of love to God's ancient people, Israel.

These four were all of one mind in

regard to Israel, and eager to seek their good, so that a few weeks sufficed to have everything in preparation for the memorable and eventful mission.

On March 12, Mr. M'Cheyne wrote from Edinburgh to Mr. Bonar:—"I have received so many tokens for good from God in this matter, that it were a shame indeed if I did not trust Him to perfect all which concerns me. I am glad you have determined to trust all in the hands of Israel's God. I am quite ready to go this week or next week. . . . And now, pray for us, that we may be sent of God; and, weak as we are, that we may be made Boanerges—that we may be blessed to win some souls, and to stir up Christians to love Zion. Much interest is already excited, and I do look for a blessing. Speak to your people as on the brink of eternity. . . . I do hope we shall go forth in the Spirit; and, though straitened in language, may we not be blessed, as Brainerd was, through an interpreter? May we not be blessed, also, to save some English, and to stir up missionaries? My health is only tolerable; I would be better if we were once away. I am often so troubled as to be made willing to go or stay, to die or to live. Yet it is encouraging to be used in the Lord's service again, and in so interesting a manner. What if we should see the heavenly Jerusalem before the earthly? I am taking drawing materials that I may carry away remembrances of the Mount of Olives, Tabor, and the Sea of Galilee."

The flock at Dundee heard of their pastor's absence with feelings of alarm. They showed their love and care for him more than ever; and not a few wrote letters of expostulation. In answer to one of these well-meant remonstrances, he wrote:—"I rejoice exceedingly in the interest you take in me, not so much for my own sake as that I hope it is a sign you know and love the Lord Jesus. Unless God had Himself shut up the door of return to my people, and opened this new door to me, I never could have consented to go. I am not at all unwilling to spend and be spent

in God's service, though I have often found that the more abundantly I love you, the less I am loved. But God has very plainly shown me that I may perform a deeply important work for his ancient people, and at the same time be in the best way of seeking a return of health." "A minister will make a poor Saviour in the day of wrath. It is not knowing a minister, or loving one, or hearing one, or having a name to live that will save. You need to have your hand on the head of the Lamb, for yourselves; Lev. i. 4. You need to have your eye on the brazen serpent for yourselves; John iii. 14, 15. I fear I will need to be a swift witness against many of my people in the day of the Lord, that they looked to me, and not to Christ, when I preached to them. I always feared that some of you loved to hear the Word, who do not love to do it. I always feared there were many of you who loved the Sabbath meetings and the class, and the Thursday evenings who yet were not careful to walk with God, to be meek, chaste, holy, loving, harmless, Christ-like, God-like. Now, God wants you to think that the only end of a Gospel ministry is, that you may be holy. Believe me, God Himself could not make you happy, except you be holy."

Mr. M'Cheyne very earnestly sought from the Lord one to supply his pulpit during his absence—one who should build up believers, feed the flock of God, and gather in sinners. The Lord abundantly granted his desire by sending Mr. William C. Burns, son of the minister of Kilsyth. In a letter to him, dated Mareh 12, the following remarkable words occur:—"You are given in answer to prayer, and these gifts are, I believe, always without exception, blessed. I hope you may be a thousand times more blessed among them than ever I was. Perhaps there are many souls that would never have been saved under my ministry who may be touched under yours; and God has taken this method of bringing you into my place. *His name is Wonderful.*"

The Rev. William C. Burns, under

whose earnest and faithful labours God was pleased to visit Mr. M'Cheyne's flock with a gracious revival shower of rich and permanent blessings, has just lately been called home. He had been labouring very successfully during the last days of his life as a missionary to the Chinese. He now rests from his labours, and his abundant works follow him. He was a good man, and full of the Holy Ghost, and God was mightily with him.

Next month we hope to give some interesting incidents connected with Mr. M'Cheyne's *Mission to Palestine and the Jews*, as they are supplied by Mr. Bonar in his singularly-interesting biography; and we would heartily recommend all our readers to get for themselves a copy of that deeply-interesting book, "Narrative of a Mission of Inquiry to the Jews from the Church of Scotland in 1830," in which they will find a detailed account of the work of the deputation. As Mr. Bonar says:—"It was a singular event—often still it looks like a dream—that four ministers should be so suddenly called away from their quiet labours in the towns and villages of Scotland, and be found in a few weeks traversing the land of Israel with their Bibles in their hands, eyewitnesses of prophecy fulfilled, and spies of the nakedness of Israel's worship and leanness of soul." M'Cheyne's whole heart and soul were intently fixed on this mission. On his passage to London he discovered an interesting young Jew on board, whom he made several attempts to draw into close conversation; "and, before parting, read with him the 1st Psalm in Hebrew, and pressed home the duty of meditating on the Word of the Lord. In visiting Bethnal Green, he has noted down that it was very sweet to hear Jewish children sing a hymn to Jesus, the burden of which was, 'SLAIN FOR US.'"

Glasgow.

## HINTS ON SELF-CULTURE.

BY REV. T. HENSON.

"No man liveth to himself," is one of the short pithy sayings of Scripture. Every man has a sphere of influence and responsibility from which no position in life can exempt him. This is true alike of monarch and peasant—hence the importance of self-culture.

Self-culture does not mean self-education in the usual branches of learning; but, assuming these to be already acquired, it is to discipline the heart and mind for the humblest, and highest, and holiest works. It is as necessary in the highest seats of learning—philosophy and science—as it is in the poorest parish school, and must in its very nature be a personal rather than a tutorial concernment. Its province is in the bias of the understanding, the judgment, the imagination, and the conscience; also with the passions—love and fear, anger and jealousy; in a word, with all the moral, intellectual, and emotional nature.

As in the land so in the mind, the first step must be to cleanse the soil. Ill weeds grow thick and quick in human nature—a spontaneous growth—ever giving the self-cultivator much trouble. Any good seed sown among them must inevitably fail; the good seed of the kingdom—the Word of God—sown among thorns, sprang up with them, and was choked. Self-restraint and self-conquest make a good commencement of the work; and if at its threshold any, looking forward and eyeing its dangers, difficulties, and temptations, should be ready to exclaim, "Wherewithal shall a young man cleanse his way"—the voice of inspiration responds, "By taking heed thereto according to the Divine word." "The fear of the Lord is the beginning of wisdom."

The ground prepared, what shall be cultivated? A full recognition of personal responsibility to the eternal law-giver is an essential element of success. Of Joseph it is said, "He feared the Lord;" and he prospered, because God

was with him. To love God supremely and your neighbour as yourself, is the fulfilment of the law. Theology teaches a man to know his God, and his own obligations towards Him, therefore every-one ought to study it. It is a common error that this is the business of the ministry. Theology is a casket of precious truth, and it is every man's right and duty to look into it for himself. The fear of the Lord will generate a love of truth, and this will be the pioneer of honour: I mean truth in sentiment, speech, and action. Truth must be sought in the Word of God, Himself its source and spring; any other standard of truth will be unsafe in proportion as it recedes from this. Blaise Pascal says, "We ought to judge what is good and what is evil by the will of God, which can never be unjust or erroneous, and not by our own will, which is always full of wickedness and error."

Take care of your principles. These are the furniture of the heart and the roots of character. Principles of belief are commonly the springs of action, and a man's morality is seldom in the opposite direction of his faith. If a man hold the belief that in business a certain degree of laxity may be allowed as to truthfulness, which could not be tolerated in the sanctuary of religion, what then?—why, he will not hesitate to perpetrate the "white lie" in equivocation and adulteration. But let him, on the other hand, hold the belief that the workshop, the market, and the exchange ought to be the sanctuaries of pure and undefiled truth, equally with the temple—that the former are for the practical exhibition, and the latter for the oral promulgation of the glory of truth and truthfulness—and his business morality may be expected to be of a higher, holier character. "Principles of belief are of numerous grades, from gross atheism to sound religion, and the principles of conduct also graduate in like manner."

False principles, like thistle seeds, will sow themselves, and need no fostering care—leave them unchecked, and

they will cling by their own tenacity, and mature by their own vitality. A glance at some of these may not be improper. Atheism, as to its moral and intellectual bearings, must be regarded as being inferior to the instinct of the brute. It is the "fool" who hath said in his heart—not in his intellectual but in his affectional nature—"no God." Vanity is a false principle, which often exerts a great influence in the formation of character. By it many are drawn into the whirl of fashion, dress, and gaiety, and become empty and useless in all the great purposes of being. Perhaps there is a closer connection than is often suspected between vanity and the early smoking habit. Thirty years ago the writer knew a youth who had three books, "Watts on the Mind," "Watts' Logic," and Mason on "Self-knowledge," which he would not have exchanged for whole pyramids of "the weed." If any youthful reader wishes to commence the work of self-culture, he may find some advantage in eschewing the pipe and the cigar. Honour is a grand principle of life, but it has many false aspects. Dr. Johnson, the great moralist, was the apologist of duelling, because the code of false honour required that a gentleman should either avenge an insult, or be expelled from so-called polite society. Spartan honour said a lie was not dishonourable if not detected. Lacedæmonian honour made theft a virtue, and inflicted punishment for the disgrace of discovery. Debts of gambling are debts of honour, but the same code imposes no obligation upon the gambler to support his wife, to honour his parents, or to educate his children. True honour is one of the fairest and most fragrant flowers in the garden of the self-cultivator. It springs from the fear of God, and is a child of the two great commandments, and may ever be seen hand in hand with them. It crucifies selfishness, and is in love with the apostolic precept, "In honour preferring one another."

The judgment and imagination must be carefully formed and guarded—both are highly important, but distinct—the

first must ever bear the sceptre. It has been said that "understanding is the ballast of the soul, conscience the helm, and imagination the sail." Good, the ballast and the helm once in order, may be safe for the voyage; but the sail must be watched—reefed and unreefed with the ever-varying wind—to the end of the journey. A very little wit, or even vain conceit, is sufficient to set the imagination in wild play; and if the ship be not well ballasted with sober, enlightened judgment, and piloted with the strong helm of conscience, it may run on wildly till it splits on the hidden rock, or strands on the fatal sands. The imaginative faculty needs enlightening and refining: it may sometimes need arousing and invigorating. When too redundant, an argumentative book will be a good sedative; when too sluggish, the best poets, Milton, Young, or Cowper, will be healthy stimulants: but the novel or romance ought to be shunned. They may have their redeeming points, that is not here denied, but how often do they excite guilty passions, or silyly sneer at religion. Serpents are very beautiful, often graceful in their movements, but their stings are death.

The passions are important. Good, quaint Thomas Fuller says, "The passions, like heavy bodies down steep hills, move themselves, and know no ground but the bottom." They should always be in subjection, for they are the terrible parts of a man. They should be as a well-disciplined army, or like a well-broken horse, held firmly in the reins. Give them the ascendancy, and you become as a ship among rocks, without a pilot, without a rudder, on the brink of ruin. Man's passions were all intended to be subservient to his Maker's glory and his own happiness; for this purpose they must be under government, else they will dethrone the higher faculties, and present the unseemly spectacle of servants degrading princes to be their slaves. The faculty of anger is one of the original parts of the human mind, but malice is anger degenerated. The former was designed to be

exerted against all wrong—the latter is the perversion of it into a bitter feeling against a brother, a sister, or a neighbour. “Be ye angry and sin not.” “He that is slow to anger is better than the mighty; and he that ruleth his spirit (keepeth his passions) than he that taketh a city.”

Define self-culture to be the training and strengthening of the mental and moral faculties, and also the training and governing of all the inferior passions, and the question may be asked, where shall it commence? Be it known at once, then, that it will require to begin where human nature is most at fault—i. e., the heart. It will also require more than human appliances. The starting-point must be to seek the regenerating and ever-renewing Spirit of God, as the renovator of the heart and the sustainer of so great a work. The object aimed at is not the culture of the brain merely, but of the heart and whole mind, so as to become subservient to the highest glory of the Creator and the greatest promotion of human weal. In this, grace is the golden link which holds together the object sought, and the means of its attainment. Any effort which does not recognize regeneration as its base, and reigning grace as its constraining and sustaining power, will be as the beautifying the exterior of an old ruin, and leaving the interior untouched. It would resemble the artist who would spend time, gold, and genius in moulding a statue of sand, and then leave it to the rough action of the winds. All attempts to dispense with grace in this work are destined to fail, and that most fearfully when most needed—at the dying hour. To every reader let me say, if you have not begun this work of self-culture, begin at once—time is short. If you have begun, persevere—he wins who runs to the end. Be in earnest, God and the world have need of you. Never more than now did the church and the world need that “every man should do his duty,” and begin at his own heart first. He who conquers self may conquer all.

*Harlington.*

## WARNED, ADMONISHED, AND ENCOURAGED.

BY THE LATE REV. JAMES SMITH.

How apt we are to look for peace and prosperity here below. Constantly as we are disappointed, we nevertheless think that when we have overcome this difficulty, conquered this foe, or turned this corner in our journey, things will change and we shall have rest. But the world is no place of rest for a Christian. It is an enemy's land, and is ruled by one who is a sworn foe to him, and to his Lord, and therefore he must not expect to be left long undisturbed. Of this his Lord has forwarned him, for He said, “*In the world ye shall have tribulation, but be of good cheer, I have overcome the world*” (John xvi. 33).

THE WARNING. *You shall have tribulation.* We must not expect rest in the world. It is under the curse. It crucified our Lord. It is enmity against God. It will not submit to his law, nor believe his gospel; therefore we cannot expect it to be on good terms with us. Our troubles are limited to time, and are confined to this world. We shall not carry them with us where we are going, nor will any new ones meet us there. While here, we shall have tribulation, but there we shall enjoy perfect perpetual rest. God sends tribulation in love, to correct us, wean us from earth, and fit us for glory. Man produces it out of hatred to us, to injure and distress us. Let us not look so much at what man does as at God's appointing, working, and overruling. Our enemies may be in power and rule, as Pharaoh and the Egyptians over Israel, as the Jews and Romans over the Apostles and primitive believers. We may have cruel mockings, bitter persecutions, the loss of liberty, the want of ordinances, bodily pains, and sore oppression. Any or the whole of these may come upon us, and are included in the term tribulation. Let us not then be surprised at trials, troubles, griefs and vexation, for they are all included in our lot.

THE ADMONITION. “*Be of good*

*cheer.*" Be not depressed or down-hearted. Do not give way to sorrow or sadness, *but be of good courage.* Your sins are pardoned, your afflictions therefore are not punishments; they are only a fire to consume your dross, or a rod to correct your follies. Your person is accepted in Jesus; God therefore approves of you, though He permits these troubles to come upon you. Your redemption draweth nigh, when you will be completely and eternally delivered from every pain, and every cause of pain, and will enter into the joy of your Lord. As pardoned, as accepted of God, as new upon the year of Jubilee, you may well be of good cheer. *Be confident.* You may be confident of the truth of the Saviour's word, for every promise He has made is as firm as the pillars of God's throne—Heaven and earth may pass away, but his word shall not pass away. You may be confident of his presence and strength, for He will never leave you, or neglect or forget to impart strength unto you. In the Lord you have righteousness and strength. You may be confident of success in his cause, for his Word shall not return unto Him void, nor can your labour be in vain in the Lord. You may be confident that He will be faithful unto you, for He will not fail you, but will make good in your experience all the sweet promises of his word. You may be confident that all will end well; your life is insured, your inheritance is certain; and even now, think as you may, all things are working together for your good. To you, therefore, Jesus says, "Let not your heart be troubled, you have confidence in God, have confidence in Me."

THE ENCOURAGEMENT. "*I have overcome the world.*" Jesus overcame the prince of this world, first in single combat in the wilderness, where He battled with him forty days, and afterwards on his cross, where He was accompanied by all the hosts of hell. The God of this world is your Saviour's slave, nor can he act without his permission. Jesus overcame the trials of

the world—He faced them all; He passed through them all; He was affected and afflicted by them all; He was tried in all points like as we are; He suffered being tried; He knows what pain of body, trouble of mind, anguish of spirit, and intense agony of soul are. As the Man of sorrows, He became experimentally acquainted with all we are passing through, or can pass through: therefore He is able to succour us in our trials; He overcame the enmity of the world; He braved it; He endured it; He died from it, but He overcame it. It is for us, therefore, to look upon the world as a conquered foe. Jesus overcame the world, by faith in God, so must we—by exercising kindness to man, even his bitterest foes, so must we—by direct, determined, and constant opposition to sin, so must we—by acquiescence in the will of God, and resignation to his lot, and so must we. Let us, therefore, exercise a steady confidence in God our Heavenly Father, and in Jesus our beloved Saviour; let us manifest kindness, self-denying kindness, to all about us; let us resist, oppose, and strive against sin—all sin; and let us endeavour, with the Apostle to learn the important lesson, in whatsoever state we are, therewith to be content.

In the world we must expect tribulation, but in Jesus we may have peace. In union with his person, and living in communion and fellowship with Him, we may enjoy repose of soul, whatever may be our outward circumstances. Faith in Jesus, resting on the word of Jesus, and looking for the coming of Jesus, will keep us calm, quiet, and subdued; and though all around us be in confusion and excitement, we shall enjoy heavenly peace. He who overcame the world for us, will overcome the world within us, and will overcome the world by us. The conquests and triumphs of Jesus lays the foundation of ours. As one with Him, as sustained and supplied by Him, as comforted by Him, we may meet all the trials of the wilderness, all the

troubles of the way, hopefully looking forward to the rest, and the inheritance promised us. In our greatest trials, we may enjoy composure, for Jesus has provided an antidote we may be confident, for Jesus is with us, and for us; and we may be courageous, because greater is He that is for us than all they that be against us.

Let not the worldly boast or rejoice over the tried believer, for in the midst of his sufferings, he has inward consolations, secret comforts, invisible supports. Not only so, his troubles will not last long, for "the triumphing of the wicked is short, and the joy of the hypocrite is but for a moment." The world passeth away, but he that doeth the will of God abideth for ever.

Weeping may endure for a night, but joy cometh in the morning. If we go down to the grave weeping, we shall return with singing unto Zion; we shall obtain joy and gladness, and sorrow and sighing shall flee away. Our Saviour says to us, to comfort us, "Blessed are ye that weep now; for ye shall laugh. Woe unto you that laugh now; for ye shall mourn and weep." Holy Spirit, lead us to make use of the warning which Jesus gives, to attend to the loving admonition He delivers, and to take the encouragement which He places before us! May we often dwell with profit on his words, "*In this world ye shall have tribulation, but be of good cheer, I have overcome the world.*"

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. XI.—ONE-WORD TEXTS.

##### "Beacon."—ISA. XXX. 17.

IN the former outline on this word we referred to its signification, and how Scripture supplied us with many such Beacons. We instanced CAIN, LOT, PHARAOH, ESAU, and the Sons of AARON. Pursuing the same train of thought, we now refer,

I. TO GEHAZI AS A BEACON OF COVETOUSNESS AND FALSEHOOD 2 (Kings v. 15 to end). Elisha had been the instrument of cure to the captain of the host of the King of Syria, who was terribly afflicted with leprosy. The grateful Naaman was anxious to express his gratitude by liberal gifts, but the man of God, jealous of the Divine glory, would take nothing. Gehazi's love of greed at once was developed, he follows Naaman, utters a series of falsehoods, accepts the gifts, attempts to conceal them, then repeats his lies to the prophet, is at once convicted, condemned, and goes out of the presence of Elisha a leper as white as snow. The worm at the root of all this evil was covetousness, and as such Gehazi stands forth a BEACON to the end of the world.

II. SOLOMON AS A BEACON OF VOLUPTUOUS AND MAGNIFICENT INFLUENCE.

His childhood, youth, and early life how honourable and hopeful. His wisdom, piety, nobleness of soul. His grand and holy enterprises. His building and consecrating of the Temple of Jehovah. Then, to think in later life, of his sensual indulgences, his departure from the spirit and letter of religion, his corrupting alliances, and at length his patronage of gross and wicked idolatry (1 Kings xi. 1—11). How astounding this revelation of evil, and how it caused the kingdom to be rent in pieces. It is matter of hope that by God's grace he was converted of his folly and became deeply aware of the vanity of all mere earthly good, and was at length restored to the Divine favour, and was permitted to sleep with his Father (2 Chron. ix. 30). To the most intellectual and honoured of God's people, Solomon's life reiterates the admonition of the apostle, "Let him that thinketh he standeth take heed lest he fall." Let us look,

III. AT PETER AS A BEACON OF UNWATCHFULNESS AND SELF-CONFIDENCE. His Divine call. His apostleship. His special intimacy with the Master as one of the highly favoured three. His promptings, boldness, self-devotion to the Saviour. His apparent courage in the garden, etc. His

declaration of loyal fidelity to Jesus, though all the other disciples should forsake Him. And then to see his following at a distance. His renunciation of Jesus. His thrice denial of Christ, and at length, with curses and swearing, to repeat it;—and all this after being solemnly warned by the Master himself (Mark xiv. 27—31, 54, 66, 72).

Let us now look

IV. AT JUDAS AS A BEACON OF HORRIBLE PERFDITY. Judas was a disciple and chosen apostle. He had accompanied Christ from the beginning. His station and privileges were therefore high and great. It seems that the evil lust of mammon was at the core of his heart. This gained the supremacy. Under the cursed power of this he conspires to deliver Jesus into the hands of his enemies. He does this for the paltry sum of thirty pieces of silver. His heart is dissected by the Redeemer at the Last Supper, but hardened, and yielding to the power of the devil, he perpetrates this fearful atrocity—betrays Him, and with the prostituted sign of friendship, a kiss. His horror, self-reproach, bitter despairing anguish, and self-destruction, was the fruit of his unexampled

crime (Mark xxvi. 14—16, 25, 27, 49; xxvii. 3—5).

Look

V. AT DEMAS AS A BEACON OF APOSTACY FROM THE FAITH AND CHURCH OF CHRIST. At one time Demas was an honoured friend of the Apostle Paul, and eminent in the Church (Col. iv. 14; Phil. xxiv.) But he is ensnared by the world, withdraws his heart's love from the gospel and Church of Jesus, and gives his soul's affection to the world (2 Tim. iv. 10). His after career is unknown, but love of the world and love of the Saviour are utterly incompatible. To be of the world is the opposite of being of Christ. All Jesus' disciples are called out of the world, and are not of it, even as Christ was not of it. What wrecks of professors have been made by the captivating influences of worldliness. Its fashions, customs, pleasures, society, how they corrupt and destroy souls. How many thousand of thousands have caught the infectious spirit of Demas, and followed in his miserable course. Let these Beacons be to us instructive, admonitory, and lead to vigilance, self-denial, and prayer.

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## The Family Hearth.

### READINGS TO AMUSE, INSTRUCT, AND IMPROVE.

#### FRIENDS LOVED — GOD FORGOTTEN.

A MAN is not a Christian because he is socially loving and kind, any more than a person is a good son because he loves his brothers and sisters, leaving out his father and mother. Men would not wish to be treated by their children as they propose to treat their Father in heaven. They would not be satisfied to have their sons and daughters act on the principle, that to love each other is the sufficient and only way by which children ought to love their parents. I should not like to hear my children say, "To be kind to each other, and not care for father and mother, is the way for us to be good children toward them." Your heart and mine are cast in different moulds, if there is not something

in you which says, "Love me too, O my child!" And the glory of God's nature is, that He wants to be loved; that He is not a king demanding cold respects from his subjects, but an eternal Father who looks upon his children with an eternal Father's yearning heart, and is satisfied with nothing short of their loving Him with a child's personal love.

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#### A THEOLOGY.

EVERY man who thinks, and who arranges his thoughts by their logical sympathies, will have a theology. Religious statements of doctrines give fixedness to belief. They form a definite basis for instruction. And as shrubs and trees are planted on banks

and along sand wastes to hold the soil, so do definite statements stand along the forever washing and wearing edges of the feelings and fancies, and hold them to some permanent form.

#### IN DISGUISE.

THERE are princes digging the clod. There are mighty and noble spirits that shall by and by flame brighter than the stars, who are now toiling at the smithy, or begrimed in collieries, or

bed-ridden in the out-of-the-way places of the earth!

#### OUR BEST PLEAS.

OUR best pleas in prayer are those that are fetched from the glory of God's own name. Lord, do it, that thy *mercy* may be magnified, thy *promise* fulfilled, and Thine interest in the world kept up. We have NOTHING to plead *in ourselves*, but EVERYTHING *in Thee*.

## 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.

#### UNEXPECTED HELP.

JAMES ELLIOTT sat alone in his office, leaning his head upon his hand, fixing his eyes upon space, and altogether looking like a man who is so engrossed by his thoughts as to have no attention to give to any other thing. The day was a very cold one, the fog which in the morning had been so unpleasantly thick, had turned to rain; the streets were miry, the wind sighed, and out of doors everything looked as miserable as it possibly could, even in November. Yet the fire in the office had been suffered to burn itself out, and leaving only a dull black heap of congealed coal and cinders, without so much as a single spark, had robbed the place of its last vestige of cheerfulness. For certainly those who are in search of warmth and comfort would never go into an office to find them. Bare boards, deal tables, or desks, high stools, plenty of ink scattered and spattered about, plenty of pens, new and old, but especially old; these are the ornaments of the office. Still there is some pleasure in going into even these desolate places when they belong to merchants who are already princes so far as wealth is concerned, for one cannot see cheques on which four

figures are required to express the amount—cannot get a peep into those ponderous ledgers with their bewildering mazes of £. s. d.'s—without a feeling of interest, that can turn even those uninteresting things into pages of romance.

But, alas! James Elliott had none of these pleasures as he sat alone on this dreary November day. He did not look as if it could be delightful to peep into the books upon which his elbow rested. He was no merchant prince with an income of any number of thousands a year. There were no items in his ledger which required four figures to describe them. He was only a struggling tradesman, a poor man who had begun life bravely enough with about twenty pounds as capital, but who was beginning to feel life's battles telling upon him, and to fear whether after all he would not have to give up and acknowledge himself beaten. It was the old, old story which has saddened so many a strong young heart, and caused grey hairs to come prematurely, and even life itself to fail. It was the old story of industry, civility, and perseverance fighting against capital in the disheartening struggle of competition, and it seemed very likely to have that unromantic, but common

ending, "the weakest goes to the wall."

He was going through a most severe self-examination as he sat in his office alone on that uncomfortable afternoon. Had he been to blame? Had he not done all that he might? Had he allowed any expenditure that might have been saved? Had he been too self-indulgent? Looking the facts in the face, he could not condemn himself, though it would have been almost a satisfaction to him in his present state of mind if he could. But really and honestly, he had done his very best. And having come to that conclusion, his face changed into an expression of great scorn and bitterness. His best, that was it, he thought, only other men with more brains would have managed so differently and so much better. He must be a fool to have tried so hard, and yet have failed. Only his folly had brought him plenty of trouble, for what was to be done now was more than he could say.

Upon these sad reflections there presently stole a comforter. There was a gentle tap at the door, and then without waiting for an answer, Elliott's wife came in. He did not look up, he knew well enough who it was, and why she had come. Yet it was a pretty face that she had brought into that dull room; a sweet young face with fair hair clustered about it, and with such an expression of yearning tenderness, that said more than any words could say.

She went softly to Elliott's side, drew his arm around herself, and gave his poor, tired head another resting-place. So she stood, making the man feel all her intense love and sympathy, without letting him see the big tears that slowly gathered in the blue eyes which looked down upon him.

Somehow that voiceless sympathy was the very best; it made him grow stronger, it led him to feel that after all, hope and joy could not yet be dead to him. And when presently, he drew the sweet young face down to his own, he felt almost as if a light had broken out through the clouds.

She led him away from the dull, dingy office to the bright little room, where tea was ready, and where his first-born son, a young gentleman, aged four, proceeded to tease him into a merry humour.

"But don't wake baby, papa, whatever you do, because she does cry so—a silly little thing!"

A couple of cups of tea, and as many slices of toast, have a wonderful effect upon the spirits, as anybody knows. Elliott did not forget that his load of care was waiting for him just inside his office door, but was glad to cast it from his shoulders even for a little time. But before the tea was really ended there came a lad in from the shop with a half-apology for troubling the master.

"Here is a letter containing a large order, sir; will you send an answer now, or by post?"

Elliott read the letter while a deep flush covered his face. "I will send an answer to-night," he said. And then without another word, without finishing his tempting cup of tea, or replying to Master Ralph's questions, or even looking once into the wondering eyes of his wife, he hurried into his office, with the letter in his hand, and shut and locked the door. He was strangely excited, he did not now sit down and rest his head upon his hand, he paced the little room with quick, impulsive tread, like a man haunted by a thought he could not get rid of. Presently he stopped. "I will do it. It will save me; it will save my wife and children. I should be less than a man if I did not do it."

And yet, though he had apparently come to this decision, he was really no nearer satisfaction than before. Restlessly he still walked, and his face was moved, showing that a struggle was going on within.

"It must be Providence; it cannot be temptation. And yet—Oh! what shall I do? O God, help me!"

A few minutes afterwards he did what was certainly the best thing he

could do—he opened the door and called his wife.

“Lucy, read this letter, and tell me what I must do?” Lucy read it, and a glow of happiness suffused her face.

“Oh, James, I am thankful. It is a magnificent order, isn't it? And the most profitable goods too! This will make you quite safe, will it not? And how thoughtful of the gentleman to send a cheque in advance. You can begin to-morrow.”

“Yes; but, Lucy darling, do you notice the name at the bottom?”

“Yes, I think I have heard it before.”

“Of course you have. It is the name of the Conservative candidate. Sir Charles has doubtless sent this order to me, signed by his own hand, as a sort of—of bribe.”

“Oh, James, don't say so. He doesn't say a word about his electioneering affairs in this letter.”

“But, my dear, I have no doubt but that Sir Charles *thought*, though he does not say, that I could not withhold my vote from him in common gratitude after receiving this order, which would be the making of any man.”

“But Sir Charles is very good, is he not?”

“He is indeed. He is every inch a gentleman, kind-hearted, upright, benevolent; still he is a Tory. I have not pledged my word, but I cannot help feeling that Mr. Grahame is the right man for me to vote for. He is not so rich as Sir Charles; he is not so good an orator; he is not a man of so much power, but he is a right thinking man, a thorough Liberal and a Christian.”

Lucy sighed. “And you believe with all your heart that the political views and principles of Sir Charles are not right ones?”

“I do indeed.”

“Then, of course, you cannot vote for him?”

“No, but how about his order.”

“Oh, I don't believe he has sent it to you as a bribe. He is too honourable a man. Attend to his order, and ignore politics as he has done.”

James shook his head. “That would scarcely be right,” he said. “If I say that I will accomplish this order, he will certainly imagine that I shall vote for him, and I could not deceive him so.”

“Of course not. Then, James, I will tell you what to do. Will you do it?”

“Tell me what it is,” said James, smiling. “I am afraid to promise without knowing.”

“Go and see Sir Charles,” said this wise little wife. “Tell him that you would gladly execute his order—let him understand indeed that it will be a very great thing to you—but tell him candidly that you are a Liberal, and dare not vote against your principles. I believe he will tell you to vote as you please, and add that he will be happy to send you as many orders as he can.”

Elliott thought he knew better. “He will tell me to vote as I please, but will add that I need not trouble myself to execute the order.”

“Go and try.”

After a great deal of persuasion Elliott went to Sir Charles' hotel. It was not a pleasant errand by any means, but he performed it as well as he could. Sir Charles was pleasant and affable in the extreme, but he did look surprised, to say the least, when James Elliott had said what he came to say.

After about ten minutes' conversation, Sir Charles dismissed his visitor with these words: “Well, Mr. Elliott, I wish you could vote for me, because I believe my principles are the right ones. But if you believe differently you would certainly do wrong to support what you consider error, and I have nothing more to say. I thank you for your honesty in saying this before you have executed the little business I put into your hands. I am so sure that that will be done well and honestly, that I shall be glad of your attending to it as soon as convenient, and when it is completed I shall have another order ready for you.”

James went home at once, and told Lucy. "What do you say to that, my dear?"

" 'Yet have I never seen the righteous forsaken, nor his seed begging bread,'" said Lucy.

## Reviews.

*Homiletical Treasury, etc., on Romans.*

By Rev. J. LYTH, D.D. London: Elliot Stock.

We heartily commended Dr. Lyth's Homiletical Treasury on Isaiah, and we are equally pleased with this on the Romans. Our readers, of course, know that the Doctor is a Wesleyan, and expounds and analyses the Scriptures from his standpoint, and therefore will of necessity often differ from those holding other doctrinal views. But he is never dogmatical, nor offensive, but divides the various portions of the epistle into clear propositions, which will greatly assist the Sabbath-school teacher, Christian student, and village preacher. It will be a great boon to thousands, and cannot fail to be useful. As examples, on Romans iv. 3: I. Abraham's faith. II. The effect of it. III. The importance of Scripture testimony to this fact. On v. 10: I. Reconciliation. II. Its causes. III. Its unspeakable advantages.—On vi. 14. The promise: I. The need of it. II. The nature of it. III. The security of it. In this way he treats all the parts of the epistle. We may add that it is very cheap, and is within the reach of all classes of readers.

*The Church of Christ! What is it?* By JESSE HOPSON. London: Elliot Stock.

We like this admirable letter much. It is clear, well expressed, beautifully simple and thoroughly scriptural. It is most handsomely got up, and is just the thing to put into the hands of the more intelligent class of religious enquirers.

*The Church in Relation to the State: An Address from the Religious Society of Friends to their Fellow-Countrymen.* London: E. Marsh, 12, Bishopsgate-street.

A pamphlet worth its weight in gold, and should be universally circulated. Ministers of religion should read it, especially at this crisis.

*The Last Adam.* By LIBERTY-GEN. H. GOODWYN, author of "Antitypical Parallels," &c. London: S. W. Partridge and Co., 9, Paternoster-row.

The contents of this handsome volume are—I. What is meant by the term "The Kingdom of God" in the present dispensation? II. What is meant by the term "The Kingdom of Heaven"? III. What is meant by the term "The Kingdom of God"? IV. Scriptural evidence that the Church is not the Kingdom. V. Seven phases of the Kingdom. VI. Peril of not receiving the Kingdom of God "as a little child." VII. Is the "Kingdom of God" preached now in connection with the name of Jesus Christ? Appendix: Thoughts on the Lord's Prayer. We very heartily commend to our readers this endeavour to throw light upon prophetic Scripture. It shows much research, and the author's object evidently is to lead the children of God to a more intimate acquaintance with the "glory which is to follow," and thereby strengthen their faith and increase their happiness during their journey through the wilderness; we wish it a wide circulation.

*The Laws of Thought.* By ALEXANDER ROBERTSON. (Longmans, Green and Co.)

The motto on the title-page is singularly appropriate, "Let none but geometricians enter here." To nine-tenths of our readers the volume would be absolutely unintelligible. To the few scholastic thoroughly-trained thinkers it would present, by its extreme logical trains of thought, a mental treat of the highest order. The writer is original, bold, and independent, and freely utters what would very frequently require the most profound attention. The Great First Cause in his self-existence, supremacy, and absolute and moral perfection are the subjects of the volume. Of course in their discussion, many theological dogmas are necessarily involved.

*Notes of Sermons.* By the late Rev. W. PARKS, B.A. With a brief Memoir, etc., by DAVID D. DOUDNEY, D.D. London: Collingridge.

Mr. Parks was a devoted and evangelical clergyman, rector of Openshaw, near Manchester, who was removed in the fullness of his days, being only fifty-eight years of age. These Notes, carefully edited by Dr. Doudney, with a brief but telling memoir, cannot fail to be very acceptable to Mr. Parks' friends and congregation, and being richly imbued with gospel truth, must be useful to all who shall read them. We heartily commend the volume, and wish it a large circulation.

*Evening by Evening, or Readings at Evening, etc.* By C. H. SPRUNXON. London: Passmore and Co.

This companion volume to "Morning by Morning" will supply material for meditation for the opening and concluding of every day in the year. And we should rejoice if every family in the kingdom would feed on the wholesome and refreshing truths it exhibits. In glancing over its attractive pages, both themes and mode of presenting them have in no instance disappointed us. It has our most cordial prayer for its success, and that the Master's blessing may richly accompany it.

*Baptist History, from the Foundation of the Christian Church to the Close of the Eighteenth Century.* By J. M. CRAMP, D.D. London: Elliot Stock.

We have known and revered the worthy author of this work for about thirty years, and we remember his venerable and sainted sire, who ministered on the coast of Kent

to a small church of New Testament disciples. No man living is better qualified for giving this "Baptist History" than the worthy author. His learning, his general knowledge, his special connection with institutions for the training of an educated Baptist ministry, his indefatigable industry, his fidelity to truth, and his ability to present it in a clear and forcible manner. The work is not too large, it is comprised in a well-printed volume of 550 pages, and is illustrated with graphic wood engravings. We feel assured it will be heartily welcomed by our ministers, students, heads of families, and Sunday-school teachers, and must also command the attention of candid readers in other Christian communities.

#### MAGAZINES, SERIALS, AND PAMPHLETS.

*The Sword and Trowel* is much above the average, and that is saying a great deal. *The Baptist Magazine*, solid and excellent. *Merry and Wise*, full of varied telling articles. *Old Jonathan*, replete with good things. *Ragged School Union Magazine*, fairly up to the mark; and also *The Sentinel*, and *British Flag*; *The Scattered Nation*, ever faithful to the cause of Israel. *Onward*, a capital treat for Band of Hope children. *The Mother's Friend*, full of good prose and poetical fireside articles. *The Appeal*, good and cheap. *Meliora*, a first-class periodical on all questions of social bearing, and full of very able papers. Sunday drink-selling, pawnbroking, great gambling places at Epsom, are some of the articles of the October number.

### Poetry.

#### HE RESTORETH MY SOUL.

WHEN listening to the noise and din of life's  
bowl-dering clash of arms,  
When shrinks my timid coward heart from  
the excess of war's alarms,  
One only comfort have I then,  
God knows and understands my pain.

But when amid the pleasure-glow of sunny  
day and moonlit night,  
My faithless spirit turns away, content to  
find the world so bright;  
How shall I then have joy below,  
Who dare to let my Saviour go?

How shall the wanderer over turn, and  
meet his Father's searching eye?  
How shall the sinning child expect the  
comforting of love's reply?  
And how shall I, who wander wide,  
Expect to reach my Father's side?

But oh! the matchless love of God, that  
will no wanderer forsake!  
He watches me in tenderness, and knoweth  
well the way I take;  
And He will bring me back again,  
From all my wanderings of pain.

For He restoreth souls that faint, He makes  
the weakest to grow strong,  
And into white and dying lips He puts a  
new triumphant song,  
And in the night of tenderness,  
He stoops the wanderer to bless!  
Oh Oh, of mercy and of grace! Oh,  
mighty condescending King!  
How shall I fitly laud thy name? What  
worthy offering can I bring?  
But I will praise Thee evermore,  
When all these wanderings are o'er.

MARIANNE FAERNINGHAM.

LINES

FOUNDED ON AN INCIDENT IN THE LIFE  
OF BERNARD GILPIN.

WHEN Popish Mary ruled our land,  
Years back, with iron rod,  
And laid her persecuting hand  
Upon the Church of God,  
How many men, and women too,  
Firm by the gospel stood;  
And rather than be found untrue,  
Would seal their faith with blood.  
With those who thus maintained their  
ground,  
By grace made strong and bold,  
Was Pastor Bernard Gilpin found.  
The law on him laid hold:

But he, as they were taking him  
To London to be tried,  
Fell from his horse and broke a limb,  
And so was laid aside.

Suffering he lay, when by his bod  
His persecutors stood,  
And one remarked, "You oft have said  
That all things work for good  
To God's dear children, and you own  
That you are one of his;  
Yet here with broken leg you groan,  
What can you think of this?"

"'Tis meant for good," the saint replied,  
"This is not sent in vain."  
And so it proved, for Mary died  
Ere he was well again.  
The persecution then was stayed,  
And Bernard, it appears,  
Was in the Church most useful made  
Through his remaining years.

This teaches us how surely God  
Will order all things well,  
And brings to mind the Popish rod  
That on our fathers fell.  
How sad that England in these days  
Should so caress the foe,  
That caused the martyr-fires to blaze  
In Smithfield long ago!  
Wellingboro' THRODORA.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

Rev. R. L. McDougall, of Rawdon College, has accepted an invitation from the Baptist church, Mint-lane, Lincoln, and is expected to commence his stated labours with them about the first week in the new year.

Rev. Thos. Hanson, of West Bromwich, has accepted the invitation to the pastorate of the church, assembling at Salom Chapel, Burton-on-Trent.

Rev. George St. Clair has resigned the pastorate of the Baptist church, Banbury, Oxon.

Mr. H. Perkins (late of Warminster), has accepted an invitation to the pastorate of the church, Phillip-street, Bedminster.

Mr. William Jones, of the College, Haverfordwest, has accepted an invitation from the united churches of Tandco and Bottws, Glamorganshire, to become their pastor.

Mr. John Evans, of the College, Pontypool, has received an invitation to succeed Rev. H. Thomas, as pastor of the English church, Britonferry, Glamorgan.

Rev. W. H. Perkins, M.A., senior student of Rawdon College, has accepted an unanimous invitation to the pastorate of the church, Hinokloy.

Mr. Alexander McDougall has resigned the pastorate of the church at Rothessay. His address is Marine-place, Rothessay, N.B.

For the past five months Rev. T. W. Wake, Markyate-street, Herts, has been unable, through ill-health, to occupy the pulpit where he has preached more than twenty-eight years. On Oct. 4 he resigned the pastorate, stating that a conviction of duty induced him to do so.

Mr. G. Y. Roberts, of Chillwell College, has accepted an invitation to the pastorate of the church, Clarence-street, Landport.

### RECOGNITION SERVICES.

**MEARD'S-COURT, SOHO.**—The usual services to publicly recognize Rev. W. H. Ibberson to the pastorate of Salem Chapel, were conducted on Tuesday, Sept. 22. The whole day was devoted to this object. The chapel was well filled, and an interesting address was delivered by Rev. C. Hill, of Stoke Ash. The "charge" was delivered by the Rev. W. Dowson, of Bury College. Mr. Ibberson's ministry meets with general approval. During his short stay at Salem the congregations have much improved.

**MELBOURNE, DERBYSHIRE.**—Rev. D. McCallum, late of Cupar, having accepted the invitation of the church, recognition services were held on Sept. 8. After tea a large public meeting was held in the chapel, presided over by the newly-elected pastor. The address to the pastor was delivered by Rev. W. Lees, Walsall, and that to the church by Rev. H. Crassweller, B.A., Derby. Addresses were also given by Revs. T. Yates, Kogworth; C. Clark, B.A., Ashby; J. H. Lummis, Swadlincote, etc.

**PETERHEAD, N.B.**—Mr. J. A. Wilson, Tabernacle College, was recognized as pastor of the church, on Sept. 14. Rev. G. Rogers, delivered the charge to the pastor; and Rev. C. Chambers, Aberdeen, the charge to the church. At the social meeting in the evening the following ministers of the town were among the speakers:—Revs. James Stewart (Established Church), W. Galletly (United Presbyterian), R. Solomon (Wesleyan), H. Auchterlonie (Independent).

**CORWEN, NORTH WALES.**—Interesting services were held on Sept. 28 and 29, in connection with the settlement of Rev. H. C. Williams as pastor of the church. Sermons were preached by Revs. J. Pritchard, D.D., of Llangollen; H. Jones, M.A.; O. Davies, Llangollen; W. Roberts Rhos, and R. Pritchard, Denbigh. A recognition meeting was also held the afternoon of the second day, when addresses were delivered by the ministers already named.

**SOUTH HACKNEY.**—On Tuesday, Sept. 22, a social meeting was held in connection with the settlement of Rev. T. Phillips, late of Earl's Barton, as pastor of the church meeting at Grove-street. After tea the assembly was addressed by Joseph Pickering, Esq., who presided. The Revs. S. Bird, H. Cocks, W. Anderson, D. Kattorns, G. M. Murphy, J. Rodgers, M.A.,

W. Tweedie, Esq., W. H. Warton, Esq., Revs. T. Wilkinson, C. Winter, J. H. Blake, G. D. Evans, J. J. Poulter, and Jesse Hobson, also took part in the proceedings. Several kind letters in relation to the object of the meeting were received by the chairman from various ministers and other gentlemen.

**TETBURY.**—On Lord's-day, Sept. 27, sermons were preached by Rev. C. L. Gordon, of Nailsworth, and on the following Tuesday a recognition service was held in connection with the settlement of Mr. T. Williams as pastor. Mr. Johns preached in the afternoon, after which a large number partook of tea. After tea, addresses were delivered by Revs. W. Collins of Gloucester, G. Slater of Tetbury, W. Waite, S. Stubbins, H. James, N. Woodcock, and C. Taylor. The Rev. R. Johns presided over the meeting.

**SOHAM, CAMBS.**—On Wednesday, Oct. 7, a service was held in the chapel for the purpose of welcoming Rev. W. J. Inglis as pastor of the church; Rev. W. W. Catlow, of Isleham, presiding. The meeting was ably addressed by Revs. W. Cuff, Bury; G. Sowler, Isleham; J. B. Catlow (Independent), Soham; G. White and D. Morgan, Burwell; G. Sear, Dersham; and H. B. Robinson, Haddenham, the last two gentlemen having been pastors of the church.

**BACUP.**—A service in connection with the recognition of Rev. R. Davies (late of Pembroke, South Wales) as pastor of Zion Chapel, was held on Saturday evening, Sept. 26. Rev. R. Davies (the newly elected pastor) occupied the chair. Rev. Mr. Evans, of Sunnyside, having offered prayer, Rev. J. Smith gave an address on the difficulties of the Christian minister, and the means by which those difficulties can be removed. Addresses were also delivered by Rev. Phillip Fowler (Wesleyan), William Lance (Independent), and James Peet (Primitive Methodist). All gave a most hearty welcome to Mr. Davies in his new sphere of labour.

### PRESENTATION SERVICES.

**WEST BROMWICH.**—A public tea-meeting was held, Oct. 5, in the school-room, on the occasion of the removal of Rev. T. Hanson to Burton-on-Trent. After tea the friends adjourned to the chapel, when Mr. L. Bailey presided. The meeting was addressed by several ministers and laymen,

who all spoke in the strongest terms of affection and of the highest regard for Mr. Hanson. During the meeting an address, framed and ornamented, was read and presented by Mr. F. Grouzitt, town missionary, to Mr. Hanson, accompanied by a handsome gold watch and chain, valued at twenty guineas, the gift of the church and congregation; a beautiful set of electroplated forks was also presented to Mrs. Hanson.

**SHREWSBURY.**—The members of the church and congregation assembling at the Wy-le-Cop Chapel, together with a number of friends, have presented Rev. D. Jones with a handsome purse and twenty sovereigns on his leaving Shrewsbury. Mr. Jones has been pastor of the Wy-le-Cop Baptist church for nearly four years; and during that time he has succeeded against many and great difficulties in doubling the number of members, and in largely increasing the attendants.

**COWES, ISLE OF WIGHT.**—The Rev. G. Sparkes has been presented with a handsome timepiece on the first anniversary of his pastorate.

#### NEW CHAPELS.

**CLIFTON, BRISTOL.**—The Tyndale Baptist chapel, in White Ladies'-road, was opened for Divine service on Wednesday, Sept. 30. It is a very beautiful building. The style is the decorated Gothic. The chapel is designed to accommodate 600 persons. The amount of the contract was £5,652. The tower, when erected, will cost an additional £500. The total expenses of the work, including the erection of the tower, will be £8,000. Of this sum £4,500 has been raised, leaving a debt of £3,000 on the existing work, exclusive of the extra cost of the tower. Notwithstanding heavy rain, the opening service in the morning was attended by a crowded congregation. Rev. J. Penny offered a dedicatory prayer. Rev. S. Hobditch read portions of the Scripture, and offered prayer. The sermon was preached by Hon. and Rev. Baptist Noel. In the afternoon a cold collation was partaken of at the Royal Hotel by about 100 ladies and gentlemen. Mr. E. S. Robinson presided. After addresses by Dr. Gotch and others, the company broke up. The sermon in the evening was preached by Rev. N. Haycroft. The collections, morning and evening, amounted together to £125. In the course

of the day the handsome sum of £1,250 was subscribed towards liquidating the deficiency on the building fund.

**BROUGHTON, NEAR KETTERING.**—A new Union Chapel was opened on Thursday, Sept. 17. A sermon was preached by Rev. J. Spurgeon; Rev. J. Mursell, J. C. Galloway, J. R. Parker, with others, assisting in the service. A tea-meeting was held, when over 250 friends sat down. After which a public meeting was held, presided over by Mr. Waddington, of Kettering, and addresses were given by Revs. T. Toller and J. Mursell, of Kettering; J. Spurgeon and J. C. Galloway; J. R. Parker, of Moulton; W. Bain and J. Poulter, of Wellingborough; J. Hoyle, of Rothwell, and J. Brantom, of Old. The chapel is in the Gothic style, and will seat about 300 people. On Sunday, the 20th, opening services were continued, when sermons were preached, those in the morning and evening by the Rev. J. R. Parker, and that in the afternoon by the Rev. T. Toller. The collections were liberal.

**DUCKLINGTON.**—On Tuesday, Sept. 29, a new chapel was opened here, in connection with the church, Coate, Oxon. It is built in the Gothic style, after a plan given by H. Lee, Esq., Clifton. The devotional part of the service was conducted by B. Arthur, of Coate; W. T. Wallis, Esq., of Shifford Lodge, presided, and appropriate addresses were delivered by J. M. Ryland, G. Bulmer, E. Smith, J. Dathie, W. Wheeler, B. Arthur, and A. Irvings. The chapel was crowded with attentive hearers. During the same day a bazaar was held in a marquee near the chapel. One stall of articles was presented by Rev. A. W. and Mrs. Heritag, and was called the Canterbury Stall. The clear proceeds of the day amounted to upwards of £40.

#### NEW CHURCHES.

**MANCHESTER.**—A meeting was held in the Union school-room, West Gorton, on Thursday evening, Sept. 24, for the purpose of forming a church on Union principles. About 100 friends interested in the mission sat down to tea, after which Rev. T. O. Cumm, of Stockport, offered prayer. The meeting was presided over by Rev. A. McLaren, who said he rejoiced to preside on this occasion, and congratulated the pastor, Rev. S. Pilling, that an evident blessing had attended his ministry. Mr. Pilling said this meeting made his heart

glad, the fact that a new church was ushered into existence should in itself be a matter of rejoicing to all Christians. Mr. George Matthews expressed, on behalf of himself and those who had laboured with him, his warmest thanks to Mr. McLaren and the church under his care for their constant sympathy and support amidst many difficulties and discouragements which the mission had to overcome.

**HIGHBRIDGE, SOMERSET.**—The chapel being in a very dilapidated condition, the friends thought it desirable to erect a new one on the old site, the cost of which will be £380, £100 of which has been raised by friends in the immediate neighbourhood. Services in connection with the laying of the memorial-stone were held on Wednesday, Sept. 23. Dinner was provided in the school-room to which about fifty sat down. Prayer having been offered by Rev. J. Penny, and an address by Rev. T. Phillips, the stone was laid by G. H. Leonard, Esq., of Bristol. The congregation then adjourned to the Wesleyan chapel, when addresses were delivered by brethren Leonard, Penny, Lewis, Millikin, and Gould. About 200 partook of tea. A public meeting was held, presided over by R. Clark, Esq. Addresses were delivered by Revs. T. Davis, W. Dinnis, J. Millikin, R. Lewis, T. Phillips, and T. Hearn. The proceeds of the day amounted to about £60.

**ASHDON, ESSEX.**—The chapel is without school-room or vestry. To aid in raising funds to erect both, a bazaar was held in the Agricultural Hall, Saffron Waldon, on Sept. 30 and the following day, at which £90 were taken. The friends at Ashdon have recently purchased a house for their minister, which, with some necessary alterations, cost them £300. They have also made some recent improvements in the chapel, and purchased a harmonium, which, together, cost them over £45.

**VENTNOR, ISLE OF WIGHT.**—Our friends here, not wishing to be onumbered with a heavy debt, have determined to build a school-room first (which will be used as a temporary chapel), reserving the piece of land in front of the room for a chapel. The foundation-stone of the school-room was laid Oct. 6, by T. G. Hudson, Esq. of Ryde. Several ministers took part in the ceremony. At the public meeting, the pastor, J. Wilkinson, presided, and speeches were delivered by

Revs. R. Harding, R. A. Davies, J. O. Keen, J. Bateman, W. Durban, B.A., D. Mace, and Mr. Dunn.

**BAYLIGH, ESSEX.**—The chapel, after being closed for twelve weeks for extensive repairs and improvements, was re-opened on Wednesday, Sept. 30. Two sermons were preached by the Rev. A. Mursell, and Rev. J. S. Hall of Falcon Square. The chapel has been completely restored, re-pewed, and made to assume an air of neatness and comfort. The entire cost is about £430, more than half of which has been collected or promised. The opening services were continued on the following Sunday, when Rev. F. Edwards, B.A., preached.

On Lord's-day, Sept. 27, Rev. J. A. Spurgeon preached two sermons in Cambray Chapel, Cheltenham, when £34 was collected towards the liquidation of the debt. This place was opened thirteen years ago, with a debt of £3,600, but the late Rev. James Smith succeeded in reducing it to a thousand pounds before he died. Since the present pastor, Mr. Jackson, came to Cheltenham, fifteen months ago, upwards of £600 has been raised or promised by the church and congregation, and he is engaged in collecting £100 apart from his people, in order to stimulate them to clear off the whole of the debt this year.

**BRIDGEWATER.**—The chapel having been closed for some months for repairs and alterations, was re-opened on Thursday, Sept. 17. The treasurer was enabled to announce that, with the promises in hand, the entire expenditure had been met. The services comprised a sermon in the afternoon by Rev. C. Clark, of Bristol; a tea, generously provided by a friend; and a public meeting in the evening, presided over by W. D. Horsey, Esq., of Wollington, addresses being delivered by the various ministers present.

#### MISCELLANEOUS.

**LLANNANO, COUNTY RADNORSHIRE.**—A meeting assembled, Sept. 24, in Macsyrholm Chapel, to bid farewell to the pastor, Rev. J. Jones. The chair was taken by Rev. D. Davies, of Dolau, who expressed his deep regret that Mr. Jones was about to leave them after a useful and successful ministry of eight years. An affectionate address was read on behalf of the congregation. Brief addresses were delivered. A purse containing £30 was

likewise presented as a memorial of attachment.

**RICHMOND.**—On Wednesday, Sept. 23, an interesting meeting was held at the Lecture-hall, in connection with the friends worshipping there. Its object was to take leave of F. Brotherton Meyer (Regent's Park College), who has been working there during the vacation. After tea the chair was taken by Rev. Mr. Smith, and addresses were delivered by the Rev. D. Jones, B.A., J. Priter, W. Nicholson, Esq., Mr. W. Thomas, and F. B. Meyer.

**RODNEY STROKE.**—The third anniversary of the opening of the chapel was held on Tuesday, Sept. 22. The members of the congregation were joined at tea by a number of friends from the parent church, Cheddar. The addresses by Rev. T. Davis, T. Phillips, and Messrs. S. Daffews and J. Smart, were interspersed with prayer and praise.

**EBBW VALE.**—The re-opening services of Zion English chapel were held on Sunday, Sept. 20. In the morning, Rev. H. Wall, M.A., of London, read and prayed; after which, Rev. E. Jones, LL.D., of Merthyr, preached in English, and Rev. W. Lewis in Welsh. In the afternoon, Rev. S. Hogget read the Scriptures and prayed, when Rev. Dr. Jones again preached; Rev. W. Lewis preached in English. In the evening, Rev. E. Lewis opened the services by reading and prayer, the preachers being Rev. W. Lewis, Tredegar, in English, and Rev. W. Jones, Ebbw Vale, in Welsh. A collection was made at the close of each service, which amounted to over £17. On Monday, the 21st, a public tea was held in the large room.

**BRAUNSTON, NORTHAMPTONSHIRE.**—On Monday, Sept. 21, meetings were held in the chapel to commemorate the second anniversary of the pastorate of Rev. J. W. Cole. In the afternoon 130 friends partook of tea. In the evening a public meeting was held. The pastor presided, and addresses were delivered by E. A. Briggs, Esq., Daventry; Revs. W. W. Jones, Weedon; J. Robinson, Brington; E. Bottrill, Bugbrook, and other friends. During the past two years nearly £250 have been expended in improving the chapel; a debt of about £100 remains.

**BRIXTON - HILL.**—New Park-road chapel having been closed for the last six weeks for repairs the congregation meanwhile worshipped (by kind invita-

tion) at Union Chapel (Independent), Brixton-hill. During this interval the above sanctuary has undergone a thorough cleansing and renovation. Elegant star-burners have been substituted for the old gas-lights. The harmonium has been replaced by a fine-toned organ, built by Messrs. Bishop and Starr. The pewing of former days has given place to modern oak-stained benches, uniformly cushioned in crimson. New lobbies have been added, while the whole interior has been chastely decorated, giving to the chapel an appearance of quiet elegance combined with real comfort. These alterations and improvements have involved an outlay of little less than £1,000, about £250 of which have yet to be raised. On Sunday, Sept. 20, the chapel was re-opened for worship, when special sermons were preached, that in the morning by Rev. F. Tucker, B.A., and that in the evening by the pastor, Rev. D. Jones, B.A. On Tuesday evening, the 22nd ult., these services were concluded in a sermon by Rev. Samuel Martin.

**LINCOLN, MINT-LANE.**—On Sunday, Oct. 11, two sermons were preached in the above-named place of worship by the newly-elected pastor, R. L. McDougall, and on Tuesday about 300 friends sat down to tea. In the evening a lecture was given by the pastor, on "The Life of Edward Irving." Charles Doughty, Esq., J.P., occupied the chair. At the close of the lecture, Rev. J. Mather moved a vote of thanks to the lecturer, which was seconded by Mr. Birch. Rev. R. L. McDougall then moved a vote of thanks to the chairman. The congregations were large, and the funds of the church will be benefited some £20 by these services.

**DRUMMOND-ROAD CHAPEL, BIRMINGHAM.**—The second anniversary of the pastorate of Rev. J. A. Brown, was observed on Tuesday, Oct. 6. At the public meeting, presided over by W. Olney, Esq., an encouraging financial statement was presented by J. B. Mead, Esq., the treasurer; and the pastor stated that, during the past twelve months, there had been a clear increase of 57 members, which now numbers 180. Addresses were delivered by Revs. H. Platten, J. T. Wignar, J. Farron, G. McAll, H. Buck, and G. T. Congreve, Esq. A deficiency of £25 in the current expenses was cleared off during the evening. A debt of £450 on the chapel is being paid off by quarterly instalments out of the

liberal weekly offerings of a poor people. The Sunday-school (which has to be held in the chapel) is in a very flourishing condition, the average afternoon attendance being 40 teachers and 450 children; but the lack of a school-room is very greatly felt. To erect one sufficiently large the sum of £900, at least, will be required. A site is reserved adjoining the chapel. During the past nine months the friends have been collecting, and £120 are now in hand, but this sum is about the utmost that can be contributed among themselves. A very generous friend has offered to give or collect a sum equal to whatever is raised this year, up to the amount of £250. To meet this liberal offer the pastor most earnestly solicits the help of all friends who may read this notice. Contributions, however small, sent to his address, 112, Alscot-road, Bormondsey, S.E., will be most thankfully acknowledged.

**LOOSELEY ROW, BUCKS.**—A meeting was held at the chapel in this village on Monday, Oct. 12. The above place had a debt of £77 for enlarging and repairing, which the friends have been working to pay off. The meeting was to report progress. About 200 partook of tea, followed by a public meeting; Mr. C. T. Johnson took the chair. In his speech, he said £47 had been paid in that evening; Mr. Spurgeon, with his usual large-heartedness had promised them £10. Rev. W. Morris, of Princes Risborough, spoke on Non-conformity. Rev. H. Piggott, of Speon, spoke on the joys and sorrows of parting. Mr. Oakley, one of the deacons, in the name of the church and congregation thanked Mr. C. T. Johnson for his labours among them, and begged his acceptance of a small token of their love and esteem for him, by receiving a sum of money to purchase the set of Mr. Spurgeon's sermons. Mr. Johnson thanked his friends. Mr. Johnson has left for a larger sphere of labour.

**CROCKEN HILL.**—On Monday, Sept. 21, thanksgiving services for the bountiful harvest were held. After a sermon by Rev. W. Isaac, of Ealing, and tea, a public meeting was held; Mr. R. Beazley in the chair. Messrs. Featherstone, Baker, Isaac, Camp, Popplewell, and other friends, addressed the meeting. The display of fruit was very fine.

**GREAT GRIMSBY.**—On Sunday, Aug. 23, the fortieth anniversary of the Sun-

day-school, Upper Burgess-street, was commemorated, when Rev. E. G. Gange, of Portsmouth, delivered two sermons, and addressed the scholars in the afternoon. On Monday a public tea was held. Afterwards the friends adjourned to the chapel. Rev. E. Lauderdale took the chair. Mr. Emerson, secretary, read the report, showing the state of the school. Addresses were delivered by Revs. E. G. Gange, J. McPherson, E. Thomsett, Messrs. Dobson, Rannison, and Heuson.

**NEWBURY.**—The ninth anniversary of the opening of the chapel, and the first of the pastor's settlement, has just been held. Sermons were preached by Mr. Edward Leach. At the close of the services collections were made on behalf of the organ and building fund, amounting to about £23. At the public meeting on Sept. 14, J. H. Mason, Esq., J.P., presided, and opened the meeting by a speech, in which he congratulated the pastor (Rev. J. E. Cracknell) and people on their present position.

**BRIXTON, SURREY.**—The first anniversary sermon of the new chapel, Cornwall-road, was preached on Wednesday afternoon, Sept. 30, by the Rev. C. H. Spurgeon, in the Independent chapel, Brixton (kindly lent for the occasion). After the service about two hundred friends sat down to tea. A public meeting was held in the evening presided over by Geo. Thos. Congreve, Esq. Addresses were delivered by Revs. A. G. Brown, David Asquith, S. Eldridge, E. Bolton, W. Anderson, and H. Wilkins. The proceeds of the whole services amounted to £20.

**DYLLIFE, MONTGOMERYSHIRE.**—A very interesting meeting was held in the Baptist chapel, on Monday evening, Oct. 5, when the children belonging to the Band of Hope which has been carried on for three years now in connection with this church and its sister church at Staylittle, took advantage of the visit of their late pastor, the Rev. H. C. Williams, of Corwen, to present him with Fausset and Brown's Commentary, as a small token of their love and esteem for him, for his devotedness to the welfare of the young during his stay amongst them. Mr. D. Jones presented the books, and delivered a suitable speech. The Rhydwen and Staylittle choirs gave their valuable services during the meeting.

**MACHYNLEITH.**—The anniversary of this church was held Oct. 8 and 9, when sermons were delivered by R. Ellis, Cyn

Selw, Carnarvon; R. Hughes, Maesteg; W. Harris, Heol-y-felin; and H. C. Williams, Corwen. A meeting was held at Talywern the preceding day, where the same minister preached to a large concourse of people. The Rev. T. T. Davies has lately removed from Aberdare to take the charge of these churches, and begins his ministry with the most cheering prospects.

**CARBSWS, MONTGOMERYSHIRE.**—The quarterly meeting of the old Welsh Association was held at the above place, Sept. 30, and Oct. 1, 1868. At two o'clock the first day, a conference of the delegates from the various churches took place, the Rev. J. Nicholas, respected pastor of the church, being moderator, when several interesting subjects were introduced and discussed. The Rev. T. T. Davies, of Talywern, was cordially received into the Association, through the letter of recommendation he brought from the Glamorgan-shire Association. Letters of dismission and recommendation were given to the Rev. G. Phillips, of Evenjobb, to the Buckinghamshire Association, he having accepted the invitation of the church at Little Kingshill to become their pastor, and to the Rev. H. C. Williams, of Staylittle, on his removal to Corwen. In the public services the following ministers preached, Revs. T. T. Davies, D. Davies, H. C. Williams, B. Jones, G. Phillips, G. H. Llŵellyn, J. Jones, J. Harrison, J. Edwards, and E. Roberts. Many people assembled to hear the preaching of the Word, and seemed to feel its vital power and supreme importance.

**RDGMOUNT.**—The usual quarterly meeting of the Bible-class connected with the chapel, was held on Monday, Oct. 12. Nearly 100 members of the class and their friends sat down to tea. The chair was taken by Rev. W. Julyan, pastor, and addresses were delivered by several of the brethren. During the evening Mrs. Julyan was presented with a handsome work-table and a purse containing money, subscribed by the members, as an expression of their love and esteem.

**THE BAPTIST UNION.**—The autumnal session of the Baptist Union commenced at Bristol, on Tuesday, Oct. 13, and was attended by considerably over 600 ministers and delegates from all parts of England and Wales. In the evening, a missionary meeting was held in Colston Hall. E. S. Robinson, Esq., of Bristol, occupied the

chair, and in his opening address said, "We expected 450 ministers to attend this session of the Union, but instead of this, 670 had come." He rejoiced in the candour which now distinguished the various denominations, the disposition to look not only at their own excellences, but at the good points in the systems of others; and he hoped, therefore, that the Union would be a permanent one, not a mere casual meeting, but an effective organization binding in one all the Baptist churches throughout the country. In referring to the foreign mission, Rev. J. A. Spurgeon said, "The question is, with respect to this enterprise, whether we have kept pace with our responsibilities. Let any one compare our resources with the balance-sheet of the Missionary Society, and I doubt whether we can say we have done what we could. The great commission still rings in our ears, 'Go and preach the Gospel to every creature.' We cannot go back; the love we bear to Him, and the instincts of our renewed nature, forbid any retrogression." Rev. J. Bloomfield, of Bradford, said, "We are engaged to-night in promoting the grandest enterprise which has ever been committed to man. If we fail to recognize this practically, we are unfaithful to our trust. We are told that missions are a failure: I think that those men who talk thus are failures. In every great work, there is much preparatory work to be done. To a very large extent, this has now been accomplished." Rev. N. Haycroft, M.A., referred to the honourable part which Bristol had long taken in missions. He then spoke of the attacks recently made in the "Times" on benevolent societies, and afterwards gave a review of the progress of liberty in Italy, in Austria, and in Spain, and of the wonderful triumph of religious liberty in this country. Revs. J. Clifford, M.A., LL.B., of London, and T. Price, Ph.D., of Aberdare, next addressed the meeting.—On Wednesday evening, the sessional meeting of ministers and delegates was held in King-street Chapel, when Dr. Gotch read a paper, in which he argued that, keeping "Christ as the centre," the cause of truth had nothing to fear from critical investigation of the Bible, from the advance of physical science, or from metaphysical speculation. Mr. Gould, of Norwich, and Mr. Dowson, of Bury, moved and seconded a vote of thanks to the president. Dr. Landells, of London, read a paper on the



## A GOOD UNDERSTANDING.\*

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

"Jesus said unto them, Have ye understood all these things."—MATT. xiii. 51.

THIS is a question which might often be asked of us when we have been reading the Scriptures, when we have been attending upon the public means of grace, or when we have been at the Lord's Supper—"Have ye understood all these things?" It were well for some one to run up to us, as Philip did to the eunuch, who on his return from Jerusalem was reading in his chariot, and say to us as Philip did to him, "Understandest thou what thou readest?" Or the question might be put to us, "Understandest thou what thou hearest? Understandest thou even that which thou sayest?" I fear there are hundreds of religionists in this country who never think of understanding that which they attend to under the name of religion. They pass through the wonted forms, listening to, and it may be joining in, the liturgy, till at length the service is finished, the day is over, and the thing is done. The language of devotion has thus slipped through the lips, without having leaped from the heart. Among ourselves, I fear, there may be many who are content with listening to the sounds of gracious words, who never pierce through the shell of the words into the kernel of the meaning; satisfied with the external, which is nothing, they miss the internal, which is everything. "Understandest thou these things?" then, is a question which may be asked of every worshipper, and should be asked often, for it is only so far as we enter into religious worship, understanding what we are doing, and casting our hearts into it, that it can be at all acceptable to God. The Lord's Prayer is quite as good said backwards as forwards if you do not say it from the heart; there is quite as much likelihood of a benediction in a number of words thrown out pell mell, without any kind of connection, as there would be in the best arranged sermon, if there be not an attentive ear and an understanding heart. Words that touch not the understanding glide over us as oil over a slab of marble, without effect. Men may perish with the gospel in their houses, they often do perish with the gospel ringing in their ears, for until they understand its import it cannot become a soul-saving word to them.

Nor can it become a sanctifying word to any, except so far as they receive it into the understanding. If we were to hear the gospel in Latin, after a fashion never so orthodox, one might be no more edified by it than by listening to so much blasphemy, because it is not the thing heard, but the thing understood, and received into the heart, which blesses the soul. Do let me exhort all of you who are in the habit of going up to the house of God, never to be content unless you feel that you have got a hold upon the thing that is being taught. Oh you Christian people, I beseech you not to be satisfied with merely the forms of theology without getting into the pith and marrow of them. To realise in your own soul, by experience, the meaning of a doctrine is the only way of knowing it. Those men never forget a truth who have had it burned into them as with a hot iron, by feeling the bitterness of their soul for want of it, and the preciousness of that truth to their souls when they receive it. He that does not receive the truth in the very power and force of it hath but a name to live while he is dead.

I think these observations are warranted from the fact that though our Lord preached the mystery of the kingdom of heaven in the plainest parables to the listening crowd, the very plainness of his speech in using familiar metaphor to make spiritual truth common, became, through the hardness of their hearts,

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No. 121, NEW SERIES.



## A GOOD UNDERSTANDING.\*

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

"Jesus said unto them, Have ye understood all these things."—*MATT. xiii. 51.*

THIS is a question which might often be asked of us when we have been reading the Scriptures, when we have been attending upon the public means of grace, or when we have been at the Lord's Supper—"Have ye understood all these things?" It were well for some one to run up to us, as Philip did to the eunuch, who on his return from Jerusalem was reading in his chariot, and say to us as Philip did to him, "Understandest thou what thou readest?" Or the question might be put to us, "Understandest thou what thou hearest? Understandest thou even that which thou sayest?" I fear there are hundreds of religionists in this country who never think of understanding that which they attend to under the name of religion. They pass through the wonted forms, listening to, and it may be joining in, the liturgy, till at length the service is finished, the day is over, and the thing is done. The language of devotion has thus slipped through the lips, without having leaped from the heart. Among ourselves, I fear, there may be many who are content with listening to the sounds of gracious words, who never pierce through the shell of the words into the kernel of the meaning; satisfied with the external, which is nothing, they miss the internal, which is everything. "Understandest thou these things?" then, is a question which may be asked of every worshipper, and should be asked often, for it is only so far as we enter into religious worship, understanding what we are doing, and casting our hearts into it, that it can be at all acceptable to God. The Lord's Prayer is quite as good said backwards as forwards if you do not say it from the heart; there is quite as much likelihood of a benediction in a number of words thrown out pell mell, without any kind of connection, as there would be in the best arranged sermon, if there be not an attentive ear and an understanding heart. Words that touch not the understanding glide over us as oil over a slab of marble, without effect. Men may perish with the gospel in their houses, they often do perish with the gospel ringing in their ears, for until they understand its import it cannot become a soul-saving word to them.

Nor can it become a sanctifying word to any, except so far as they receive it into the understanding. If we were to hear the gospel in Latin, after a fashion never so orthodox, one might be no more edified by it than by listening to so much blasphemy, because it is not the thing heard, but the thing understood, and received into the heart, which blesses the soul. Do let me exhort all of you who are in the habit of going up to the house of God, never to be content unless you feel that you have got a hold upon the thing that is being taught. Oh you Christian people, I beseech you not to be satisfied with merely the terms of theology without getting into the pith and marrow of them. To realise in your own soul, by experience, the meaning of a doctrine is the only way of knowing it. Those men never forget a truth who have had it burned into them as with a hot iron, by feeling the bitterness of their soul for want of it, and the preciousness of that truth to their souls when they receive it. He that does not receive the truth in the very power and force of it hath but a name to live while he is dead.

I think these observations are warranted from the fact that though our Lord preached the mystery of the kingdom of heaven in the plainest parables to the listening crowd, the very plainness of his speech in using familiar metaphor to make spiritual truth common, became, through the hardness of their hearts,

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embarrassing to them; they stumbled at the mere outward figure, but never learned the inward meaning. It was to his own chosen twelve, his favoured and elect ones, he expounded the riddle, when He took them apart, and then afterwards inquired of them lest they should have missed the meaning of his exposition: "Have ye understood all these things?" The outward testimony of gospel may be addressed to the multitude, but the understanding of it is conveyed with transparent clearness to his own people. To hear it is a privilege, but such a privilege as may end without the salvation of your soul, and with the aggravation of your doom; but to understand it is the privilege which leads to eternal life, and happy are they who thus find the way to God's right hand.

I. Let us first consider this searching question,—“Have ye understood all these things”—as spoken to those who can humbly, but yet confidently say, “Yes, I have understood these things.”

I believe there are many of us here who, although we should not like to boast of what we know, and could but confess our ignorance before God, yet dare not be so false to our own experience as to deny that we do know the things which make for our eternal peace. We can say with the man whose eyes were opened, “One thing I know; whereas I was blind, now I see.” We do understand, at least, as much as this—that we are sinners, lost and ruined in ourselves, and that in Jesus all our help is found. We do understand that we were cast away in the first Adam, and that our rescue is found in the second Adam, to whom we look, and to whom we are now united by a union that never can be broken. We understand this, also, that upon his advent into this world, upon his holy life, his blessed death, his resurrection, his ascension, and the power which He now possesses at the right hand of the Father—upon Him in all these respects we rest, and rest entirely. If we have not learned enough to understand all mysteries, and open up all prophecies, yet we do know that Christ is precious to our soul, that He is the appointed Saviour, that He is *our* Saviour, and that we are saved through Him. Yes, blessed be his name, we can say that we have understood, in our measure, all these things—not as we shall understand them, not as we shall know them by and by, when clouds and darkness shall all have disappeared, and we shall be in the clear light of the throne of God; but we have understood these things sufficiently to be led to cast ourselves on Jesus, and to be effected in our daily life and conversation by the truths which Jesus Christ has taught us.

If we have thus understood all these things, what then? Let us be thankful to God with all our hearts, that we can say as much as this, for this understanding of divine truth is not due to any natural intelligence of ours. We were by nature blind as bats to the things of divine truth. Neither is it by searching that we have found out God, for it was by his searching after us rather than by our searching after Him. If we have received an understanding to know Him, and the height and depth of his precious love, truly we have received it as a free grace gift from the hand of our Lord. Had He withheld it we had never found the Saviour, but it is because He, out of his own good pleasure, irrespective of anything in us, was pleased to touch our eyes with eye-salve that we should see, and to bring us out of darkness into his marvellous light—it was because of his rich, free, sovereign distinguishing grace that we have been made what we are. Come, then, let us bless the name of God. Do we feel distressed to-night with remaining sin? Yet remember, “by the grace of God I am what I am.” If I have but little grace, let me be thankful for that little; I might have had none at all. And if I am struggling with corruption, let me be thankful that I have grace to struggle with it, for time was when I should have enjoyed my corruptions instead of lamenting and deploring them. Whatever trial to-night may depress my spirit, let me not rob my God of a song; but if, indeed, He has made me to understand the things which

save my soul, let me praise Him and extol Him for his amazing grace towards such an undeserving one, the least deserving of all his family.

Further, brethren, if you have been led to understand these things, *ought not this to encourage you to seek to understand more?* The young beginner in grace should feel that it will not be impossible for him to grow to the stature of a perfect man in Christ Jesus, because grace has quickened him and made him a babe. That is the greatest thing to make me alive at all. When grace has gone so far as to give me life and put me in the family, I need not fear but what grace will nurture that life, and ultimately bring me to perfection. If I find myself growing in God's garden, though I be the tiniest plant in all the bed, yet it is such a mercy to be in the garden at all—I who was a wild rank weed out in the wilderness before—that I will not doubt but what He will water me when I need it, and that He will tend and care for me till I shall come to perfection. Never think, dear Christian friend, that you cannot master the gospel doctrine. Why, you have learned that Christ is yours; that is the secret of the Lord. All other doctrines, after this, are learnable and comparatively easy. Give yourselves up to the teaching of the Divine Spirit. Wait upon Him in believing prayer, and He that has led you through the veil will not keep back the keys of any of the chambers of the temple that shall be profitable for you to enter. Having understood so much, it behoves you to hope to understand more, and it becomes you to seek to understand more as an intelligent believer in Christ.

And surely, if you have understood all these things, my dear Christian friend, you should not be backward to tell them to others. We are not sent into the Divine school to be scholars merely for ourselves. We are to be in this world pupil-teachers—pupils always, but teachers too; pupils learning constantly at the Master's feet; teachers instructing others in the truths we know. Let it never be supposed that the office of teaching in the Christian Church can exclusively belong to one man, or to one class of men. It belongs to every man, and to every woman too. You cannot teach beyond what you have been taught of God, and it is in proportion as you are taught of God that your teaching takes a wider sphere. But you must teach what you do know. You will seldom learn much to your own profit unless you are diligent in imparting knowledge and edifying one another, for it is in the distribution of the good things which God has given you to the rest of the brotherhood that you shall enjoy the blessing of the Lord which maketh rich. If you will not communicate to the backsliding, to the desponding, and to the feeble the comforts which God gives you, you have cause to fear that in your time of trouble you may have those comforts withheld which you once stifted in your own breast, not knowing how to use them for the church's benefit. Never keep a truth to thyself, my brother. Hast thou found honey? There are other mouths that would fain know its flavour, and there is enough in that Jonathan's wood of the Scripture for all the hosts of Israel to eat, they cannot exhaust it. Thus would I tell to others what a dear Saviour I have found. Let other candles be lit from thy candle, and thy candle shall burn none the less brightly; but the rather in this it may be said, that to enrich yourselves in all knowledge you must enrich others with the knowledge that you have.

"Have ye understood all these things?" There I will leave you, dear people of God. May your hearts glow and your thoughts be stirred when you are alone in pondering this question of the text.

II. But there are SOME WHO THINK THEY UNDERSTAND ALL THESE THINGS, DO NOT UNDERSTAND THEM.

In all our congregations we have many who would say as quickly as the question was heard, "Do you understand all these things?" "Indeed I do; I have been a hearer these thirty years; I tell you, sir, I know the difference between Calvinism and Arminianism; a man is not going to deceive me; as soon

as I hear a sermon I can tell at once whether it is sound or unsound." Well then, dear friend, I am glad to hear that you have so much knowledge; but I want to ask you, Is your life in accordance with what you know? Knowing the right from the wrong so well, is your life conformed to the image of Christ Jesus, or are you living for all the world as if you did not know anything about these things? Because, let me say to you, dear friends, it is a very, very solemn thing to have a sort of understanding of Divine truth, but not to be affected by it so as to repent of sin, so as to live unto God, so as to seek after holiness. All this religion of yours will be a painted pageantry for you to go to hell in; it will be nothing better than a mill-stone tied about your neck to sink you deeper and deeper. It were better, very likely, for you that you never had known the way of salvation at all than that, having known it, you should have done despite to it, and have lived in opposition to its spirit and its precepts. You had better have been born in the interior of Africa, and never have listened to the missionary telling of the Crucified One, than to have been born in London, fostered under an orthodox ministry, and befooled your soul with a name to live while you were dead, boasting about your knowledge, but never proving your holiness; talking about faith, but having a faith that is faithless alone, producing no fruits, no works answerable to your profession. I charge thee, knowing professor, to remember thy solemn responsibility. I beseech thee, as thou lovest thine own soul, not to make a downy bed out of thy knowledge, for it shall be a thorn in thy dying pillow. I charge thee, man, not to make hell hotter to thyself than it need be by taking all this knowledge in, and panting after more, while you forget that to obey is better than sacrifice, to trust is better than to boast, to love is better than to rival, and to serve out of simple affection is better than to prate, and to discuss, and to criticise, and to censure. It were well if every one who understands the things of the gospel, or who thinks he does, would constantly examine himself about this business—especially those of us who are ministers. It is a very easy thing for us to be self-deceived, probably more easy than for any other people, because having a sacred office for a secular avocation we handle these things every day. Assuming it to be our duty to admonish others, we are prone to resent admonition ourselves. If we have not been converted it is the least likely thing in all the world that we ever should be. I have made the remark myself, I have heard it verified by others, that for pew-openers to be converted is a thing probably never known. They are busy here and there, till they are wont to forget their own obligation to worship. Unless they are converted before they take that office—concerning which I think we should make strict inquiry—they never will be in all likelihood, because they are so concerned about the pews, and about putting people in them, and I know not what besides, it seems impossible for them to give their ears to hear, their conscience to feel, or that the voice of truth should ever reach them. Next to them comes the preacher, who is always dealing with the shell of truth. When he sits down to read the Bible, he cannot help thinking whether this or that text would make a sermon. When he is praying, the temptation often is to glide into a kind of ministerial prayer, not the prayer of a poor sinner coming nearer to God. Perhaps the least likely person to get a blessing after all is the knowing professor. I tell you that the drunkard and the harlot are often saved when professors are not even touched with the thrilling message, and the sermon which is made useful to a man who never heard the gospel before is of no use to the hard headed critic, because he knows too much to get any good out of it. Oh! there are some people you cannot preach to aright. If the Holy Ghost Himself were to speak, they would accuse Him of being heterodox. If an angel from heaven were to deliver the truth fresh from the mouth of God, he would not satisfy them. They are on the look out for a word amiss. They are always seeking, if they can, to pick holes, to find

fault; and this is their trade, their craft, the thing at which they are doft to make the message of mercy a thing that they may shoot at, a kind of target into which they may fire their arrows. These men seldom, I might almost say never, get a blessing. I do not see how they can. The infinite mercy of God can do what it wills, but seldom does God's sovereignty light on these know-so-much professors. Oh! for a solemn searching, a hearty self-examination of our hearts, lest we should get our heads growing and our hearts shrivelling. Some children die early. They get the rickets, get big heads, poor things. And so there are many professors with big heads and small hearts. Alas! they have not got the life of God in them at all. God save us from this temptation.

III. There are some in every congregation WHO WOULD HARDLY KNOW HOW TO ANSWER THIS QUESTION—"Have ye understood all these things?"

They do understand them, and they do not. They do up to a point theoretically, comprehend them, but, spiritually and experimentally, they understand them not. Fearing lest there might be such in this present congregation, as really do not understand the very first principles of the truth of God, I would pointedly and earnestly address myself to their particular case. My dear friend, it would be a very dreadful thing for your soul to be lost for want of knowledge, and to perish for lack of understanding. Solomon says that for the soul to be without knowledge is not good. You tell me that you do understand the gospel. I reply to you, Then, why do you not accept it? You do know you are lost, you tell me; you do know that Jesus Christ is set forth as the only Saviour; you do know that a simple trust in Him will save you. How is it you can continue peaceful and happy while you are lost? How is it you can remain satisfied when, knowing there is but one way of salvation, you have not yet entered upon it; that believing Christ to be the Son of God, and to be the only way of salvation, you have lived up till now a despiser or a neglecter of Him? I would fain hope—for it would be the only excuse I could offer for you—that perhaps, after all, you really do not understand these things which you think you do understand. Let me remind you now: you are an unsaved sinner, you are lost, your sin has condemned you, you fell in Adam, you have sinned personally and actually, and you are condemned to die. It is not that one day you will be condemned; you are condemned already. At this present moment you are spared, and suffered to go about this world, but you are like a criminal in a condemned cell. The sentence has gone out against you, and only God's long-suffering stays that gleaming axe from falling and utterly destroying you. Do you understand that? Have you really got that thought into you? There you are, just like a man to be beheaded, with your neck on the block, and the axe uplifted now, and it may fall. While I am yet speaking the axe of death may come, and you, soul and body, may be lost for ever ere that clock ticks again. You know this, but do you understand it? Will you try to understand it? Will you try to make it real to your thoughts to-night? For methinks if you would there would be some hope that now you would escape from your present ruin, and lift up your heart to the great Father of mercies, and say, "Lord, save me or I perish."

Now, you know another truth, and you say you understand it. Let me put it to you. Jesus Christ came into this world. He was God's only-begotten Son, but He became man, and as man for man He suffered. God must punish sin, but He punished Jesus Christ for the sins of his people, and those who trust Him are secure, because Jesus Christ was their substitute, and they go free. Now, there is no other hope of redemption from the fiery wrath of God, but by having a part and lot in the substitutionary work of Christ. You know that, but you have not got a part and lot in it, and you must be lost if you continue without that part or lot. How is it that you can be quiet? You sleep at nights; you eat and drink, and you laugh a merry ringing laugh; but how can you do it until you got the one

thing needful, the one thing which alone can make eternity happy, an eternity upon which you are so soon to enter? If Jesus Christ, standing in heaven, is preached to you to-night, and you are bidden to believe in Him, and you do not believe in Him, then you do, as far as you can, crucify Him afresh, and open his wounds again, and make Him bleed. Do you mean to do that? Do you understand that this is what you are doing every day? Would you, dear friend, would you call God a liar? And yet the Apostle John says that he that believeth not hath made God a liar, because he believeth not on the Son of God. Do you understand what this unbelief of yours really is? You doubt Christ; that is to say, you do not think Christ to be truthful, or good, or able, or strong. Oh! but you say, you know better than that. Then if you do know better why do you act as if you did not know better? If He be able to save, and willing to save, oh! my dear hearer, why not come to Him as thou art, and cast thyself at his feet, and rest in Him in whom thine only rest can be found. "Have ye understood all these things?" then, is a question which you cannot answer after all in the right way, but I beseech you never rest until you can.

If, my dear hearers, there may be something which keeps you back from Christ which is not so much in your want of will as in your want of knowledge, then may God the Holy Spirit never let you rest till you know Christ, till you hear so that your soul shall live. How shall you know? He is a great Teacher, but in the use of the means He will teach you. Be constant in attending the houses of God where Christ is most preached. Search the Scriptures, for in them ye think ye have eternal life, and these are they that testify of Him. Go to the Father of mercy, and plead with Him ere you sleep. Say to Him thus, "Father, if there is some sin that I do not know to be a sin that I am indulging in that keeps me from Christ, show it to me, and enable me to give it up; or if it be a sin which I do know, but seem to have struggled in vain with, my Father strengthen me that I may cut off the right arm, and pluck out the right eye, sooner than keep these pleasant mischiefs and be lost for ever." Plead with Him thus: "Oh! my God, I want to know thy Son; reveal thy Son in me, for so I read Thou dost to thy people; reveal thy Son in me by the Holy Ghost. I am a poor, blind, ignorant thing; but teach Thou me, for hast Thou not given the Spirit of God on purpose to be the teacher of the ignorant, and the instructor of the babes?" Plead with the Lord, and plead always with the recollection that you cannot ask because you deserve, but you must ask because Christ deserves. Plead his wounds, his blood, his death, his infinite merits, and you shall ere long—I am certain of it—you shall ere long, in answer to your cries, receive light from the Word, and in that light you shall see light, and you shall understand the things which make for your peace.

I am deeply concerned for some of you, especially for such of you as often listen to my voice, that I may not for ever keep on talking into your ears, and never reach your hearts. What, am I to reek your cradle and send you to sleep, that you may sleep yourselves into perdition? Is mine to be the voice that is really to increase your responsibility, and not to be the means of bringing you to Jesus? I pray God avert so dreadful a result to all our ministry, but may you be led this very night—for God's people have been praying for you—may you be led this very night to confess that you do not understand what you ought to understand, and go to the great and wise God to teach and instruct you; and as surely as his Word is truth He will instruct you and teach you in the way that you should go, and bring you to Himself. "He that believeth on the Lord Jesus Christ shall be saved." Thus saith his own Word. "He that believeth and is baptized shall be saved." Trust—that is the matter. To believe is to trust, to rely on, to depend upon. He that depends upon Jesus, trusts Him, believes in Him, is saved. May we be of that blessed number, and his shall be the glory. Amen.

## Essays and Papers on Religious Subjects.

### THE DEATH OF MOSES.

BY REV. J. B. HOLLAND.

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day."—*Deut. xxxiv. 5, 6.*

It is a solemn thing to stand in a graveyard. In such a spot feelings are awakened within us that cannot be aroused elsewhere. Away from the busy world, away from the noisy crowd, away from the cheering, thrilling voice of childhood, and the enlivening presence of the friends we love, we seem to be standing in the high court of the Skeleton King, where he holds as slaves the cherished companions of our youth, the frail and lovely babes once fondled in our homes, the strong men and fair maidens whom we were wont to meet in our daily walks. An awful silence reigns around, and over the graves there seems to hover an icy atmosphere—an atmosphere which oppresses our hearts as we breathe it, which deadens the healthy blush on our cheeks, which freezes within our veins the rushing blood, causes the palpitating pulse to beat with tremulous energy, and fills our very minds with dire forebodings. The tombstones in silent array stand out as ghostly sign-posts to check our hasty steps; the grass-covered graves speak with a warning voice. The breeze which plays with the waving blades startlingly whispers—"This is the house of the pale-lipped monarch, the grand saloon of the conquering death." The world is filled with such hallowed ground, the keeping-places of the dead, the sepulchres of the departed, meet us at every turn.

But far away in a southern clime, far over the surging sea, and in a lonely wilderness, there is a sepulchre on which the eye of man has never gazed, upon which a footstep has never fallen,

and over which a prayer was never breathed. Beneath the sod there lies an aged man, the chosen leader of God's chosen people. No grassy mound marks the place of his burial; no tombstone stands above his head, no letters of gold testify to his usefulness or worth; but in the holy book his character is told, and though for ages he has slept alone, we have before us now a record of his fame, this epitaph, as given by the great "I am"—"Moses, the man of God!"

To the lonely spot in the wilderness of Moab, where Moses lies, I would now in imagination lead you. With a holy solemnity, let us ascend to Pisgah's summit, and recall the incident, so briefly but so concisely recorded in this portion of Scripture.

We will endeavour to gain some idea of this wondrous historical fact by dwelling on—The death of Moses. The burial of Moses.

The death of Moses. It is sweet for a weather-beaten sailor, after he has wandered to many a clime, and braved many a storm, to feel that he is approaching his native land, where home comforts and home joys await him in rich profusion. It is sweet for the scarred and toil-worn soldier, after he has fought in many a fierce engagement, and borne the brunt of many a scorching battle, to know that in the home of his childhood, the cottage where his parents dwell, he will be welcomed with loving smiles and tender congratulations, and there find the ease and tranquillity for which his soul has longed throughout the wearying campaign. With feelings somewhat similar to those of the returning mariner or the warrior hero, the Israelitish band pitched their tents before the rocky sides of Abarim, and gathered around the ark of God after their journeyings in the wilderness. There had been a pilgrimage of long duration; theirs had been a chequered and uncertain

life. For many years they had been wanderers and wayfarers—at eventide their tents were pitched in the desert, and morning dawn was the signal for another active day. Traversing the sandy plain, carrying their canvas dwellings, at one time fainting with hunger, and at another parched with thirst—now murmuring at their lot, and anon battling with their foes—one day encamping at the Red Sea, and another drinking of bitter waters. Theirs was a career of successes and disappointments. Vicissitudes and sorrows hemmed them round; and though at times they were able to sing a joyful psalm, yet frequently their soul was cast down within them, and they were ready to despair. Joyfully, then, would they hail the signal for halting before the mountain, from the summit of which the Land of Promise might be seen. With thankful hearts and cheerful alacrity they would settle down by the base of Nebo, and eagerly await the directions of him who had been their leader through all their tedious march. A longing for home, and a panting for the tranquil rest they had so long anticipated would sway the emotions of their hearts; whilst with anxiety and hope, perhaps not unmixed with fear of further delay, they would strain their ears to catch the words of Moses, their champion and their guide.

It must have been a solemn time, and doubtless there was many a tearful eye to be found amongst those who listened to the exhortations of the man of God. Moses was taking farewell of them for ever, and their hearts must palpably have throbbled as they choked the rising sobs. It was like a family of weeping children bidding adieu to a beloved and honoured parent. All through their wanderings, Moses had been their adviser and their helper. He had directed their movements, and administered justice in their midst. He had wept over them, and considered their interests his own. By his hand, as the instrument of Jehovah, they had been fed; it was his rod that had cleft the barren rock, and supplied them with a

crystal beverage; his voice that had delivered to them the testimonies of the Lord; and when he told them his time of service was over, that the day of his death had come, though on the verge of their greatest joy, they must keenly have felt the blow with which God was about to visit them.

It is impossible to form an accurate idea of the scene which was presented at this time. It was grand and thrilling. Thousands of men gazing with upturned faces upon the aged prophet; the attendants on the ark of God decked in their priestly robes; the tabernacle arrayed with heavenly brightness, and the glory of the Lord overshadowing the host; combined with a silence broken only by the voice of Moses, as he addressed the people—must have invested the scene with a startling solemnity, and a holy awe must have been observable throughout the camp. But prominent above all else was he whom God had ordained as a lawgiver to his people. I can fancy the holy man standing up to speak for Jehovah; and with a noble boldness—with hands upraised—a confident, unshrinking faith depicted upon his countenance—his eye flashing with the fire of youth, though wrinkled round with age, and the beard of six-score summers flowing on his breast—I behold him with the mien of a warrior haranguing the listening multitude. I catch his solemn appeals as he cries unto the heavens, "Give ear, and I will speak." I note his ardour as he calls for praise to God; and his powerful eloquence rings through the air, as he tells of God's mighty deeds; of his riding forth on the high places of the earth; of his whetting his glittering sword, and taking hold on judgment: as he tells of his perfect work, and testifies of his truth; as he reproves the Israelites for their foolishness and sin—and there steals throughout the camp, pre-eminent above their grief, a solemn, silent tremour, and an anxious fear.

After Moses had delivered to the children of Israel the beautiful song recorded in Deut. xxxii., he gave to

them his parting blessing, and according to the word of the Lord, went up into the mountain to die. His was the strangest, yet withal the sublimest, death on record, for we see in it the direct dealings of God. Many men have, perhaps, departed as peacefully, have gone down to the grave as confidently, but such hallowed ministrations as fell to the lot of Moses none have experienced. It is a solemn thing to think of death in any of its phases, but when we come directly in contact with Jehovah, as we do when considering this death, truly we should be moved by emotions of profoundest reverence. Alone in a mountain with God! Such was the position of Moses in his last hours. It may appear a hard matter to some that he should be called away at the time he was, and without a correct knowledge of the circumstances of his life, the event might, with some, cast a shade on the justice of God. That he should be obliged to part from his beloved Israel, after he had for so many years been their ruler, and when the reward so long expected was about to be bestowed, seems a matter of no slight import. Did he not as much deserve the rest of the Promised Land as his brethren? Did he not merit as much as they the repose and blessing they had sought so long? Yea! was not he, a man of six-score years, as fit a person as any to settle down and rest after a toilsome and wearying pilgrimage? As far as our limited understanding would guide us, we might, perhaps, answer, Yes. But the Lord knows best. "He moves in a mysterious way, his wonders to perform;" and if He delighted to honour Himself by taking away the aged Moses, we must not attempt to deny the wisdom and justice of the act. But as if God had anticipated some roeping, He has taken care to furnish the reason for his apparently strange dealing. He said to Moses, "Dio, because ye trespassed against me among the children of Israel, at the waters of Meribah-Kadesh, in the wilderness of Zin. Because ye sanctified Me not in

the midst of the children of Israel." What is this? Moses, a man after God's own heart, transgressing against him? Is it possible? What mean the words, "Ye sanctified Me not in the midst of the children of Israel"? Here is a key: It was a judgment upon Moses that he should die in very sight of an anticipated home. But what could such a holy man do to merit so severe a sentence? Why should he alone be selected from the host at the foot of Abarim? We must refer to an act of Moses', recorded in Num. xx., to find the secret.

When the Israelites left Egypt, they did so under peculiar auspices. During their sojourn there, they had been watched over and cared for by God. He had looked upon them as special favourites, and though they were oppressed and apparently forsaken, his eye was continually upon them. His hand delivered them from bondage, ruined their oppressor, destroyed their enemies, and at the Red Sea triumphantly rescued them from slavery and death. It is but reasonable to suppose that the God who had thus won their liberty would claim their undivided worship, and demand their constant allegiance. Should any step in between them and Himself to win the affections of the people, or rob Him of his honour, surely a bitter vengeance would retaliate upon the crime. Of this crime Moses was guilty. Though so trusted by God, he was guilty of usurping God's position, and proudly vaunting himself before the people under his charge. Anger, combined with pride, was doubtless the cause of his judgment. At the waters of Meribah, instead of standing up for God, he assumed absolute authority, censured the people of his own accord, and worked a miracle before them, without acknowledging a higher instrumentality than his own. But it may be asked, Was not God's judgment harsh? We think not. It must be remembered that Moses stood in a high position. He was constantly holding intercourse with God; he was intimately associated

with the Lord's dealings with the people; occupied a most honourable office, and was trusted to an almost unlimited extent. For a man, then, like Moses, to represent God, would be a most serious affair. Had it been done by one who occupied a less elevated post, the offence would not have appeared so heinous, but, committed by so great a man as Moses, the crime was inexcusable. Pride in an angel condemns him to hell, and pride in Moses brought upon him disappointment and death. And it was when he arrived at the boundary of Palestine that he ascended Pisgah to receive the punishment of his folly. It was not a heavy punishment, after all—it was but death, and that the sweetest. It was but saying farewell to a world of woe, and entering upon the bliss of eternity. It was but lying down in the arms of God, and resigning an earthly for a heavenly home.

What a sight it must have been to the mourning Israelites to see the man they had obeyed so long turning his face from them for the last time! We all know something of the solemnity of the moment which precedes the exit of an immortal soul from its earthly tabernacle. How eagerly the waning light in the once bright eye is watched; how anxiously the ear is bent to catch the last faint breath; and how still is the room in which the dying saint falls asleep ere he darts into everlasting light! Thus would the people watch for the last glance of their honoured leader; thus would they listen for the echo of his distant footstep, and silently languish for a renewal of the intercourse then broken for ever. And can you not fancy the holy prophet ascending the hill-side? Can you not see him as he advances, step by step, a youthful energy in his limbs, and a peaceful smile upon his face? That was a glorious journey up the rugged steep! Could he mourn over what he had left below? Nay, he was going to view the Canaan he had pictured in his mind for years. Could he sorrow at the prospect of his death? Nay, he was

going to meet with his God, and ride in his chariot to heaven.

It would become us to draw a veil over the scene which followed his arrival at the mountain-top. It was so sublimely grand, that words fail when we require a description. But the last moments of the man of God were so joyous, that we must try and bring them to your mind.

Aaron went up into a mountain to die, but his was not so grand a death as this. When he ascended Mount Hor, his son was with him to support his failing footsteps. Moses, too, was there, to cheer him with his presence and his words. And, when he found that he must die—when the transfer of his priestly office had been made, and his son invested with the priestly robes—he could lie down, supported by the arms of his dearest friends, and, with their farewell falling on his ear—their tearful eyes lingering lovingly upon his drooping form—he could triumphantly depart to the brighter world on high.

Not so did Moses die. No friend went with him to the verge of the tomb; no human voice cheered his dying moments. Alone he ascended the mountain; alone he reached the summit; alone he contemplated the future of his soul. And then the Lord appeared. According to the promise He had made, He came to show in all its beauty the chosen land. His finger pointed out its charms, his voice described its future loveliness; and Moses, who had longed for this, delighted in the view. This was worth living for; this was worth all the patience he had exercised; yea, it would repay him even then to die. He had not long to wait; he had not long to suffer. His death-bed was prepared, and there, in the mount, alone with God, he laid him down to rest.

It has been supposed by some that the last day Moses saw on earth was the Sabbath. If this be true, what delightful associations must have twined around his departure! Many faithful Christians have desired all along their heavenward journey for such a climax

as this. They have felt that it would be a glorious thing to leave, on the holiest day of all, this world of sorrow, to enter on the eternal Sabbath in heaven. It must have been sweet to Moses, after all his cares, to exchange an earthly worship for the holier one above. With what composure would he prepare himself to join in the song of the glorified! His was a peaceful end. Quietly and calmly did he enter into rest. No lingering earthward gaze; no grieving for past honour; but, left alone with God, he turned a longing look towards the celestial city, and in the arms of everlasting love, mounted to his happy home. One writing of him says—

“In God’s own arms he left the breath  
Which God’s own Spirit gave;  
His was the noblest road to death,  
And his the sweetest grave.”

It is sweet for a dying man to feel, as he approaches the tomb, that he is in his native land; that his last breath will inhale his native air; that his native soil will receive his body when his soul has fled: sweeter still to know that he is beneath the roof of friends who will mourn his absence at the fire-side circle: but, sweeter far to be upheld in a father’s arms, and to receive the kiss of a weeping mother, just when the silver cord is snapped in twain. This was not the lot of Moses, but his was a greater privilege. It is true he did not expire in his native land, nor die in the midst of earthly friends: but in his Father’s arms he breathed his last; and though no tender mother lingered near his side, his life was kissed away by God; and his soul, borne up on the arm of omnipotence, was wafted to heaven amidst a choral song of angels in the skies.

Let us now make a brief reference to the burial of this great and holy man. If his death was the most wonderful on record, what shall we say of his funeral? The Lord buried him. Even his dead body was cared for, and the God who had waited upon him in his dying hours laid it in the grave.

This was such a marvellous act on the part of God, that many have been induced to question its reality—have been led to consider the tale as a fable, and have doubted the words we have chosen for our text. Because his grave has never been found, there have been some hardly enough to doubt Scripture testimony. But the Word of God clearly states that he died. “So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.” The summons, too, which Moses received from God is very clear on this point. “The Lord spake unto Moses, saying, Get thee up into this mountain Abarim, unto Mount Nebo, and die in the mount whither thou goest up, and be gathered unto thy people, as Aaron thy brother died in Mount Hor, and was gathered unto his people.” It is certain, then, that he died; and if the Bible is to be believed, it is also true that the Lord buried him.

We cannot find, if we search the world through, such a sepulchre as that where Moses lies entombed. No marble walls enclose his dust; no lofty monument is reared to his memory; no grand mausoleum is erected near his grave; but his tomb is a quiet spot in a valley, and the only monument above him is the dark hill-side of Nebo. The great of the earth have often attempted to perpetuate their memory by erecting ere they died a sepulchre which should tell of their fame long after their generation had vanished from the earth. The glory of the Pharaohs, the mighty kings of Egypt, seems to have been the vast pyramids which they caused to be built by their bondmen and their slaves. Their pride even carried them to the folly of making a palace for their bones, and their mummy forms decayed amongst the golden baubles they heaped together in their tombs. But no such sepulchre as these was required for the man of God. He needed no catacomb to perpetuate his fame—no epitaph engraved on a marble block to tell of his merits; for the Word of God sets forth in fullest light the virtue of

his deeds, and the grass-blades that wave above his head have a voice far louder than the pyramidal vaults.

And oh, what a funeral must his have been! There have been grand funerals in the world, but never one so magnificent as this. That must have been a noble sight when good old Jacob was interred among his fathers in the cave of Macpealah. When the aged patriarch died in Egypt, there was a gorgeous display of funeral pomp. Joseph, who was second to none but Pharaoh—commanding, as he did, the riches of the land—determined to honour him with a princely aeration. The body was embalmed, the Egyptians wailed and wept, and Joseph, among their number, grieved for the loss he had sustained. The days of mourning completed, the funeral procession was arranged. The bier was followed by a courtly train. The elders of the house of Pharaoh, with his heralds and his lords, swelled the stupendous cavalcade; the Egyptians and the Israelites came in their turn; and the household of the dead, with his children and their friends, joined with the mighty host. I know not whether a solemn dirge was sung, or whether a funeral song was chanted. There might have been no muffled drums, no deadened music, but the roll of the chariot wheels, and the steady tramp of a thousand feet, would be as hallowed a knell as if the bells of a hundred spires had coupled their tolling with a requiem strain.

That was a grand and hallowed funeral, when the new sepulchre, wherein no man had been laid, was dedicated to the use of the lowly Nazarene. When Jesus, the Son of God, after dying on the cross, after shedding his blood to save poor, guilty men from the curse of sin, and opening up a new and living way to heaven, was wrap-

ped in spices and fine linen, and by the hands of loving disciples was laid in the rocky tomb, were there not hovering around his cross the angels of his kingdom? and when the devoted Joseph took down the bleeding body, did they not follow in the funeral train, and watch with drooping heads whilst the last offices were performed for the holy dead? Oh, had it been possible for the dignitaries of heaven to shed a tear of sorrow, surely the attendant angels would then have wept in bitterest anguish, and a wail of grief would have rent the air as the marred and murdered Jesus was placed in the chilly grave. But grander far was the burial of the venerable man who died in Nebo. True, no earthly princes followed his bier; no heralds marshalled the funeral train; no gold or fading pomp added splendour to the scene; but the hand which had supported his dying form conveyed it from the mountain-top to the grave in the verdant valley; the fingers of God turned up the sod, arranged the earthy pillow, laid the saint to rest; and, while the heavens looked on with wonderment, and the angels with silent lyrics in motionless array were gathered round, the lowly bed was covered by the King of kings, and the celestial troop flew heavenward to publish in their songs the love of God.

“And had he not high honour?

The hill-side for his pall:

To lie in state while angels wait,

With stars for tapers tall;

“And the dark rock pines, like tossing plumes,

Over his bier to wave;

And God's own hand, in that lovely land,

To lay him in the grave.”

*St. Heliers, Jersey.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. XII.—ONE-WORD TEXTS.

"Blood."—GEN. iv. 10.

It is melancholy to reflect that the first mention of blood is in connection with the earliest of human families, and with the perpetration of murder, and that murder fratricide, the slaying of a brother. So soon did the depraved heart bring forth the bitter and malignant fruit of death. We select the word, however, in its wide and comprehensive application, as met with in Holy Scripture. And observe—

I.—**THERE IS THE BLOOD OF OUR COMMON SPECIES.**—God has made all mankind of "one blood" (Acts xvii. 26). So that men have one close and vital bond of unity. And herein is set up the absolute kindredness of all the human race. Royal or noble blood, white, or Saxon blood, or any other specially designated, is a mere myth if intended to show that any class, or order, or colour of men are essentially different in their physical constitution. The rich and the poor, here, all meet together. Notice—

II.—**BLOOD AS THE LIFE OF THE BODY.**—The warmth and flowing of this fluid is both the sustainer and evidence of life. Stayed in its course, or drained from the system, and death inevitably ensues. So that in Scripture "Blood" and "Life" are often synonymous phrases.

III.—**BLOOD FORFEITED IS USED TO EXPRESS THE PENALTY OF TRANSGRESSION.**—Wages of sin is death. God, therefore, may justly demand the blood, that is, the life of the transgressor. (See Rom. v. 12.)

IV.—**THERE IS THE BLOOD OF REDEMPTION.**—Life forfeited by sin is redeemed by the blood-shedding of the Saviour. We are redeemed by his blood. He suffered for us. Died for us. Was slain for us. Bore our sins in his own

body on the tree. Has borne our iniquity. (See Rom. v. 8, 9, 10; Eph. ii. 13; Heb. ix. 14; 1 John i. 7.) Now this blood was the blood of the true sacrifice for sin, and is called "Precious Blood," and without which there could be no remission of sin. Notice further—

1. This blood of the Lord Jesus had been typified by the blood of the various animal sacrifices, as the lambs, heifers, goats, and birds that were slain under the law. (See Lev. and Heb. ix. and x.)

2. The blood of those sacrifices was of no moral or saving worth (Heb. x. 4).

3. The blood of the Lord Jesus not only is the medium of our pardon and acceptance, but the source of our sanctification and holiness. It cleanseth from all sin (1 John i. 7; Rev. i. 5).

V.—**IT IS BY "THE BLOOD OF JESUS" THAT WE HAVE ACCESS TO GOD.**—We have boldness, or liberty, or confidence "to enter into the holiest by the blood of Jesus" (Heb. x. 19). Through this blood we are accepted both in our persons and services. All things must be sprinkled, as it were, with this precious atoning blood.

VI.—**CHRIST'S BLOOD WILL BE OUR VICTORY AND TRIUMPH BOTH IN THIS WORLD AND IN THAT WHICH IS TO COME.**—By faith in the cross, the true altar of sacrificial blood, we overcome the world and the powers of darkness (Rev. xii. 11).

#### APPLICATION.

1. The fountain of this blood has been opened for sin and uncleanness.
2. The gospel invites the guilty and depraved to come to it.
3. Its efficacy has been realized by unnumbered thousands of believers. And, finally, it will be the grateful subject of heavenly song and triumph for ever (Rev. v. 9; vii. 9—17).

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## The Family Hearth.

READINGS TO AMUSE, INSTRUCT, AND IMPROVE.

#### THE STRENGTH OF A KIND WORD.

How strong is a kind word! It will do what the harsh word or even blow can-

not do: it will subdue the stubborn will, relax the frown, and work wonders.

Even the dog, the cat, or the horse, though they do not know what you say,

yet can tell when you speak a kind word to them.

A man was one day driving a cart along the street. The horse was drawing a heavy load, and did not turn as the man wished him to do. The man was in an ill-temper, and beat the horse. The horse reared and plunged, but he either did not or would not go the right way. Another man who was with the cart, went up to the horse and patted him on the neck, and called him kindly by his name. The horse turned his head, and fixed his large eyes on the man, as though he would say, "I will do anything for *you*, because you are kind to me;" and bending his broad chest against the load, he turned the cart down the narrow lane, and trotted on briskly, as though the load were a plaything.

Oh, how strong is a kind word.

#### PROVIDENCE IN PARTICULARS.

You may use a childlike confidence in coming to your Father in heaven; you may unbosom before Him your smallest disquietudes. The strongest Christians are those who, from holy habit, hasten with everything to God. Summon this doctrine to your aid, not merely when the weightier class of calamities oppresses you, but amidst the perturbations of ordinary life, the collisions of business, the perplexities of the household, the mutations of health and spirits. The very moods which make our wheels drag slowly through the daily task, the tempers of those around us, the petty disappointment and elagrin, the slight, the cross, the look of unkindness, and the silence of rebuke—all are dispensed in season and in love. Happy is the soul which, having secured an *interest in Providence* by securing *acceptance in Christ*, can roll its burden on the Lord, and lie down secure amidst the tempest, because its Father is at the helm.

#### THE PROGRESSIVE CHRISTIAN LIFE.

OUR knowledge of Christ is somewhat

like climbing one of our Welsh mountains. When you are at the base you see but little; the mountain itself appears to be but one-half as high as it really is. Confined in a little valley, you discover scarcely anything but the rippling brooks as they descend into the stream at the base of the mountain. Climb the first rising knoll, and the valley lengthens and widens beneath your feet. Go up higher, and higher still, till you stand upon the summit of one of the great roots that start out as spurs from the sides of the mountain, you see the country for some four or five miles round, and you are delighted with the widening prospect. But go onward, and onward, and onward, and how the scene enlarges, till at last, when you are on the summit, and look east, west, north, and south, you see almost all England lying before you. Yonder is a forest in some distant county, perhaps a hundred miles away, and yonder the sea, and there a shining river and the smoking chimneys of a manufacturing town, or there the masts of the ships in some well-known port. All these things please and delight you, and you say, "I could not have imagined that so much could be seen at this elevation." Now, the Christian life is of the same order. When we first believe in Christ, we see but little of Him. The higher we climb, the more we discover of his excellences and his beauties. But who has ever gained the summit? Who has ever known all the fulness of the heights, and depths, and lengths, and breadths of the love of Christ which passeth knowledge? Paul, now grown old, sitting, grey-haired, slivering in a dungeon in Rome—he could say, with greater power than we can, "I *know* whom I have believed,"—for each experience had been like the ascending to another summit, and his death seemed like the gaining of the very top of the mountain, from which he could see the whole of the faithfulness and the love of Him to whom he had committed his soul.

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

### "GOD AND THE RIGHT."

THIS is the war-cry which many a stout heart has uttered in days gone by, which has made men stronger, and caused even those who were feeble and wavering to rally around the standard, and to fight valiantly for the truth. And as with our father's, so with us. We, who are carrying on the battle which they began, can find no better motto to-day, than "God and the right." Nothing beside could so move us with enthusiasm, and make us so determined to stand true to our colours. It is not our own battle that we are fighting; and our King is with us. There are no successes or failures but He sees them; there are no falterings, no efforts, but He can appreciate them. Wherever we are, whether resting from our work, or in the thickest of the fray, his eyes watch us lovingly, his hands are ready to aid us. And then we have the satisfaction that comes of being engaged in a good cause. We believe in it ourselves, and that of itself is enough to make us strong. We cannot be very resolute and successful when the inner voice proclaims to us that we are on the wrong side. But when God's light is over us, and we have the happy consciousness of his approval, nothing is too hard for us to do.

"Trust in God and do the right." Many a grey-haired veteran who has made that the law of his life, has found that at eventide it has been right. He has not had all smooth sailing. Sometimes, indeed, it has looked as if a little wavering, either to the right hand or the left, would have been favourable to his worldly prospects. There were green meadows and shady avenues, and singing birds, and strains of sweet music afar off, and the straight path has been very rough and lonely. But he has not wandered. He has been kept faithful to his Master

because always his strong heart has been leal to God and the right. He has not been afraid, though hosts have encamped against him, for his trust has been in the Rock of Ages, and his one desire has been to live for the right. There are some such whom we have known and honoured. We see their grey heads going down to the grave, but we know that on the other side of that dark and narrow passage a crown of glory is waiting, and the Highest will give it to his servant.

And for us, who have not yet fought the fight and finished our course, there can be nothing better than the good old words. When the way looks dark, and we cannot tell which will be the better; when there are cross roads, and differing voices, then our motto will stand us in good stead. There is so much that we cannot do. Our wisdom will not serve us, our strength may fail, our knowledge is uncertain and imperfect, but we can trust in God, He will help us. When we are weak as children, He can make us strong. The right is not always easy to do; we find it hard enough, and of ourselves, indeed, we could not do it. But our trust is in One who is always able, therefore we need not fear. Whatever circumstances are given to us, whatever struggles there may be before us, we shall be more than conquerors.

We should have less anxiety and fear if we only had this for our guide. What does it matter though the vine and fig-tree should fail? Why should it grieve us if our earthly possessions pass away from our hands? "The Lord will provide." That is his part, ours is to trust in Him and do the right. Let us not be over careful; let us not wear ourselves out before the time, for He will take care of us. Only whatever work He gives us to do, whatever sorrow he sends for us to bear, let us

do and bear it cheerfully and diligently, like little children, who knowing how weak and ignorant they are, trust in the Father who knows best.

Let all who are young, and starting upon the Christian course, make this motto their own, "God and the right." Nothing better can be found. You

will do valiantly then, you will "serve the present age" then, you will be useful and devoted, as Jesus would have you. Fear not, though sometimes it may be hard to trust, and the right may be difficult to do. God will help you, and, in the end you will be more than conquerors.

## Reviews.

*Sure of Heaven.* A Book for the Doubting and Anxious. By THOMAS MILLS. London: Elliot Stock.

This is a new edition of a work which has been most favourably received, and which is well suited to convey consolation to the anxious and doubting. Plainly written, and nobly imbued with the principles of gospel truth and grace, we trust it will be still more widely circulated.

We have much pleasure in very heartily commending to our readers the following very interesting and excellent small books by the Book Society:—*The New Leaf; What will you Write on it? A Voice from Abergyle, or be ye also Ready; Daily Trials, and How to Bear them.* We recommend also one of the same kind, but on the much controverted point of Christ's personal reign, *Will Christ Return to Reign upon the Earth?* (Elliot Stock). And still another small, but very good pious book, *Almost Home, a Lesson from Black Gang Chino,* by Rev. W. J. Styles; with Introduction, by Rev. Francis Tucker, B.A. (Passmore and Albaster). We conclude that all genuino-minded Baptists will not fail to read and circulate "Christ the Centre," Dr. Gotch's Inaugural Address at the Union Gathering at Bristol, together with the admirably-written history of "The Bristol Baptist College," by Rev. F. Bosworth, M.A. Both published by Elliot Stock. Also, "Ministerial Failures," by the Rev. C. M. Birrell, another of the very admirable papers read at Bristol, on introducing Dr. Landels' paper on that subject. *A Few Words on Life and Death, as Taught in Scripture,* by A. D. (Elliot Stock), will interest those who study the

various works on the future condition of the righteous and wicked. It is a solemn subject for controversy, and not well adapted for more speculation.

### MAGAZINES, SERIALS, AND PAMPHLETS.

We are delighted with *The Sword and Trowel.* Mr. Spurgeon's address on prayer in connection with the Christian ministry, is one of the best papers that even he has ever written. *The Baptist Magazine* is good throughout. The paper on the character and death of the late Mr. Lewis, of Chatham, is most affecting. *The Ragged School Union Magazine* is quite up to the mark, and every one should read the paper "On the Homes of the Poor." *Onward,* for Bands of Hope, abounds especially with good poetic pieces, fit for recitation. *The Christian Sentinel,* and *British Flag* provide well for our soldiers and sailors. *The Mothers' Friend* is worth many times its cost. Our rich readers should circulate it among the poor mothers of their districts. *Merry and Wise* is true to its title, and faithful to the best interests of the young. *The Scattered Nation* is full of truths, adapted alike for the conversion of Israel and the edification of Jewish Christian converts. *Our Own Fireside* in every respect, articles, type, paper, and illustrations, is one of the very best of our six-penny monthlies. *Topics for Teachers* is a new serial by James Compor Gray (Elliot Stock), which will be found an invaluable treasure for Sunday-school teachers. It will be enriched with excellent maps and engravings. Threopence per month. Part I. is now out.

## Poetry.

## JESUS.

"He shall save his people from their sins."

O Jesus, Friend most wonderful,  
Thy children cry to Thee;  
With burdens heavy to be borne  
They labour ceaselessly,  
And only Thou in earth or heaven  
Canst set their spirits free.

They are not yet Thy holy saints  
To dwell in light in heaven;  
Not yet the palm of victory  
Is to their keeping given;  
They fight and bear, and toil and strive,  
As many more have striven.

Thy name alone can make them glad,  
And fill their souls with light;  
Thou who canst save them from their  
Canst guide them through the night;  
And Thou canst make them strong to bear,  
And wise to do the right.

O Jesus, Saviour of the world,  
Go forth triumphantly,  
And let the tired and sorrowful  
Thy glorious kingdom see;  
And help them in this land of woe  
To love and trust in Thee.

Lift from the overburdened heart  
The crushing weight of sin;  
Wash all the stains of guilt away,  
And put Thy peace within,  
That even those who know Thee not  
Eternal life may win.

Come Thou, and make this darkened earth  
To sing aloud Thy name,  
That men may leave the paths of sin,  
And help to spread Thy fame,  
And voices of the old and young  
Thy mighty love proclaim.

MARIANNE FARNINGHAM.

"Thought upon his name."—MAT. iii. 16.

I WILL think on the name of the Lord,  
And exult in the realms of his grace.  
I will rest in the truths of his word,  
And rejoice in the smiles of his face.

I will talk of that dear long gone friend,  
Who on Calvary's hill gave his life;  
And alone on his merits depend,  
In this night of corruption and strife.

To commune, when men meet in his fear,  
And seek his commands to obey,  
Delight and sweet silence reign, where  
God hearkens and hears what they say.

And they rest 'neath the Spirit's pure beam  
That gentle, that peace-giving Dove,  
As cattle go down to the stream,  
And lie in the shade of the grove.

If my treasure is hid where no rust  
And no moth can corrupt, high above,  
I shall lay down my bones in the dust,  
And bury my soul in his love.

JAMES SYKES.

## Denominational Intelligence.

## MINISTERIAL CHANGES.

Mr. G. Jarman, of the College, Bristol, has accepted the invitation of the church, Blisworth, Northampton, to become their pastor.

Rev. C. F. Vernon (formerly of Shrows-

bury) has accepted the invitation to the pastorate of the church at Stratford-grove.

Rev. S. Mann, late of Exeter, has accepted an invitation to the pastorate of the church, Clarence-street, Penzance.

After a pastorate of twelve years, Rev. R. Prisko has tendered his resignation to the church at Watchet, having accepted an invitation from the church at New-street, Hanley.

The pastorate of the church, Bugbrooke, Northamptonshire, being vacant by the resignation of Rev. H. Caporn, an invitation has been given to Rev. E. Bottrell, of Bristol College, who has accepted the same.

Mr. F. W. Walters, of Rawdon College, has accepted the invitation of the church, Park-street, Middlesborough, to become their pastor.

The church at Lyme Regis is now without a pastor, Rev. J. R. Jenkins having resigned the pastorate in consequence of protracted ill health.

Rev. D. T. Phillips, after nearly three years' service, has resigned the pastorate of Park-street church (late worshipping at the Pithay).

Mr. Thomas Richards, student of the College, Bristol, has accepted the invitation to become the pastor of the English church at Gower, Galmorganshire.

Rev. Percy F. Pearco has resigned the pastorate of the church, Coleraine, Ireland.

Mr. F. W. Goadby, M.A. (Lond.), of Regent's Park College, has accepted the invitation to the pastorate of the church, Blantisham, Hunts. Mr. Goadby succeeds the late J. E. Simmons, M.A., who was pastor of the church for thirty-eight years.

Rev. B. May has resigned the pastorate of the church, Chesterfield.

Rev. G. Phillips has resigned the pastorate of the churches of Ebonjobb and Gladestry, Radnorshire, and accepted that of the church, Kingshill, Buoks.

The church, Pinner, Middlesex, through local circumstances being unable to support a settled minister, Rev. E. J. Dalton has resigned the pastorate.

Rev. T. Dyal has resigned the pastorate of the church at Ledbury, and has accepted the invitation to become pastor of the church at Monk's Kirby and Paulton, Warwickshire.

Rev. James Foster of Bristol College, having ministered to the church and congregation, Milton, Oxon, for the past six months, has accepted an invitation to become their pastor.

Rev. F. Bosworth, M.A., late pastor of King-street Chapel, and tutor of the College, Bristol, having recently recovered

from a protracted illness, has accepted the invitation of the South-street church, Exeter.

### RECOGNITION SERVICES.

BURTON-ON-TRENT.—On Monday, Oct. 19, a public meeting was held to welcome Rev. S. Hanson as pastor of Salem church. After tea, the friends adjourned to the chapel, when Rev. S. Lomas, of Leicester, was voted to the chair, who, in his opening remarks, stated that, having known Mr. Hanson from the commencement of his spiritual career, he could honestly say he was a man of sound judgment, of a genial spirit, of great prudence, of eminent piety, and a good preacher. He rejoiced in all that God had done for him and by him, and he had every confidence that the church at Salam would have no reason to regret the choice they had made. The meeting was also addressed by the various ministers and laymen of the town and neighbourhood. In reply, the rev. gentleman gave an interesting account of his conversion under the ministry of his beloved friend in the chair in the year 1844, also of his theological principles, the reasons which had led him to Burton, and of the course he purposed to pursue in relation to his pastoral duties amongst them. Mr. Coltman, on behalf of the church, then gave to Mr. Hanson the right hand of welcome, assuring him of the unanimity of their invitation, and of their joy in his acceptance of the same.

TAUNTON, SOMERSET.—On Monday evening, Oct. 20, a service was held in Silver-street Chapel, in connection with the recognition of the Rev. Jos. Wilshire as pastor. At five o'clock a large number partook of tea. At seven p.m. the service commenced in the chapel, Rev. R. James, of Yeovil, in the chair. Rev. J. Mills offered prayer. Mr. A. Maynard read an address of welcome to the pastor. Mr. Wilshire responded to the kind address, and spoke of the circumstances which led him to accept the invitation of the church, and of his hopes concerning the future. Rev. S. Wilkinson, who was followed by the Rev. Mr. Griffith, welcomed the new pastor to the town, and gave fraternal addresses. Rev. R. James then delivered an address to the church, and was followed by Rev. W. Page, B.A., of Chard. The congregation was large, and the whole service was cheering, interesting, and encouraging.

**TRING.**—The ordination of Mr. Henry Bradford, late of the Tabernacle College, took place on Tuesday, Oct. 13, at New Mill Chapel, of which he has recently become the pastor. After a short introductory service, Mr. Bradford gave a sketch of his early history and doctrinal views. The charge was delivered by the Rev. G. Rogers, theological tutor of the college. In the evening a public meeting was held. W. Olney, Esq., presided, and addresses were given by Revs. J. Keed, J. Lawton, J. Marriott, J. Sexton, W. Olney, sen., Esq., and other gentlemen. A sum of £20 was raised, in order to form the nucleus of a library for the young minister.

**CREWE, CHESHIRE.**—Mr. J. E. Rawlings, Tabernacle College, was recognized as pastor of the church, Sept. 30. There was a large attendance, and Revs. R. Kenny, W. H. Allen, J. Grant, and G. Rogers took part in the service.

**BIRMINGHAM.**—The recognition of the Rev. W. J. Henderson as minister of Bond-street Chapel, took place on Oct. 19. The charge to the minister was given by Rev. S. G. Green, B.A., and the charge to the church by Rev. J. J. Brown. The Revs. J. Lord, F. Marchant, B. Bird, George Knight, L. J. C. Carter, and others, were present.

**BALLYMENA, IRELAND.**—On Tuesday, Nov. 3, a special service was held in the chapel, for the purpose of recognizing Rev. S. Rook as the pastor. In the afternoon, a sermon was preached by Rev. R. M. Henry, of Belfast. Prayer having been offered by Rev. Wm. Hamilton, of Carrickfergus, the Rev. R. M'Master addressed the pastor, and Rev. Wm. Hamilton the church. There was also present Rev. H. Smythe, United Presbyterian minister, who closed the service by prayer. At six o'clock p.m. the church entertained the ministers and friends, who were present on the occasion, at tea. Mr. Henry being called to the chair, and prayer having been offered by the pastor, addresses were delivered by Revs. Wm. Hamilton, R. M'Master, H. Smythe, and R. M. Henry. The meeting was well attended, and a deeply solemn spirit pervaded all the services.

**FALKIRK, N.B.**—Rev. J. L. Spence, Tabernacle College, was set apart to the pastoral office, Sept. 26. Rev. George Wade opened the proceedings with prayer. Rev. Francis Johnston, Edinburgh, delivered the introductory discourse. Rev.

Mr. Spence gave a statement of his views of divine truth, and call to the pastoral office. Rev. Mr. Johnston delivered the charge to the pastor, and Rev. Alexander M'Farland that to the church. Rev. John Anderson closed the proceedings. On the same evening a soiree was held in the chapel, when a numerous company assembled. Rev. Mr. Spence occupied the chair. The meeting was addressed by the following gentlemen: Rev. Messrs. Johnston, M'Farland, Wade, and Anderson, and W. Downs, Esq.

#### PRESENTATION SERVICES.

The Rev. Jesse Hobson, of Salter's Hall Chapel, now Baxter-road, Ilalington, has been presented with a handsome testimonial—a library table, a number of books, and a candelabrum—as an expression of his people's regard and affection. No less than 350 ladies and gentlemen subscribed to the testimonial, and no single subscription was allowed to exceed 5s. The meeting at which the presentation was made was large and interesting.

**WOODBOROUGH, NORTS.**—On Thursday, November 12, Mr. W. Willis, who recently retired from the pastorate of the church in this place, was presented with a purse of money as a token of the esteem in which he is held by the friends amongst whom he laboured for more than nine years.

**HACKNEY-ROAD.**—For nearly two years past, some of the ladies of the church and congregation, Providence Chapel, have held prayer-meetings on Tuesday evenings, at which Mrs. Russell, the wife of the esteemed pastor has presided. On Tuesday evening, the 10th inst., these ladies invited Mrs. Russell to a tea-meeting; and after devotional exercises, one of the deacons in the name of the ladies, presented Mrs. Russell with an elegant timepiece, as a small token of their Christian love, and an acknowledgment of the spiritual profit they had derived from the prayer-meetings under her able presidency. The Rev. John Russell returned thanks on his wife's behalf.

**BIRMINGHAM.**—In the spring of last year, in consequence of the frequent indisposition of the minister of Christ Church, Aston Park, the Rev. Isaac Lord, an arrangement was made with the Rev. L. G. Carter to become Mr. Lord's assistant. Mr. Lord's health now appearing to be established, so that for some time past he has been equal to the discharge of the whole of

his ministerial duties, the engagement with Mr. Carter has terminated. In order to testify their deep sense of the value of Mr. Carter's labours, and of the genial and Christian spirit which has characterized his intercourse with them, about 200 members of the congregation assembled in the school-room on Tuesday evening last. After tea, the Rev. Isaac Lord took the chair, and, in the name of the congregation, presented an address to Mr. Carter, together with a handsome walnut escritoire, a beautiful silver-plated inkstand, and a pair of candlesticks. Mr. Taylor, on behalf of the Young Men's Mutual Improvement Society, presented a costly inlaid papier-maché inkstand, with richly cut bottles; and Mr. Poulton, on behalf of the teachers of the girls' school, a chaste plated salver with tea and coffee-service. Mr. Carter, in very feeling and suitable terms, acknowledged the presents. In the course of the evening, addresses were delivered by Messrs. F. Smith, H. Allbutt, J. Jordan, A. J. Allbutt, and Mr. W. S. Aston.

#### NEW CHURCH.

**KENSAL NEW TOWN.**—A new Baptist cause has been formed in this rapidly increasing neighbourhood. Mr. H. W. Meadow, late of Laley, Berks, is the pastor.

#### NEW CHAPELS.

**ESSEX.**—The opening services of the chapel were commenced on Thursday, Oct. 22. The cost, including the site, is nearly £1,000. The services were introduced by a prayer-meeting, at which Rev. E. Isaac delivered an address. In the afternoon, after devotional exercises by Rev. H. Bayley, Rev. W. G. Lewis preached. In the evening, after prayer by the Revs. Mr. Tubbs and W. Woods, Rev. Arthur Mursell preached. On the following Sunday, Rev. J. L. Whitley preached, and on Tuesday, October 27, Rev. J. E. Perrin was recognized as pastor, when appropriate addresses were delivered by the Revs. D. Jones, B. A., J. L. Whitley, and W. Woods. Rev. H. Bayley, of Kingston, presided. The offerings were most encouraging, upwards of £100 having been presented by members of the congregation.

**CLAPTON.**—On Tuesday, November 3, the foundation-stone was laid by the Rev. Dr. Landels, President of the London Association, of the new chapel. For some time past many friends resident in this

locality, have felt the necessity of a commodious chapel, to meet the growing wants of the district. The proceedings were opened by singing a hymn, after which Rev. W. G. Lewis read the Scriptures and prayed. Mr. W. R. Bickett, as treasurer of the building fund, presented a handsome trowel to Dr. Landels, and the ceremony of laying the stone was duly performed; after which Dr. Landels, the Rev. C. H. Spurgeon, and other friends addressed the meeting. The London Baptist Association has promised £1,500 towards the erection of this place of worship.

**HANWELL, MIDDLESEX.**—The month of October witnessed the laying of the memorial-stone of a new Union Church in this improving village. Rev. R. D. Wilson delivered an address. Rev. G. Rouse, Lowden, pastor, gave particulars of the history of the church. The following ministers took part in the proceedings: Revs. W. Isaac, J. Keed, J. Hall, J. F. Glass, A. McMillan, W. Perratt, and J. Gibson. The company then adjourned to the school-room, adjoining the old chapel, where nearly 200 persons partook of refreshment provided by the ladies of the congregation.

**ENFIELD HIGHWAY.**—At Totteridge-road a new chapel was opened on Tuesday, October 27. In the afternoon Rev. J. A. Spurgeon preached. Afterwards about 110 persons sat down to a tea kindly given by several ladies. A public meeting was held in the evening. Appropriate addresses were given by the following ministers: Revs. T. Bentley, J. T. Smith, J. W. Walker, D. E. Evans, D. Russell, W. M. Robinson, and C. Welsh. The collections and profits from the tea amounted to £15. The building will hold about 160 persons.

**SPENNER PLACE, GOSWELL-ROAD.**—The memorial-stone of a new chapel was laid on Wednesday, the 11th inst., by J. Harvey, Esq., in the presence of a large company of friends. Afterwards the company sat down to a cold collation, served in the school-room of City-road Congregational Chapel, kindly lent for the occasion; after which a meeting was held, when about 700 sat down to tea. In the evening a public meeting was held in the chapel, under the presidency of Rev. C. H. Spurgeon, and was addressed by Messrs. Sawday, McMaster, Burton, Brock, and others. Collections from all services about £500, of which Mr. Spurgeon gave £100. Wo

have still more than £3,000 to raise, therefore contributions are earnestly solicited, and will be thankfully received by the pastor, Mr. P. Gast, 7, Oxford-terrace, Islington, N.

#### MISCELLANEOUS.

**GREAT CHESTERFORD, ESSEX.**—The chapel having been enlarged and entirely renovated, re-opening services were lately held, when sermons were preached by Rev. M. S. Horton and Rev. E. F. Horton. Between the services there was a public tea. The Revs. S. Haynes, G. Monk, and Mr. C. Ellis, also took part in the engagements of the day.

**ECOTON, NORTHAMPTONSHIRE.**—A new school-room in connection with the chapel was opened on Monday, October 26, when a sermon was preached by Rev. J. Nickall. About 120 sat down to tea, and a public meeting was held in the evening. John Perry, Esq., J. P., occupied the chair. Addresses were delivered by Revs. J. T. Brown, J. Ault, and other friends. The cost of the room was £25, and up to the evening of the opening, the sum of £70 was subscribed, including the collections after the opening services.

**EDINBURGH.**—The Baptist Association of Scotland has lately held its annual meetings in Dublin-street chapel. A preparatory sermon was preached by Rev. Dr. Coulros, and the conference was presided over by Mr. M'Ulwin. A paper was read by Mr. M'Andrew upon the causes which hinder the more complete union of the Baptist churches in Scotland. A sustentation fund was urged, and the necessity of a fund for the education of young men for the ministry. A discussion followed, in which Rev. Mr. Bunning, F. Johnstone, and other ministers took part. Another paper was read on "The Laws of Church Discipline;" and in the evening a public meeting was held, when addresses were delivered.

**HARROW.**—Services in connection with the second anniversary of the pastorate of the Rev. H. Hill have been held at the chapel. Rev. G. Rogers preached. On the following Tuesday a tea and public meeting was held, J. Chapman, Esq., in the chair, when a goodly number of friends attended and listened to addresses from Revs. F. Brown, T. Peters, G. T. Edgely, J. O. Fellowes, W. H. French, and the pastor. Mr. W. Smith, one of the deacons,

read a report, by which it appeared that the united efforts of the church during the past year for varied purposes had succeeded in raising upwards of £300, with a church now numbering seventy members, and a proportionate congregation.

**SOUTHSEA.**—The friends of St. Paul's-square Chapel held their annual tea-meeting on Wednesday, Nov. 4. The minister, Rev. J. Hunt Cooke, presided, and addresses were delivered by Rev. J. Evers, and other members of the church. Three subjects were discussed, viz., Prayer-meetings, Congregational singing, and occasional public conferences on portions of Scripture. On each a definite plan for improvement was accepted and decided upon.

**FAKENHAM, NORFOLK.**—On Monday evening, Nov. 2, it was unanimously resolved that a new and enlarged place of worship, with school-room, vestry, etc., should be erected on the site of the old chapel premises, according to the plan then agreed on, as soon as sufficient funds could be raised for that purpose.

**HANWELL.**—An interesting meeting has been held to take farewell of Mrs. W. H. Slaton, who has acted as secretary to the Maternal Society from its commencement. The ladies presented her with an ink-stand, she liberally providing tea for about one hundred mothers. Rev. G. R. Lowden presided on the occasion, and, after an address, was followed by Revs. Mr. Vano and W. Perratt. Messrs. Knight, Jaekett, and Turner also took part in the proceedings.

**AVENING.**—The friends of the chapel having, for the past few months, been engaged in repairing their place of worship, held on Wednesday evening, Nov. 4, a public tea-meeting, if possible to liquidate the debt incurred. The whole of the provisions for the tea was given, together with other sums, by which they were able to meet all demands made upon them. The debt was £141. After tea, the pastor, Rev. N. Woodcock, took the chair. Rev. H. A. James led the devotions of the evening, after which the meeting was addressed by the following ministers—Revs. T. Williams, T. Price, G. L. Gordon, H. A. James, A. Blake, L. E. P. Banutt.

**ST. GILES'S.**—The annual Sunday-school tea-meeting in connection with the King-street Schools, was held on Thursday, Nov. 12; 360 friends sat down to tea in the

school-room, after which a crowded public meeting was held in the hall, presided over by Henry Spalding, Esq. Messrs. Clarke, Knight, D. Shirley, T. D. Marshall, and George Hatton took part in the meeting. £11 was realized clear for the school funds.

**SARRATT, HERTS.**—The birthday of the venerable G. Warn, pastor of the church, was celebrated on the 19th Oct., he on that day entering upon his eighty-fifth year. An interesting meeting was held, in which Mr. J. J. Smith, Rev. J. Bayne, and other friends took part.

**ALPERTON, ACTON.**—A preliminary meeting of the Building Fund was held Oct. 21, when the sum of £87 10s. was announced as promised towards the new chapel. Since then other sums have been promised, and the friends in connection with the cause at Alperton are actively engaged in seeking additional funds. The Rev. W. H. French, the pastor, will gladly receive aid towards the fund. His residence is Ann's Villa, Wembley, Middlesex.

**MARKET DRAYTON.**—A capital site for a new chapel has just been presented by Mr. Morgan, of Hatton, to the church in the above town. As the current expenses of the place, however, are almost as much as the friends can meet, they hope in the present case to be assisted by friends outside their own circle. Contributions will be very thankfully received by Rev. T. Clark, Market Drayton.

**BROMLEY.**—The third anniversary of the opening of the chapel was held on Wednesday, Nov. 4. Rev. J. A. Spurgeon preached in the afternoon, after which tea was provided in the Town Hall. In the evening a public meeting was held in the chapel. Mr. Brown, of Stepney, Mr. Sturgo, of Dartford, Mr. Camp, of Eynsford, Mr. Longwill, M.A., of Bromley, and Mr. Llewellyn, of Bromley, took part in the meeting. The financial statement was laid before the meeting by J. L. Plumbridge, Esq., who said that £950 was needed to free the chapel from debt. At the conclusion of the meeting, Rev. A. Tessier the pastor, announced that the sum realized by promises and collections amounted to £230.

**CRADLEY, WORCESTERSHIRE.**—On the 18th Oct., the anniversary sermons were preached in this place of worship. A prayer-meeting was held in the morning. In the afternoon, Rev. M. Morgan,

(minister) preached. At six o'clock in the evening, G. Thorne, Esq., of Stourbridge, preached. The weather was propitious and the collections good. The Baptist church of Cradley have lately presented the minister with a purse of gold, on the anniversary of his settlement amongst them.

**BOSTON: SALEM CHAPEL ANNIVERSARY.**—On Sunday, Oct. 18th, two sermons were preached by the Rev. W. K. Waugh. On Monday, Oct. 19th, 300 friends partook of tea, kindly provided by the ladies of the congregation. After tea the chapel was filled to hear addresses from Mason Jones, Esq., and Revs. Matthews, Shaw, Taylor, Ruff, Hill, Fisher, and others. The choir was occupied by the pastor, Rev. J. K. Cheppelles.

## BAPTISMS.

- Ashford*, St. John's Lane.—Oct. 22, Four, by T. Clark.
- Aylsham*, Norfolk.—Oct. 29, Three, by A. J. Hamilton.
- Dardwell*, Suffolk.—Nov. 15, Three, by J. Barrett.
- Barnsford*, Falkirk.—Oct. 29, Three, by John Macdonald.
- Brenford*, Park Chapel.—Oct. 25, Two, by W. A. Blake.
- Broadstairs*.—Aug. 30, One; Nov. 16, Three; by J. Kiddle.
- Chudleigh*.—Oct. 4, Two; Nov. 1, Three; by W. Doko.
- Coate*, Oxon.—Nov. 8, Three, by B. Arthur.
- Cradley*, Worcester.—July 6, Six; Sept. 27, Five; by M. Morgan.
- Portrose*, N.B.—Nov. 1, One; 8th, One; in the sea; by F. Dunn.
- Goldhill*, Bucks.—Oct. 29, Four, by W. B. Hobling.
- Glascoed*, Monmouth.—Aug. 2, Two; 30, Three; Sept. 27, Three; Oct. 25, Seven; by W. Morgan.
- Glasgow*, North Frederick Street.—Nov. 1, Seven, by T. W. Medhurst.
- Great Grimsby*, Upper Burgess Street.—Oct. 25, Six, by E. Lauderdale.
- Harrow-on-the-Hill*.—Nov. 1, Four, by Herbert Hill.
- Honiton*.—Oct. 20, Four, by E. Foote.
- Kenninghall*, Norfolk.—Oct. 25, Five, by T. T. Ewing.
- Lochea*, N.B.—Oct. 18, Two; Nov. 8, Five; by J. O. Wills.
- London*, Kensington Palace Avenue.—Oct. 25, Six, by R. J. Mesquita.
- , Thornhill Square, Islington.—April 20, Three; June 25, Ten; Oct. 18, Five; by F. M. Smith.

*London, Metropolitan Tabernacle.*—Oct. 26, Twelve; 29, Twelve; Nov. 19, Eleven; by J. A. Spurgeon.

*Lordshill, Sunilbesch.*—Nov. 1, Two, by T. T. Phillips.

*Moleston.*—Oct. 10, Two; Nov. 15, One; by J. Harris.

*Moulton, Northamptonshire.*—Nov. 1, Four, by J. B. Parker.

*Newcastle-on-Tyne, Marlboro' Crescent.*—Nov. 1, Three, by J. Spanswick.

*Penge, Tabernacle.*—Jan., Eleven; Feb., Eight; May, Four; Oct., Five; Nov., Three; by J. Mitchell Cox.

*Peterchurch, Hereford.*—Sept. 20, Two, by J. Beard.

*Ridgmount, Beds.*—Nov. 1, Three, by W. Julian.

*Rotherham.*—Nov. 1, Three, by G. Whitehead.

*Swaffham.*—Jan. 31, Three; July 2, Six; Oct. 1, Two; by T. A. Williams.

*Thetford, Norfolk.*—June 23, Four; Sept. 27, Three, by C. Welton.

*Torquay, Upton Vale.*—Nov. 1, Three, by E. Edwards.

*Troxbridge.*—Sept. 6, Seven; Nov. 1, Seven; by Thomas Jones.

*Wandsworth, East Hill.*—Oct. 26, Five, by Mr. Genders.

*Wolverhampton, Waterloo Road.*—Oct. 25, Seven, by J. B. Myers.

### RECENT DEATHS.

On October 10th, 1868, fell asleep in Jesus, aged 71, Mr. BENJAMIN GAWTHORN, for forty-two years member, and a considerable portion of that time deacon, of the Baptist church, Blandford Street, London. In his Christian character he was strikingly quiet and unobtrusive. His love to the Word of God, the house of God, and to the exercise of prayer, was always manifest to those who knew him best; and as he neared the close of his pilgrimage he was enabled to give the most decided and satisfactory evidence that he was being sweetly sustained and cheered by the love and presence of Jesus, who was graciously fulfilling in the experience of his servant his own words, "My peace I give unto you." And throughout his last illness the countenance he wore, and the few words he was permitted to utter were beautifully expressive of the "peace of God, which passeth all understanding." The moment of his flight from this to a better world formed indeed a truthful commentary on the exultant challenge of the apostle. "Oh, death, where is thy sting? oh, grave, where is thy victory?" May all who read this feeble testimony to

the power of divine grace "die the death of the righteous," whose feelings and prospects may be appropriately expressed in the following, selected from the many verses written by the dear friend whose death we have been noticing:—

John xiv. 3.

"And hast Thou, dearest Lord, prepared  
A place for us in heaven?  
'Tis even so. Thou hast declared  
To Thee the praise to be given.

"That we who by transgression fell  
Should be by grace restored;  
And raised to heaven with Thee to dwell,  
How great thy mercy Lord!

"Help us, O Lord, each hour to see  
By faith the promised rest;  
And may we find a place for Thee  
Within our favoured breast."

Died at Sandy, Bedfordshire, Sept. 12, aged 77, CATHERINE MARSHALL, relict of the late Mr. Daniel Marshall of Gishford. She had been a member of the Old Meeting at Blunham for fifty-six years. A meek and quiet spirit marked her life, and her death was most peaceful and happy. She suffered much, and especially during the last days of her life, but the all-sufficient grace of Christ renewed her patience and continued her joy. She frequently exclaimed, "Happy, happy!" And to the relatives said, "O come—all come to my dear Saviour—I am so happy." To a young relative, on the last morning of her life, she said, "E—, I am going to heaven. I see the gates open." A funeral sermon was preached on Sunday evening, the 27th, by her pastor, Mr. W. Abbott, from a text to which she had attached a black pin in the old family Bible, and which had been much blessed to her. Pa. xviii. 46.

Mr. JOSEPH HELEDON, who for seven-teen years had been the devoted and successful master of the British School, Wrostead, Norfolk, and eleven years deacon of the Baptist church in that place, entered into rest on the 2nd ult. (Nov.) His consistency of conduct and his unwearied efforts in the cause of Christ, combined with his genial disposition, endeared him to all, and his loss will be deeply felt not only by the church, but by the neighbourhood at large. Great numbers followed his mortal remains to their last resting-place, where appropriate addresses were

delivered by his friend, the Rev. J. Gedge, and by his pastor, the Rev. W. H. Payne, who also improved his death by sermons from Job v. 26 and Acts xiii. 36. A few months since a testimonial of twenty-five guineas was presented him by his friends and former pupils as a token of their affectionate esteem.

Died, Sept 22nd, SARAH DAVIES, the mother of Rev. David Davies, Baptist minister, Moughtrey, departed this life in the 73rd year of her age. She was one of the most faithful in her day with the cause of God. Let the day be ever so rough, the

night ever so dark, the people ever so few in the house of God, she would be there. Her hand and heart was with the cause, her desire was, like the Psalmist, to dwell in the house of the Lord for ever. She was baptized by the late Mr. Jones, of Newtown, and in consequence of joining the Baptist cause she had to seek a shelter where she could; but she, like Paul, was willing to suffer the loss of all things so that she might win Christ, and be found in Him. She was heard to say some few days before death that she longed to be on the other side of the Jordan.

### NOT ROMANISM—BUT?

BY REV. J. BURNS, D.D.

JESUS, and not the Pope, we trust,  
Our one and only Lord;  
He is the Church's supreme Head,  
Only to be adored.

The Cross and not the Crucifix  
Is all our hope and boast;  
We treat with all our holy scorn  
The Priest and Papal Host.

The sacrifice of Christ the Lamb,  
And not the Popish Mass  
Supplies the only sacred stream  
That can our sins efface.

The pure and holy Word o' God,  
And not traditions vain,  
Direct the anxious seeking soul  
Eternal life to gain.

The intercession of our Lord  
Within the holiest place,  
And not the prayers of Popish saints  
Supplies our souls with grace.

Pardon and holiness we have  
From Father, Son, and Spirit,  
Renouncing all self-righteousness,  
And penances and merit.

The service of the inner man  
Is what our God demands,  
And not the vain and ritual forms,  
The labour of our hands.

We pray that Jesu's glorious name  
Be spread o'er all the world,  
And *Antichrist, the Man of Sin,*  
May from his throne be hurl'd.

O Jesus, Prophet, Priest, and King,  
Our Saviour and our Lord,  
O'orthrow the mystic Babylon,  
By Thine Omnific Word!

Like mighty millstone in the sea,  
Foul *Antichrist* cast down,  
And Jesus, on Thine Head alone  
Flourish the Immortal Crown.

*Paddington.*

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BAPTIST YEAR BOOK  
AND  
ALMANACK for 1869.

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For Every Day in the Year.

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# BRYANT & MAY'S

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The "TIMES" says "Lucifers have risen gradually  
"to be at last a special source of danger, and no care-  
"ful housekeeper who looked at these returns (FIRE  
"BRIGADE) would ever allow any but SAFETY  
"MATCHES inside their doors."

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## PATENT SAFETY MATCHES

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FRAUD. Without the precaution of observing  
closely the address, BRYANT & MAY, and their  
Trade Mark,  the Public  
may be imposed upon with an article that DOES  
NOT AFFORD Protection from Fire.

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LIGHT ONLY ON THE BOX.

**1. F.** We spend our years as a tale that is told, Pa. xc. 9.

Time drops his dark veil, the old year has gone. The man of trade now takes stock of the past year, and should we not search and see if our souls have grown in grace, in peace with God, in zeal for Christ, in love to man, in growth in true wealth, and become more rich for the world to come.

**2. S.** Our life is hid with Christ in God, Col. iii. 3. Even as in winter time the trees have a life, but it is hid in the root: so a Christian hath a blessed condition at all times, but his glory, and his happiness, is hid in Christ his Head.

**3. Sun.** But the God of all grace..... make you perfect, establish, strengthen, settle you, 1. Pet. v. 10. Let this precious portion be to you as a staff of support in all your troubles, as a sweet morsel, a wafer made with honey, a portion of angel's food, which you may roll under your tongue and carry in your memory until the year ends.

**4. M.** Uphold me with thy free Spirit, Ps. li. 13. A gracious heart that prays aright, prays as well that God would preserve him from future sin, as forgive him his former sins.

**5. Tu.** I know the thoughts that I think toward you, Jer. xxix. 11.

If it be consoling to be much in the thoughts of a returned earthly friend, what must it be to occupy the thoughts of One, better than the best, more loving than the most loving human relative.

**6. W.** And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, Mal. iii. 17.

God looks upon the rest of mankind as though they were but the pebbles of the brook, but these are the gems, the jewels, the pearls of his crown.

**7. T. Lo,** I am with you always, Matt. xxviii. 20. Believer, trust the Divine faithfulness in the dark; trust where sight and sense fail to trace. Think especially of the mighty God, thy brother man, who hath left this last promise-legacy.

**8. F.** Arise, therefore, and be doing, 1 Chron. xxi. 16.

Stir up the grace that is in thee, for so holy motions turn to resolutions, resolutions to practice, and practice to a prepared readiness to every good work.

**9. S.** Let him trust in the name of the Lord, Isa. i. 19.

We can never be in such a condition, wherein there will be just cause of utter despair; therefore, let us do as mariners do, "cast anchor in the dark."

**10. Sun.** And I give unto them eternal life, John x. 33.

As soon might Satan pull God out of heaven, undermine the security of Christ, and tear Him from the bosom of the Father, as deprive his people of their spiritual life.

**11. M.** How precious also are thy thoughts unto me, O God, Ps. cxxxix. 17.

If we would let God's thoughts, as they are revealed in the Word, come in and possess the chambers of our mind, how different our views and feelings would be regarding both Him and ourselves.

**12. Tu.** And to her was granted that she should be arrayed in fine linen, clean, and white, Rev. xix. 8.

When we shall come up dripping from the shelling banks of Jordan, we shall have to go behind us all our sins; up those colossal hills our feet shall sink, and our garments shall be whiter than any fuller one make them.

**13. W.** He that believeth on Him is not condemned, John iii. 18.

There are some clusters of this Vine which we shall not be able to gather till we go to heaven, but this is one of the first ripe clusters, and may be picked and eaten here.

**14. T.** I will instruct thee, and teach thee, Ps. cxviii. 8.

How patiently does this Almighty preceptor train, and with what infinite wisdom and tenderness does He instruct his varied trainings to the wants and requirements of his people.

**15. F.** He hath the oil of gladness above his fellows, Heb. i. 9.

But for his fellows he hath the oil of grace more than any, but it is not only for him, but for us all. Therefore, let us have comfortable meditations of the fulness of Christ, "All this is for me."

**16. S.** Lord, I believe, Mark ix. 24. With a weak faith, yet with faith; love thee with a faint love, yet with love; endeavour in a feeble manner, yet endeavour; a little fire is fire, though it but smoketh.

**17. Sun.** He is the Mediator of the new testament, Heb. ix. 15.

Come, brethren, bring your hearts, bring yourselves, to the High Priest, and let us pray Him to take us as we are and offer us before the eternal throne, that we may be accepted in the Beloved.

**18. M.** Of thine own, Lord, I give thee, 1 Chron. xxix. 14.

As the fruits please Him, so the humble acknowledgments that they come from Him doth exceedingly please Him. It is enough for us to have the comfort, let the Lord have the glory.

**19. Tu.** There was given me a thorn in the flesh, 2 Cor. xii. 7.

After conversion we need bruising, that reeds may know themselves to be reeds, and not oaks. Even reeds need bruising, by reason of the remainder of pride in their nature, and to let them see that they live by mercy.

**20. W.** He is altogether lovely, Cant. v. 16. If the sweetness of all flowers were in one, how sweet must the flower which is Christ, that offers all perfections of love and mercy meet; how great then must that mercy be which lodgeth in so gracious a heart.

**21. T.** And the plague was stayed, Num. xvi. 48. The incense which Aaron carried in his hand was the propitiation before God, from the fact that God saw in that perfume the type of that richer offering which our Great High Priest, this day offering before the throne.

**22. F.** Come unto me, Matt. xi. 28. Oh gracious word of a gracious Saviour, on which our souls may confidently repose! It is a present rest, the rest of grace, as well as the rest of glory.

**23. S.** He shall receive of mine and shall show it unto you, John xvi. 14.

As your motto should ever be, "None but Christ," and your ever increasing aspiration "More of Christ," seek to bear in mind who it is that is alone qualified to impart the excellency of this knowledge.

**24. Sun.** My peace I give unto you, John xv. 27. It is a peace which God the Father gives, for He is the God of all peace. It is a peace which Christ has bought, for He made peace with his blood. It is a peace which the Holy Spirit works, for He is its author in the soul.

**25. M.** I go to prepare a place for you, John xiv. 2.

While Jesus is in heaven preparing a place for his people, the Spirit is on earth preparing his people for that place; the one is maturing glory for the Church, the other is insuring the Church for glory.

**26. Tu.** The helper of the fatherless, Ps. x. 14. If men were more fatherless, they would feel more God's fatherly affection from heaven, for God that dwelleth in highest heavens, dwelleth likewise in the lowest soul.

**27. W.** The branch cannot bear fruit of itself, John xv. 4.

Weeds and passions grow too rank naturally, but nothing grows in the Church of itself, but as it is set by the hand of Christ, who is the author, dresser, and pruner of his garden.

**28. T.** Her ways are ways of pleasantness, Prov. iii. 17.

If a man who possesses religion is not happy, it is not because there is not enough in him to make him so, but because there is some obstruction in him to the full occupancy of the heavenly gift.

**29. F.** This day thou shalt be with me in Paradise, Luke xxiii. 43.

Those that are good plants in the paradise of the Church they shall be glorious plants also in the paradise of heaven. We must not always be here; we shall change our soil, and be taken to heaven.

**30. S.** From me is thy fruit found, Hos. xiv. 8. A Christian hath not only shelter from the wrath of God, but he hath also a place of rest and quiet, the mercy of God to keep him, and the Word to feed him.

**31. Sun.** Rejoice, ye righteous, Ps. xxxiii. 1.

There may be times when the righteous look sad and droop, and that is when they apprehend God doth not look pleasantly upon them. But the true character of a Christian is to be cheerful, none else can be truly so.

1. M. And whatsoever ye shall ask in my name, that will I do, John xiv. 13.

Be sure, in all your suits to God, to take along with you your elder brother, your beloved brother; take your Benjamin with you, and offer all to God in him, for he is one in whom God delights.

2. Tu. My God will enlighten my darkness, Psal. xxxiii. 23.

We must walk by God's light, and not by the blaze of our own fire: God must light our candle, or we are likely to abide in darkness.

3. W. Delight thyself also in the Lord, Psal. xxxvii. 4.

Our hearts are temples, and we are priests. We should always, therefore, have this light and incense burning in our hearts, as the fire did always burn upon the altar in Moses' time, that we may have these spiritual sacrifices to offer continually.

4. T. Whom God hath set forth to be a propitiation, Rom. iii. 25.

Therefore, when we think of reconciliation, and redemption, and salvation wrought by Christ, let us comfort ourselves in the solidity of the work, that it is a service perfectly done.

5. F. O death, where is thy sting? 1 Cor. xv. 55.

Sin being condemned, pardoned, and forever put away, death, its consequent and penalty, is but a pleasing trance, into which the believer falls, to awake up perfected in God's righteousness.

6. S. There is joy.....over one sinner that repenteth, Luke xv. 10.

God the Father joys to have a new son, God the Son joys to see the fruit of his own redemption, and God the Holy Ghost joys that he hath a new temple to dwell in.

7. Sun. I am come into my garden, my sister, my spouse, Cant. v. 1.

Christ is here taking walks in his garden, that is his Church, and therefore every particular soul, which is a sweet paradise for Him to delight in, is much refreshed, and in witness of acceptance, brings increase.

8. M. Half-Quarter. If I forget thee, O Jerusalem, let my right hand forget her cunning, Psal. cxxxviii. 5.

If the cause of the Church go to our hearts: if we can joy in the Church's joy, and mourn in the Church's abatement and suffering, it is a sign we are true daughters of Jerusalem, and lively members of the body of Christ.

9. Tu. Blessed is the man that walketh not in the counsel of the ungodly, Psal. i. 1.

He keeps himself pure from these lepers: he puts away evil things from him as garments spotted by the flesh; he comes out from among the wicked, and goes without the camp, bearing the reproach of Christ.

10. W. The love of Christ, which passeth knowledge, Eph. iii. 19.

As if so be there were both want of words, and want in words, to set forth the love of Christ; but certainly it must be very great, for as the Father loves Him, so He loves them.

11. T. Peace I leave with you, John xiv. 27.

Peace, is of all others the most sweet: Oh! it is wine to comfort us, and bread to nourish us, it makes a man live comfortably and die cheerfully.

12. F. Thou must prophesy again before many peoples, Rev. x. 11.

So that, beloved, let men be enemies to Jesus Christ, yet, as soon as Christ sets up Himself in their hearts, they will love Him, own Him, serve Him, and suffer for Him.

13. S. But God is my portion for ever, Psal. lxxlii. 26.

And, therefore, we shall never want a divine to comfort us, a physician to cure us, a counsellor to direct us, or a controller to check us, because, by the help of the word and the Spirit, we can be all these to ourselves.

14. Sun. The Creator of the ends of the earth, fainteth not, Isa. xl. 28.

Oh, amid all the fainting and falling, of what may be dearest to you in earthly love, be this your sublime solace amid all trials and changes.

15. M. I know thy works, Rev. ii. 13.

He hath a crown for runners, but a curse for runaways. As you look for happiness as long as God hath a belief in heaven, so God looks for holiness as long as you have a being on earth.

16. Tu. Behold my servant, whom I have chosen, Matt. xii. 18.

Great princes have their ambassadors, and the great God of heaven hath his Son, his servant in whom He delights, through whom, and by whom, is all intercourse between God and man.

17. W. I will keep it night and day, Isa. xxxvii. 3.

He will not trust to his angels to do it, for it is his delight to do all with his own hands. Zion is the centre of his heart, and He cannot forget, for every day his thoughts are set upon her.

18. T. Not my will, but thine, be done, Luke xxii. 42.

He was not driven by bailiffs to discharge the obligations of his Church, but joyously, even when full of sorrow, to meet the law, answered its demands, and cried, "it is finished."

19. F. The marriage of the Lamb is come, Rev. xix. 7.

In heaven they marry not, but are as the angels of God. Yet is there this one marvellous exception to the rule, for in heaven, Christ and his Church shall celebrate their joyous nuptials.

20. S. That I may show forth all thy praise, Psal. ix. 14.

Saints are not so selfish as to look only to self; they desire mercy a diamond that they may let others see its flash and sparkle, and may admire him who gives such priceless gems to his beloved.

21. Sun. Abstain from all appearance of evil, 1 Thes. v. 2.

Sin against conscience, is as a thief in the candle, which weakens our joy, and thereby weakens our strength. A willful breach in sanctification, will hinder a sense of justification.

22. M. If thou wilt, thou canst, Luke v. 12.

If Christ had stood upon his own greatness, He would have rejected him that came with his "if," but Christ answers him with a gracious and absolute grant, "I will, be thou clean."

23. Tu. I am the way, John xiv. 6.

You may go to heaven without wealth, without wealth, without honour, without pleasure, without friends, without learning, but you can never go to heaven without Christ.

24. W. Who shall separate us from the love of Christ, Rom. viii. 35.

This is our comfort and our confidence, that God accepts us, because He accepts his beloved; and when He shall cease to love Christ, He shall cease to love the members of Christ.

25. T. Thou hast been our dwelling place, Psal. xc. 1.

As Noah, when the flood came upon the old world and swept them away, had an ark to save himself in, so have all God's children a house to get over their heads in the worst of times, which is God's blessed protection, in whom they are safe.

26. F. When I would do good, evil is present with me, Rom. vii. 21.

The fairest fire that can be will have some smoke, the mortar wherein garlic hath been stamped, will always smell of it; so all our actions will savour somewhat of the old man.

27. S. Ye are all one in Christ Jesus, Gal. iii. 28.

Oh, the unutterable blessings that spring from a vital union with the Lord Jesus Christ and the believer are one, one in nature, in affection, in sympathy, in fellowship, and one through the countless ages of eternity.

28. Sun. And for sin, condemned sin in the flesh, Rom. viii. 3.

So that now, neither sin, nor the consequence of sin can ever lay the believer under condemnation. That which itself is condemned, cannot condemn.

**1. M.** Ye shall be redeemed without money, Isa. lii. 3.  
 The Lord looks not, neither for money, nor money's worth from you, towards the purchase of your redemption, and therefore always look upon your redemption as the more fruit of rich grace.

**2. Tu.** He will show them his covenant, Psa. xv. 14.  
 Oh, this sweetens every drop, and sip, and crust, and crumb of mercy. If a Christian enjoys, that all flows upon him through the covenant.

**3. W.** He that loveth his life shall lose it, John xii. 25.  
 A man that is sparing of his life, when Christ calls for it, doth take the ready way to lose it, and he that doth hazard it for Him as his call, is sure to live eternally.

**4. T.** With Christ, which is far better, Phil. i. 23.  
 It was a mighty blessing for Christ to be with Paul on earth, but it was the top of blessings for Paul to be with Christ in heaven.

**5. F.** Be content with such things as ye have, Heb. xiii. 6.  
 If men cannot bring their means to their minds, let them bring their minds to their means; a little will serve our turn until we get to heaven, till we come to our Father's house.

**6. S.** All things work together for good, Rom. viii. 28.  
 The wicked know not this secret, as the Philistines understood not Sampson's riddles, but we know that all the world shall not hinder the cross from working for good.

**7. Sun.** Thou wilt perform the truth to Jacob, Micah vii. 20.  
 And it is called truth because the great God who has made this covenant will assuredly make good all that mercy, and all that grace, and all that favour that is wrapped up in it.

**8. M.** By the works of the law shall no flesh be justified, Gal. ii. 16.  
 We can bring plenty of faggots to our own burning, but not one faggot to the garnard of our salvation.

**9. Tu.** Ye were called unto the fellowship of his son, 1 Cor. i. 9.  
 Communion is as large as union. All believers are united to Christ. All believers have communion with Christ.

**10. W.** He scatheth their instruction, Job xxxiii. 16.  
 By correction, God seals up instruction. God sets on the one by the other; as when a schoolmaster would have a lesson learned indeed, he sets it on with a whipping.

**11. T.** My reward is with me, Rev. xxii. 12.  
 The field of loving service, however lowly or obscure it may be, is always overarched by the bow of promise.

**12. F.** And I will walk among you, Lev. xxvi. 12.  
 How much does it concern all the churches to prize their church state, and to keep close together, and to walk suitable to that gracious presence of God, that shines in the midst of them.

**13. S.** The Lord shall fight for you, Ex. xiv. 14.  
 When the enemy is highest, salvation is nearest; when the danger is greatest, the help of God is readiest.

**14. Sun.** The Lord loveth him that followeth after righteousness, Prov. xvi. 9.  
 When thou art in secret, consider conscience is present, which is more than a thousand witnesses; and God is present, which is more than a thousand conscience.

**15. M.** He is faithful and just to forgive us our sins, 1 John i. 9.  
 He doth not say "He is merciful," but "just," to forgive our sins, because they are satisfied for, and God's justice will not let Him demand the debt twice, of the surety and the debtor too.

**16. Tu.** My covenant was with him, Mal. ii. 5.  
 There is no real life, no comfortable life, no easy life, no happy life, no honourable life, no glorious life, for any sinner that is not in the bond of this covenant.

**17. W.** The very hairs of your head are all numbered, Matt. x. 30.  
 God has already booked them all down, and all to show us what singular care God takes of the smallest and least concernments of his chosen ones.

**18. T.** That the power of Christ may rest upon me, 2 Cor. xii. 9.  
 If the sun shine upon the marfold, how soon does the marfold open; so when the Sun of Ri. righteousness does but shine upon a Christian's grace, how do they open and act.

**19. F.** Be clothed with humility, 1 Pet. v. 6.  
 That is true humiliation which, like a barbering, makes way for Christ, and throws itself at his feet.

**20. S.** Be merciful unto me, Lord, Psa. lxxxvii. 3.  
 The lamp of duty can only shine clearly as it is daily trimmed with the oil of mercy.

**21. Sun.** The Lord is there, Ezek. xlviii. 35.  
 His presence in heaven makes it heaven, and his presence in the Church makes it happy and safe. Nothing shall disturb or harm them that have the presence of God in the midst of them.

**22. M.** If I touch but his clothes I shall be whole, Mark v. 28.  
 True, saving, justifying faith carries the soul through all difficulties, discouragements, and natural impossibilities to Jesus Christ.

**23. Tu.** In thy presence is fulness of joy..... pleasures for evermore, Psa. xvi. 11.  
 Here is as much as can be said for quality, there is in heaven, joy and pleasures. For quantity, a fulness, a torrent. For constancy, it is at God's right hand; and for perpetuity, it is for evermore.

**24. W.** The God of all comfort, 2 Cor. i. 3.  
 Who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

**25. T. Lady Day.** Saul, Saul, why persecutest thou me? Acts ix. 4.  
 Christ in his glorified state hath a very tender sense of all the evil that is done to his children, his members, his spouse, and looks upon it as done to himself.

**26. F. Good Friday.** Christ was once offered, to bear the sins of many, Heb. ix. 28.  
 What a protest is the death of Christ against sin—what a proof of God's love—what a pledge of all blessing—what a power for all holiness—what a persuasive to all devoted service.

**27. S. Mighty to save,** Isa. lxiii. 1.  
 And as He is mighty to save, so He loves to save poor sinners in such a way wherein life may most magnify His own might; and therefore He will purchase their pardon with his blood.

**28. Sun.** They shall see his face, Rev. xxii. 4.  
 To follow the Lamb whithersoever He goes, to enjoy Him fully, and to be always in his presence, is the heaven of heavens, the glory of glory; it is the sparkling diamond in the ring of glory.

**29. M.** Reprove, rebuko, exhort, 2 Tim. iv. 2.  
 Did Christ open his heart for our redemption, and shall we not open our mouths for his vindication?

**30. Tu.** Accepted in the Beloved, Eph. i. 6.  
 Oh, the happiness, and blessedness, the safety and glory of those precious souls, who in the righteousness of Jesus Christ stand perfectly righteous in the sight of God.

**31. W.** Thy testimonies are the rejoicing of my heart, Psa. cxix. lii.  
 The word of the Lord is never more a word of comfort, and the Spirit of the Lord is never more a Spirit of comfort, than when the saints are in their deepest distresses.

1. T. Redeeming the time, Eph. v. 16.  
It is dangerous crying to-morrow—manna must be gathered in the morning; the orient pearl is generated by the morning dew. Nothing pure a more serious frame into a man's spirit, than to know the worth and preciousness of time.

2. F. Why are ye fearful, oh ye of little faith? Matt. viii. 26.

The presence of the Lord with his people in their troubles and distresses, speaks out the reality of his love, the cordialness of his love, the greatness of his love, the transcendancy of his love.

3. S. The crown of life, James i. 12.  
In these words there is great emphasis; they are both emphatical: for life is the best of all natural things, and a crown is the best of all civil things. Here is the best and the best.

4. Sun. Blessed is the man to whom the Lord will not impute sin, Rom. iv. 8.

Know for your comfort that the imputed, the mediatory righteousness of Christ, lays away all your unrighteousness. It cancels every bond, it takes away all iniquity, and answers for all your sins.

5. M. The wine of the wrath of God, Rev. xiv. 10.  
Look, as there is nothing but the pure glory of God that can make a man perfectly and fully happy, so there is nothing but the pure wrath of God which can make a man fully and perfectly miserable.

6. Tu. The God of all comfort, 2 Cor. i. 3.  
As the air lights not without the sun, and as fuel heats not without fire, so neither can anything soundly comfort us without God.

7. W. Enter into thy closet, Matt. vi. 6.  
Of all duties, secret prayer is the most soul sweetening, soul strengthening, soul nourishing, soul fattening, soul refreshing, soul satisfying, soul encouraging duty.

8. T. Repent, and do the first works, Rev. ii. 5.  
That having a stomach of peace and plenty. He might recover her taste by distilling of her. Decay in love proceeds from disesteem in judgment, and God cannot endure his glorious gospel should be slighted, as not deserving the richest stream of our love.

9. F. My soul is full of troubles, Ps. lxxxvii. 3.  
Thou knowest not what to do, perhaps, thy mind is so troubled and distracted, why commit thy soul to God: He can raise an excellent frame out of the chaos of thy thoughts.

10. S. Unto Thee will I pray, Ps. v. 2.  
Let not our prayers and praises be the flashes of a hot and hasty brain, but the steady burning of a well-kindled fire. Let holy preparation link hands with patient expectation, and we shall have far larger answers to our prayers.

11. Sun. Looking unto Jema, Heb. xii. 2.  
Keep the gates of thy soul ever open, and let them by the wayside to watch the treasures of grace which God the Spirit hourly conveys into thy heart from Jehovah Jesus, thy Lord.

12. M. Love not the world, 1 John ii. 15.  
The nutmeg tree makes barren all the ground about it, so doth the spice of worldly love make the hearts of Christians barren under the means of grace.

13. Tu. Without me ye can do nothing, John xiv. 6.  
Every grain of self-strength we gain, is a grain of weakness, and every particle of self-reliance is but a new particle of poison infused into our hearts. From all self-reliance and all carnal security, good Lord deliver us.

14. W. Heaven, from whence also we look for the Saviour, Phil. iii. 20.  
Let us cast away the night clothes, and put on the armour of light: Let us be found waiting and watching, with loins girt about, and our lamps burning, like men who really do look and wait for the Lord's returning.

15. T. Though thy beginning was small, yet thy latter end should greatly increase, Job viii. 7.  
O, Christians! so that have but little beginnings, quiet will save your souls, and you may in this rejoice, ye, rejoice exceedingly.

16. F. The faithful and true witness, Rev. iii. 14.  
If the word of God be sure, if his promise be sure, if his covenant be sure, then surely his last will and testament, which is ratified and confirmed by his death, must needs be very sure.

17. S. A broken and contrite heart, oh God, Thou wilt not despise, Ps. li. 17.

When the blood of Jesus is sprinkled on them, even the songs of angels, and the vials full of odours sweet that smoke before the throne of the Most High, are not more agreeable to God than the sighs and groans of the broken hearted soul.

18. Sun. Behold, thou art fair, Cant. iv. 1.  
The redness of the rose, the whiteness of the lily, and all the beauties of sun, moon, and stars, are but deformities to that beauty and glory that the presence of God puts upon his people, in all their troubles and trials.

19. M. Fear not, I am with thee, Dan. xxi. 8.  
A man is never in danger when he feels this. As God's command, through death's dominions, and through had's domains, a man might march, securely trusting in the voice which cries, "be not dismayed, for I am thy God."

20. Tu. Whosoever is born of God doth not commit sin, 1 John iii. 9.

Where grace is a well of water, a river of living water, there that Christian will see for Christ, and bear for Christ, and talk for Christ, and do for Christ, and walk with Christ.

21. W. He saved them for his name's sake, Ps. cv. 8.

This pulls down the pride of the moralist, abases the self-exaltation of the self-righteous, and puts as all, as great sinners, on an equal footing before God, to receive mercy at his hands.

22. T. The riches of his grace, Eph. i. 7.  
If pardon be in proportion to the riches of his grace, all may rest assured it is not a limited pardon; it is not the forgiving of some sin, and the leaving of others upon the back.

23. F. Repent: for the kingdom of heaven is at hand, Matt. xiv. 17.

Repentance, with the cross before its eyes, is heaven itself: at least if not heaven, it is so next door to it, that standing on the wet threshold, I may see within the pearly portals and sing the song of the angels who rejoice within.

24. S. The hand of the Lord hath wrought this, Job xii. 9.

Tempt Him not by murmuring: prove Him not as the children of Israel did; but prove Him as He saith: exhorts us, and see if He will not pour out blessings, and make the earth rejoice with the harvest.

25. Sun. He maketh me to lie down in green pastures, Ps. xxiii. 2.

To stray, is natural; to keep the path, is spiritual. To fall is the natural effect of evil; but to stand, is the glorious effect of the Holy Spirit working in us, both to do and to will of his own good pleasure.

26. M. Adam, where art thou? Gen. iii. 9.

God says, I will look for thee till the eyes of my pity see thee, I will follow thee till the hand of my mercy reaches thee, and I will still hold thee till I bring thee back to myself and to my heart.

27. Tu. Woe to them that are at ease in Zion, Amos vi. 1.

This is the case and peace of one who has grown callous, hardened, sullen, and careless; who has begun a steep, which God grant may soon be broken, or else it will surely bring him where he shall make his bed in hell.

28. W. To him that overcometh, will I give to eat of the hidden manna, Rev. ii. 17.

The dearer it costs any one to part with his sins, the more sweet and comfortable will it be to call to mind the victory that, through the Spirit of Grace, he has got over his sins.

29. T. Forget not the congregation of thy poor, Ps. lxxiv. 19.

Of all sweets, the presence of God is the greatest sweet; and whoever a poor soul comes to taste of this heavenly honey, he will do his best that all others may taste of the same honey.

30. F. There is a friend that sticketh closer than a brother, Prov. xviii. 24.

He who would be happy here must have friends, and he who would be happy hereafter, must, above all things, and a friend in this world to come, in the person of God, the Father of his people.

**1. S.** If so be ye have tasted that the Lord is gracious, 1 Pet. ii. 3.

O what an excellent interpreter is experience. Taste, and see: for thus the Christian getteth a view of the Scriptures and spiritual powers, which the most subtle and piercing eye of unassisted schoolmen cannot reach.

**2. Sun.** Who gave himself for me, Gal. ii. 20. When shall the sufferings of a dear Saviour kindle such a flame of love in all our hearts as shall be a breaking forth in our lips and lives, our words and ways, to the praise and glory of free grace.

**3. M.** Search the Scriptures, John v. 39. There are mysteries of grace and love in every page of the Bible; that is a stirring soul to whom this blessed work becomes increasingly precious.

**4. Tu.** Keep thy heart with all diligence, Prov. iv. 23. The great outlet of sin is the tongue—the great outlet of temptation is the eye; but of the whole body the heart is mistress. Therefore, let grace rule the heart and the whole man shall be subject.

**5. W.** Let patience have her perfect work, James i. 4. We have not wisdom to judge of God's ways except we have patience to wait the issue of them, for God often disarranges our plans in order to have his own way with us.

**6. T.** God is able to make all grace abound towards you, 2 Cor. ix. 8. We should always take great trials and great temptations as the forerunners of great blessings and growth in our fellowship with God.

**7. F.** Abide with us, Luke xxiv. 29. Enough of the divine presence a sincere Christian may have to quiet him, and cheer him, and encourage him, but whilst he is out of heaven he can never have enough of the presence to satisfy him.

**8. S.** Whoso offereth praise glorifieth me, Ps. l. 23. Nothing wins upon God like holiness, nothing delights God like holiness, nothing engages the presence of God like holiness.

**9. Sun. Half-Quarter.** There is none like unto thee, oh God, Deut. xxxiii. 26. God is on Zion's side, and her enemies must first prevail against Zion's God, before they can prevail over Zion herself. Zion's God will be a wall of fire round about her, and therefore Zion's enemies will never prevail over her.

**10. M.** They are of the world, John iv. 5. If the world be in the heart it will break out in the lips. The water riseth not above the fountain. Out of the warehouse the shop is furnished.

**11. Tu.** Leave us not, Lord, Jer. xiv. 9. Oh, Lord, night is near, the night of trouble, the night of distress, the night of danger, the night of death is near. Stay with us, depart not from us.

**12. W.** Of his fulness have all we received, John i. 16. His glory and shining is as the shining of the body of the sun: ours as the light of the air, which is derived from the glory of the sun. Ours is but the fulness of the stream, the fulness of the fountain and spring is his.

**13. T.** Israel would none of me, Ps. lxxxii. 11. Are they in their right wits who refuse a husband that is noble for birth, rich for estate, mighty for power, abundant in kindness, every way excellent, and take a base, beggarly person. This is the choice of the world!

**14. F.** The eyes of the Lord are open unto all them that fear him, Ps. xxxiv. 15. If we renounce sin, we have a gracious Father who will hear us, observe us, and see us, and not only hear and see, but where He sees, He will pity and relieve, and where He hears He will pity and protect.

**15. S.** The pure in heart shall see God, Matt. v. 8. They that hope to see God in heaven, will study that purity that may dispense and fit them for heaven. And there is such a gracious influence in it, that they that hope for heaven, the very hope is met needs help to purify them.

**16. Whit-Sunday.** Lord, if thou wilt, thou canst make me clean, Matt. viii. 2. The very first sign on account of sin, which is begetten in the heart of a sinner by the Holy Spirit, is the beginning of an eternal communion with God.

**17. M.** We have forsaken all and followed thee, Matt. xix. 27.

A Christian will never repent that he has suffered for Christ; when every one of his sufferings shall be a sparkling jewel to give a lustre to his crown of glory.

**18. Tu.** In you offering he hath for ever perfected them that are sanctified, Heb. x. 14. The mediatory righteousness of Christ is so perfect, so full, so exact, and so fully satisfactory to the justice of God, as that divine justice cries out, "I have enough."

**19. W.** In the time of trouble he shall hide me in his pavilion, Ps. xxvii. 6.

Here are chambers, with drawing-rooms that round: not open chambers, but with doors, and doors that provide about, intimating that guard of protection which the people of God shall find from Him.

**20. T.** The maid is not dead, but sleepeth, Matt. ix. 34.

The eye which we call death in the saints is not death indeed; it is but the shadow and metaphor of death, death's younger brother, a mere sleep, and no more.

**21. F.** Blessed are they that mourn, Matt. v. 4. When our souls are searched to the bottom, then out of the narrow spiritual joy; and out of these sighs and groans that cannot be expressed, cometh joy unspeakable and full of glory.

**22. S.** Thine eyes shall see Jerusalem a quiet habitation, Isa. xxxiii. 20.

Happy day! happy day for those who by the eye of faith can look into the future after Christ shall come: who can behold the glad millennial age; and they shall understand yet more fully the meaning of this prophecy.

**23. Sun.** The city had no need of the sun, Rev. xxi. 23.

Streets of gold, how ye shall make the beggar forget the cold doorstep! Paupers become princes, pensioners are peers, and peasants are kings. Oh, land of Goethen, how long before the sons of Israel receive thee for an heritage.

**24. M.** That ye bear much fruit, John xv. 8. As for good works, which are the true fruit of such as the Lord loveth, let but Jehovah dwell in us, let his Spirit abide in us, let Christ be in fellowship with our souls, and we shall abound in every good work to the glory of God.

**25. Tu.** The love of God, which was in Christ Jesus our Lord, Rom. viii. 39.

What shall I say, what can I say to all this, but fall down before thy grace and spend my days in wondering at that matchless love that can never be fathomed by angels or men.

**26. W.** There appeared an angel unto him, strengthening him, Luke xlii. 43.

That angel came just when he was wanted. Jesus knows just when to send his angelic messengers to strengthen you, when to lay on the rod more heavily, and when to stay his hand and say, "I have forgiven thee, go in peace."

**27. T.** Them also which sleep in Jesus will God bring with him, 1 Thes. iv. 14.

As the dewdrops sparkle in the morning, and reflect the sun in his brightness, so when the Sun of Righteousness appears, every one of his people shall shine forth with all the glory belonging to their great and adorable Lord.

**28. F.** I will hide mine eyes, Isa. i. 15.

The sinner who perseveringly rejects God's life-boat of mercy must sink in the deep waters of perdition, and the weeds of his sins will be wrapped around his soul for ever.

**29. S.** Thou lodest thy people like a flock, Ps. lxxviii. 20.

Let a Christian's troubles, distresses, and dangers, be never so many, or never so great, yet as long as he has the guiding presence of God with him, he is safe from dangers in the midst of dangers.

**30. Sun.** The wicked.....will not seek after God, Ps. x. 4.

The loud howlings and loud blessings of the wicked have been recorded in evidence against him, and now his own face confirms the accusation, and his empty closet cries aloud against him.

**31. M.** A crown of glory that fadeth not away, 1 Pet. v. 4.

All the devils in hell shall never wrangle a believer out of his heavenly inheritance, nor deprive him of his crown. The least thing in heaven is better than the greatest things in this world.

- 1. Tu.** I am my beloved's, Cant. vi. 3.  
 No man knows Christ in every Christian; for as the King's crown carries the stamp of the King, so every Christian's soul is God's coin, and He sets his own stamp upon it.
- 2. W.** The fire shall try every man's work of what sort it is, 1 Cor. iii. 13.  
 If we be lilies in God's garden, and vines in his orchard, we must be fruitful and grow, or else God will not endure us. Of all woes, the greatest wo lies upon them who enjoy plentiful means, and yet are not fruitful.
- 3. T.** I am the light of the world, John ix. 5.  
 Life cometh with light, and light conveyeth life. All grace is dropped into the will through the understanding; and whosoever Christ is life, He is light, because true knowledge is a transforming knowledge.
- 4. F.** I will fear no evil, for Thou art with me, Ps. xxiii. 4.  
 Caesar cheered up his drooping mariners in a storm, by reminding them of his presence; but what was Caesar's presence to this divine, this signal presence, that the saints enjoy in their greatest troubles and distresses.
- 5. S.** Like precious faith, 2 Pet. i. 1.  
 Little faith has a royal descent, and is as truly of divine birth, as is the fullness of assurance which ever made glad the heart of man, hence it ensures the same inheritance at the last, and the same safety by the way.
- 6. Sun.** Go forward, Ex. xiv. 16.  
 We are not to be always praying over a difficulty; when we have fairly committed it to God, we are to act upon the assurance that He has heard us, nor will such an action be the fruit of rashness, for it is a solid and substantial fact, that prayer does avail with God.
- 7. M.** Hath He said, and shall He not do it, Num. xxiii. 19.  
 Men many times eat their words as soon as they have spoken them, but this God can never, will never do. He can never repent of his promises, He can never waver, He cannot go back from his word.
- 8. Tu.** Much more precious than of gold, which perisheth, Pet. i. 7.  
 Gold draws the heart from God, grace draws the heart to God. Gold doth but enrich the mortal, the ignoble part, but grace enriches the angelical, the noble part.
- 9. W.** He, Himself, hath suffered, being tempted, Heb. ii. 18.  
 Hang this text up in your house; read it every day; take it before God in prayer every time you bend the knee, and you shall find it like the widow's cruise, that did not fall, and like her handful of meal which wasted not.
- 10. T.** The trying of your faith worketh patience, James i. 3.  
 It is not pleasing to flesh and blood to be brought down to abject nothingness, but faith is never happier than when the strength of the mortal is altogether dead, because then the immortal God comes in and clothes our weakness with his omnipotence.
- 11. F.** Man is born to trouble, Job. v. 7.  
 There may be a sea without a wave, but never a man without sorrow. He who was God as well as man, had his full measure pressed down and running over. Let us be assured, that if a man is not spared the rod, the devil will not go free.
- 12. S.** The Church, which is in the Lord Jesus Christ, 1 Thes. i. 1.  
 One with Jesus, by eternal union one, married to Him; so one with Him that the branch is not more one with the vine than we are a part of the Lord, our Saviour and our Redeemer.
- 13. Sun.** A jealous God, Ex. xxxiv. 14.  
 We may weep under bereavements, for Jesus wept; but we must not sorrow so as to provoke the Lord to anger, we must not act as if our friends were more precious to us than our God.
- 14. M.** If we be dead with Christ, we believe that we shall also live with Him, Rom. vi. 8.  
 Heaven at present is happy, but it is not the perfection of happiness, because there is only the soul there, though the soul is full of pleasure; but the heaven that is to be, when body and soul will both be there, surpasses all thought.
- 15. Tu.** Thou shalt be called, Isa. lxii. 12.  
 Like some great pearl diver, the Lord Jesus Christ stood upon the right side of heaven, and plunged deep into the floods of sorrow and of sin, that he might seek out the lost pearls.

- 16. W.** The trees of the Lord are full of sap, Ps. civ. 16.  
 Regeneration is the Holy Ghost coming into a man, and becoming that man's life; and the life in a believer afterwards feeds upon the flesh and blood of Christ; like sustaining life, divine life being sustained by divine food.
- 17. T.** Thou crownest the year with thy goodness, Ps. lxxv. 11.  
 All the year round, every hour of every day, God is richly blessing us: both when we sleep, and when we wake, his mercy waits upon us. The sun may leave off shining, but our God will never cease to cheer his children with his love.
- 18. F.** Stand still, and see the salvation of the Lord, Ex. xiv. 13.  
 At the mouth of the furnace the Great Purifier sits as a refining fire to purify the sons of God, and when this work has been achieved, the divine purple is accomplished, Christ's glory is manifested, for the pure in heart shall see God.
- 19. S.** Ye also helping together by prayer for us, 2 Cor. i. 11.  
 Prayer clothes the believer with the attributes of deity, gives human weakness with divine strength, turns human folly into heavenly wisdom, and gives to troubled mortals the serenity of the immortal God.
- 20. Sun.** Lead us not into temptation, Matt. vi. 13.  
 If you would not make for yourself a garment of sorrow, if you would not stuff the pillow of your bed with thorns, and be perpetually wearing chains, take care that you pray God to lead you not into temptation.
- 21. M.** Upon the palms of my hands, Isa. xlii. 10.  
 If he moulds a world between his palms, and then sends it wheeling in its orbit, it is between those palms, which are stamped with the likeness of his sons and daughters, and so that new work shall minister to them good.
- 22. Tu.** If any man sin, we have an advocate with the Father, 1 John ii. 1.  
 The prayer which moves the arm of God is still a sinful prayer, and only moves that arm, because the sinless One, the great Mediator, has stepped in to take away the sin of our supplication.
- 23. W.** Bless the Lord, O my soul, Ps. ciii. 2.  
 Let others forget God if they will, that is the attribute of the wicked; but let his saints remember him, and let them speak well of his name, and have it in their mouths all the day long.
- 24. T.** Midsummer Day. He preserveth the souls of his saints, Ps. xxvii. 10.  
 Nebuchadnezzar can cast in but three, he cannot, however cast out the fourth; where the Church shall be, Christ shall walk the coals with his people, and they shall come out of their trials triumphant, for the Lord was there.
- 25. F.** Lo, I come to do thy will, Heb. x. 7.  
 The free son of God wears no yoke, except that yoke which was easy to Him, the yoke of love which constrained Him to lay down his life for his people.
- 26. S.** I have inclined mine heart to perform thy statutes, Ps. cxli. 112.  
 That obedience which is not cheerful, is disobedience, for the Lord looketh at the heart of a thing, and if He seeth that we serve Him from force, and not because we love Him, He will reject our offering.
- 27. Sun.** Neither can they pass to us, that would come from thence, Luke xvi. 26.  
 It is sorrow without relief, misery without hope, and here is the pang of it—it is death without end. There is only one thing in which heaven is like hell—it is eternal.
- 28. M.** The Lord was there, Exo. xxxv. 10.  
 As Palestine was preserved from the enmity of Mount Scir, by the presence of the great Jehovah; so the Church, and each separate member of it, is constantly kept by the power of a present God, despite the rage of adversaries.
- 29. Tu.** Piteousness in mercy, Ps. lxxvi. 16.  
 He has already opened bags of mercy, and scattered the golden treasure lavishly among the beggars at his feetstool, but there are bags unturned yet, sealed up still with the red seals of the covenant, bags of mercy yet unused.
- 30. W.** Faithful and just to forgive us our sins, 1 John i. 9.  
 Oh! may the thought of a forgiveness so dearly bought, and so freely offered, make us hate, more than ever, those sins which are so offensive in his sight.

1. T. The Lord's portion, Deut. xxxii. 9.  
As God is a portion that none can give to a Christian but himself, so God is a portion that none can take from a Christian but himself; therefore, if you would have a lasting portion, make sure of God for your portion.

2. F. Your joy no man taketh, John xvi. 22.  
Do your enemies threaten to take away this or that from you? You may throw up your caps at them, and bid them do their worst, for they can never take that peace from you which Christ has left you as his own precious legacy.

3. S. Riches certainly make themselves wings, Prov. xxiii. 5.

That mercy that comes not in at the door of prayer, comes not in at the right door; and that mercy that comes not in at the right door will do a man no good, such mercies will make to themselves wings and fly away.

4. Sun. Enter into thy closet, Matt. vi. 8.  
Christ was not always in public, nor always in his family, but He was often in private with God alone, that by his example He might encourage us to be often with God in secret.

5. M. Ye have eternal life, 1 John v. 13.  
It is one mercy for God to be our God, and it is another mercy for God to be our Father. He is it is one act of grace for God to be our portion, and it is another act of grace for God to tell us that He is our portion.

6. Tu. An anchor of the soul, Heb. vi. 19.  
A Christian's hope is not like that of Pandora's, which may fly out of the box, and bid the soul farewell. No, it is like the morning light, the least beam of it shall be a complete sunshine.

7. W. I am a man of unclean lips, Isa. vi. 5.  
Divine knowledge makes a man look inward. It anatomizes a man to himself. It is a glass that shows a man the spots of his own soul, and this makes him little and low in his own eyes.

8. T. And the Lord said, Shall I hide from Abraham that which I do? Gen. xviii. 17.  
Divine light is as the sun. It is like a light in a bright lantern, the shades forth every way, or like a light in a room, or on a beacon, that gives light to others.

9. F. The reproaches of them that reproached thee fell upon me, Ps. lxxix. 9.

It is between Christ and his lovers as it is between two late strings, no sooner one is struck than the other trembles; so no sooner is one struck but a Christian trembles, and no sooner is a Christian struck than Christ trembles.

10. S. He that wavereth is like a wave of the sea, James i. 6.

That prayer that hath not the image and stamp of faith upon it is no prayer in divine account. The sweetest flowers of Paradise are only acceptable to God as they are tendered to him by the hand of faith.

11. Sun. Neither is his eye satisfied with riches, Eccl. iv. 6.

As it is not the great gate that makes the bird sing, so it is not the great estate that makes the happy life. There is no true comfort, no true happiness to be drawn from the standing pools of outward sufficiency.

12. M. I am the Almighty God, Gen. xvii. 1.  
God is sufficient to secure your souls, to supply all your wants, to satisfy all your desires, to answer all your expectations, to suppress all your enemies, and at last to bring you to glory. What can you desire more?

13. Tu. Hope thou in God, Ps. xcii. 5.  
Resolve firmly to hope in the Lord, and sweetly to trust in the Lord, till God shall turn your storm into a calm, and your sad winter into a blessed summer.

14. W. Ye shall go forth, and grow up as calves of the stall, Mal. iv. 7.

When the stream of a man's spirit runs after holiness, it will not be long night, but that man the sun of righteousness will shine upon him and turn his winter into summer, and crown him with the gladness of assurance.

15. T. St. Swithin. Fight...only with the King of Israel, 2 Chron. xviii. 30.

Believe it, souls, you must fall a-cutting your bosom sins in pieces by the sword of the Spirit, as Samuel cut Agag in pieces, or you will never obtain a perfect cure.

16. F. Whom the Lord loveth he chasteneth, Heb. xii. 6.

God does sometimes more carry on the growth of grace by a cross than by an ordinance. O, let the Lord will that or let turn all fiery trials into ordinances for helping on the growth of grace in his people's souls.

17. S. Thy servant heareth, 1 Sam. iii. 9.  
Take thy matters before the God of Abraham, and the Urim and Thummim shall yet speak to thee. *Domine dirige nos*, "Lord direct us," is a good motto, not only for the citizens of London, but also for the citizens of heaven.

18. Sun. He also will deny us, 2 Tim. ii. 12.  
A transient forsaking of Jesus, under temptation, will not bring on everlasting ruin, if faith shall step in, and the grace of God shall intervene; but persevere in it, continue in a denial of the Saviour, and this terrible text will come upon you.

19. M. Members of his body, Eph. v. 30.  
After we have once stretched our wings, and once known what liberty means, we cannot be shut out from our Lord. We can do without light, without friendship, without life, but we cannot live without our Saviour.

20. Tu. I will be with thee, Isa. xlii. 2.  
Look, as a bird in the hand is worth two, ay, ten in the bush, so a portion in possession is worth two, ay, ten in reversion. Now God is a portion in present possession, and that speaks out the excellency of the saluta' portion.

21. W. If we ask anything according to his will, He heareth us, 1 John v. 14.

Some Christians are too much like the greyhound, they only follow the Lord as far as they can see his manifest mercy; but the true child of God hunts by faith, he scents it, and still pursues, and at last lays hold of it.

22. T. I am not worthy that thou shouldst enter under my roof, Luke vii. 6.

That is no true humility which bends the knee at the tyrant's throne; that is true humility which goes down on its knees before the God of heaven: bold as a lion before men, but meek as a lamb before Jehorah.

23. F. Having received the word in much affliction, 1 Thea. i. 6.

As there is a time to sing, so there is a time to sigh; as there is a time to laugh, so there is a time to weep; all tears will never be clear wipes from our eyes, till all sin be quite taken out of our hearts.

24. S. Grieve not the Holy Spirit of God, Eph. iv. 30.

You will not grieve your guests, but courteously entertain them; why then do you make so little conscience of grieving that Spirit, that alone can stamp the image of the Father upon you, and seal you up to life and glory.

25. Sun. A day in thy courts is better than a thousand, Ps. lxxxiv. 10.

There are more glorious joys, in one day's walking with God, in one hour's communion with God, than is to be found in all things here below.

26. M. I will love Thee, O Lord, Ps. xviii. 1.

Love alone overpowereth all power. Love is the diadem, none but the queen must wear it. Love is the wedding garment, none but the spouse can fit it. He that doth not love Christ, was never assured of the love of Christ.

27. Tu. I will restore comforts unto him, Isa. lvii. 18.

Has God put out thy candle, and canst thou sit to set. Ere long, O mourning soul, thy sun shall rise and never set, God shall comfort thee on every side, it shall be night with thee no more, thou shalt be in the bosom of God.

28. W. I will forgive thy iniquity, Jer. xxxi. 34.

Naturally, God is a spring of mercy, but our sins stop the spring; but when sin is pardoned, the spring runs again; God is not merciful as a fountain, but as a spring, whence water naturally issues.

29. T. O Lord, thou hast pleaded the causes of my soul, Lam. iii. 63.

When we get on the bill tops of heaven, and look back upon all the way whereby the Lord hath led us, even the songs of heaven will not be loud enough for the gratitude we shall feel towards Him, who, before the throne, undid the mischiefs which Satan was doing upon earth.

30. F. The man rowed hard to bring it to land, but they could not, Jonah i. 13.

It was well that rowing hard, made the mariners feel their inability to cope with the tempest, and it is best of all when creature efforts produce a clear discovery of creature weakness.

31. S. Faithful is he that hath called you, 1 Thea. v. 24.

God, whose being is from Himself, and who gives a being to all his creatures, both in heaven and on earth, will certainly give a being to his promises, and not fail to accomplish the things that are gone out of his mouth.

**1. Sun.** The Father of lights, James i. 17.  
 A man cannot see God, but in that light which comes down from above: A man cannot see Christ without be first enlightened by Christ: A man cannot see heaven but in that light which comes from heaven.

**2. M.** My beloved is mine, Cant. vii. 10.  
 Faith is like a key that unlocks paradise, and lets a flood of joy into the soul: in an appropriating act, it looks upon God, and it says, "This God, is my God."

**3. Tu.** Love endureth all things, 1 Cor. xiii. 7.  
 Love cares not what it is, nor what it doth, so it may but advance the Lord Jesus: It makes the soul willing to be a footstool for Christ, to be anything, to be nothing, that Christ may be all in all.

**4. W.** To all that call upon Him in truth, Pa. cxlv. 18.  
 Your heart and tongue must go together. Word and work, lip and life, prayer and practice, must echo one to another, or all will be lost; heaven lost, and the soul lost.

**5. T.** I will have mercy upon him, Jer. xxxi. 20.  
 When our hearts are set to weep over our sins, God will so act in mercy towards us, that it shall not be long right with our souls. God will never suffer them to be drowned in sorrow, that are set upon drowning their sins in penitential tears.

**6. F.** He gave his only begotten Son, John iii. 16.  
 So rich is God's mercy, that heaven had only one Koh-nour, and God gave that diamond, that glittering diamond, his only begotten Son, that it might sparkle with light upon the bosom of sinners.

**7. S.** That signs and wonders may be done in the name of the Holy child Jesus, Acts iv. 30.  
 Pressure from without, drives the members of the Church together, and so promotes holy love; and when love and zeal come together, then there is such a blessed unity of action, that great success must follow.

**8. Sun.** To destroy the works of the devil, 1 John iii. 8.  
 Sin is Satan's work, and Christ comes to destroy it. Men's sins are Satan's chains, by which he links them fast to himself; but Christ was manifested, that He might loose and knock off these chains.

**9. M.** Hath not God chosen the poor of the world, James ii. 5.  
 Usually, the poorest saints are the richest Christians, though they have never a penny in their purses, nor never a rag to hang upon their backs, yet they are rich heirs, and their heads are destined to the diadem.

**10. Tu.** He sent leanness into their soul, Pa. cvi. 15.  
 How many Christians there be in these days whose leaves of profession are very broad, but their fruits of righteousness and holiness are very small: they are as the Indian fig tree, though it be of goodly dimensions, yet it spends all its sap in leaves and blossoms.

**11. W.** Half-Quarter. Enoch walked with God, Gen. v. 22.  
 Were we to intermix holy thoughts, and ejaculatory eyings of God, with our ordinary ways, it would keep our hearts in a sweet temper all the day long, and have an excellent influence over our ordinary actions.

**12. T.** Let the word of God dwell richly in you, Col. iii. 16.  
 Just as whatever we do in remembrance of Him helps to edify Him to us, so the more richly that his word dwells in us, the dearer are we to Himself.

**13. F.** Come my people.....hide thyself, Isa. xxvi. 20.  
 Oh, it is sad for a poor Christian to stand at the door of the promise, in the dark night of affliction, afraid to draw the latch, whereas he should then come as boldly for shelter as a child into his father's house.

**14. S.** Whom they have pierced, Zech. xii. 10.  
 It is a blessed thing to look upon the Lord Jesus in any character, or in any condition: there comes virtue out of Him to do us good; but the contrite sinner finds it best for him to look on Him as his pierced Saviour, his dying Lord.

**15. Sun.** It is his glory to pass over a transgression, Prov. xix. 11.  
 This is like the doctrine of Jesus, but not like the manners of the world. It is a note in unison with the clemency on the mount, and at variance therefore, with most of our modern codes of honour.

**16. M.** Go in and possess the land, Deut. i. 8.  
 But can we ever go up, until we cast ourselves loose from the entanglements of the world, and in reality as well as form, consecrate ourselves to the service of Christ.

**17. Tu.** Freely ye have received, Matt. x. 8.  
 Let us all remember that by heaven's will, immutable decree, the unforgiven are the unforgiven. And we need always, while on earth, the free forgiveness of God.

**18. W.** Faith without works is dead, James ii. 17.  
 "To do," not to know, to hear, to believe, to talk of Religion, indeed, extends to everything; but everything is not essential to it. But practice is indispensable.

**19. T.** Just Lot, vexed with the conversation of the wicked, 2 Pet. ii. 7.  
 Other men's sins are as so many glasses, through which a holy man comes to see the seeds of sin that be in his own nature, and such a sight as this cannot but melt him.

**20. F.** That God in all things may be glorified, 1 Pet. iv. 11.  
 Godly people live not to themselves, but they live to Him who lives for ever. They live not to their own wills, lusts, greatness, and glory in this world, but they live to his glory, whose glory is dearer to them than their very lives.

**21. S.** Mine age is nothing before Him, Pa. xxxix. 5.  
 What heed, what heart can conceive or reckon up the duration of God, who is, who was, and who will be. Every child can tell you his age, but what man on earth, or what angel in heaven can tell the duration of God.

**22. Sun.** Now Faith is the substance of things hoped for, Heb. xi. 1.  
 The help that is in Christ for time of trial, is not seen by the world, and is therefore neglected; but faith sees it, in spite of all things that seem against it, and rests on it, and is blessed in it.

**23. M.** Hearken unto me, O house of Jacob, Isa. xlv. 3.  
 Mothers and nurses express their tender care and love by carrying their babies in their arms till they can go alone, but God carries them all in his love and care, for He carries them even to hoary hairs.

**24. Tu.** He will rejoice over thee with joy, Zep. iii. 17.  
 As a bridegroom rejoices over a bride, so will the Lord rejoice over his holy ones; and look what delight, complacency, and content the bridegroom takes in his bride, the same, yea, greater, God takes in all his sanctified ones.

**25. W.** That thou mayest be a holy people, Dent. xxvii. 19.  
 Holiness is a beam of the divine nature, a spark of glory. It is the life of your lives, and the soul of your souls. It is only holiness that makes men to excel in honour all other people in the world.

**26. T.** Fear not, little flock, Luke xli. 32.  
 Little, to show its exceeding littleness. They are little in their own eyes, and little in their enemies' eyes, and little in regard of that world of wolves among whom they are preserved as a spark in the midst of the ocean.

**27. F.** He is a new creature, 2 Cor. v. 17.  
 The whole frame of the old man must be dissolved, and a new frame created, else there is no heaven to be enjoyed. A new head without a new heart, a new lip without a new life, will never bring a man to this kingdom of light.

**28. S.** Thou art my help and my deliverer, Pa. lxx. 5.  
 God is present everywhere, but especially with his saints, and not only then when they are apprehensive of Him, but when they perceive no evidence of his presence.

**29. Sun.** It shall be imputed, if we believe, Rom. iv. 24.  
 Christ's righteousness is that garment of wrought gold, that we all need to cover our imperfections, and to render us perfectly beautiful and glorious in the sight of God.

**30. M.** He freely forgave them both, Luke vii. 43.  
 Without free forgiveness, none of us can escape the wrath to come; this our gracious Saviour hath purchased with his blood, that He may freely bestow it on all that believe on Him.

**31. Tu.** Let every man prove his work, Gal. vi. 4.  
 It is a hopeful evidence that a Christian hath not holiness, when he is ready and willing to bring his holiness to the test, when he is willing to cast up his books and see what he is worth for another world.

**1. W.** Thy word is a light to my feet, Ps. cxix. 105. Art thou in prosperity? bring forth the precepts for thy guidance. Look to that card and compass by which thou mayest sail evenly and trim, notwithstanding those high winds and swelling waters.

**2. T.** If we suffer we shall also reign with Him, 2 Tim. ii. 12.

Let this choice saying be printed in letters of gold, and set up as a tablet upon the door-posts of our houses, and upon our gates. Let them be the guide of our life, our comfort, and our instruction.

**3. F.** For of Him are all things, Rom. xi. 36. In all that God doth by us, let us continue to give Him the praise;  $\infty$  shall He continue his presence with our efforts, otherwise life will take from us his smile, and so shall we be left as weak men.

**4. S.** In the name of God will I destroy them, Ps. cxviii. 12.

Live near to Christ, rest upon the power of his atonement, and the prevalency of his plea, and then go forward against every enemy, without and within, and you shall be more than conquerors.

**5. Sun.** I will in no wise cast out, John vi. 37. Your candle may be little more than a smuff, but it will not quench it, or it may be but newly lit, but He will accept it. The full blown rose, or the flower in the bud, shall be alike received by his gracious hand.

**6. M.** My soul doth magnify the Lord, Luke i. 46. Mary is all heart. Evidently her soul is in the future. While she muzzes the fire burns, then she speaks with her tongue. May we, too, call home our wandering thoughts, and wake up our slumbering powers to praise redeeming love.

**7. Tu.** Jesus shall so come in like manner, Acts i. 11.

Rejoice, believer, that He comes, actually and really comes; and this shall be the joy of that age, that He is among his saints, and dwelleth in them, with them, and talketh and walketh in their midst.

**8. W.** Hareby we know that He abideth in us, 1 John iii. 24.

There is in the Christian, a sweet composition of Christ's power, and of the activity of his own soul. There is the power of God, and there is the creature itself, made willing in the day of God's power.

**9. T.** Who shall lay anything to the charge of God's elect, Rom. viii. 33.

Christ has paid the debt of his people, to the last jot and tittle, and received the divine receipt; and unless God can be so unjust as to demand twice payment for one debt, no soul for whom Jesus died can ever be cast into hell.

**10. F.** Jerusalem shall dwell in safety, Jer. xxxiii. 16.

There is no such wakeful watchman as the Lord Jesus. His eyes never slumber, and his hand never rests; his heart never ceases to beat with love, and his shoulders are never weary of carrying his people's burdens.

**11. S.** The righteous hath hope in his death, Prov. xiv. 32.

Death is the holy man's jubilee. It puts him into a better estate than ever he had before. It is God's gentleman usher to conduct us to heaven; it will blow the bud of grace into the flower of glory.

**12. Sun.** By the washing of regeneration, Titus iii. 5.

Holiness is an infallible forerunner of glory; it is the first fruits of that eternal happiness and blessedness that God hath laid up for his children in the highest heavens.

**13. M.** O Israel, thou shalt not be forgotten of me, Isa. xlv. 31.

The key of your faith may have rusted, but it will still open the door of mercy. You may have been unbelieving, but God abideth faithful. Up, and enjoy your sure inheritance.

**14. Tu.** Ye shall be witness unto me, Acts i. 8.

If we are careless in the service of Christ, He will, depend upon it, require it of us; and whether we fill up our place in the body or not, He holds us accountable.

**15. W.** Learn of me, Matt. xi. 20.

As melted wax is fitted to receive the impress of the seal, so let us be ready to receive the master's teaching. Let his faintest words bind us as with bonds of steel, and let his minutest precept be precious as the gold of Ophir.

**16. T.** Inherit the kingdom prepared for you, Matt. xxv. 34.

The children of God enter heaven not by sufferance, but by right and title. The justice of God demands it, because Christ has died and is risen.

**17. F.** That prayers... be made for all men, 1 Tim. ii. 1.

It is well for a child of God to go and pray for himself, but it is a much more excellent thing to pray for others. God honours the spirit of intercession.

**18. S.** But every man also, on the things of others, Phil. ii. 4.

That man is a miserable one who is wrapped up in himself, and cares not for others. This is, as it were, to keep happiness outside the door, be himself putting the bolt upon it.

**19. Sun.** Arise, and eat, for the journey is too great for thee, 1 Kings xix. 7.

When a man builds a house, he takes care that no plank is strained; so God never overtaxes our faith, but brings in some comfort when He sees our faith for the present can bear no more.

**20. M.** There is, therefore, now, no condemnation, Rom. viii. 1.

Let a sinner look at himself in the glass of God's holiness, and he must see his own condemnation. Let him look as himself in Jesus, and he is as free from condemnation as Christ himself.

**21. Tu.** Oh, that one would give me drink, 2 Sam. xliii. 15.

A wish of David's was law to those about him. Should not then a wish of Christ's be law to us? Ought Christ to have one heart, and we, who are his flesh and bones, to have another.

**22. W.** Not my will, but thine, be done, Luke xxii. 42.

Every child of God needs to be put into the sieve, but we need not be put to shame when sifted, if we are only willing to endure the Lord's dealing with us.

**23. T.** And took knowledge of them that they had been with Jesus, Acts iv. 18.

Believers should so live and converse in secret with Christ, that when they are brought into contact with men, men may be conscious of the presence of Christ in them.

**24. F.** Arise, and go toward the south, Actsviii. 20.

If we have only an heart to serve Christ, He is sure to employ us, and if He has any special service for us, He will grant us special guidance.

**25. S.** Blessed are ye when men shall hate you, Luke vi. 22.

The more saints are persecuted on earth, the greater shall be their reward in heaven, as persecutions do increase a Christian's grace, so do they advance a Christian's glory.

**26. Sun.** No more a servant, but a son, Gal. iv. 7.

The weakest believer is as much an adopted son as the strongest believer in the world. God is no more a father to one, than He is to another. The babe in arms is as much a son as is that of riper years.

**27. M.** Oh my dove, that art in the clefts of the rock, Cant. ii. 14.

O saint, knowest thou not that the husband Christ is faithful, and will not be faithless in company; retire thyself, therefore, by meditation, into thy closet, and there thou shalt have Christ's embraces.

**28. Tu.** Not in word only, but also in power, 1 Thes. i. 5.

Real sanctification is a sure evidence, a fair copy of a man's election. Look, as the pattern is known by the picture, and the cause by the effect, so election is known by real sanctification.

**29. W.** Michaelmas Day. He shall stand and feed in the strength of the Lord, Micah v. 4.

We have a majesty about us, if we love the people of God, which is not to be gaine-said. Angels see it and wonder. A majesty of indwelling Godhead, for the Lord is in the midst of us for a glory, and around us for a defence.

**30. T.** O Lord, hearken and do, Dan. ix. 19.

An importunate soul in prayer, is like the poor beggar that prays and knocks, that prays and waits, that prays and works, that begs and patches, and will not stir from the door until he hath an alms.

1. **F.** I will not let thee go, Gen. xxxii. 26.  
 O sweet Jesus, who would let thee go! Thou that holdest him that holdeth Thee, that strengthenest him that trusteth Thee, that confirmest whom thou hast strengthened, perfectest whom thou hast confirmed, and crownest whom thou hast perfected.

2. **S.** I have loved thee, Isa. xliii. 4.  
 If God's sons be in danger of death, then his bowels yearn over them, and He thinks nothing too good for them. Israel had the rarest manifestations of God, when they were in the wilderness.

3. **Sun.** I will not leave you comfortless, John xiv. 18.  
 The case of true believers, though sometimes they may be sorrowful, yet never is comfortless, because they are never orphans, for God is their Father, who is an everlasting Father.

4. **M.** On the Gentiles also was poured out the Holy Ghost, Acts x. 46.  
 Thus the partition wall was broken down, the door of mercy was opened to us, that we might become fellow heirs with God's ancient people, in all the blessings of the covenant.

5. **Tu.** He loved us and sent his son, 1 John iv. 10.  
 Blessed be God, He loves not according to our deserts, but according to our necessity! It is not written his blood can cleanse from all evil we see, but from all that He sees.

6. **W.** And they shall gather together his elect, Matt. xxiv. 31.  
 This is the foundation of the saints' eternal happiness, that they are God's elect; the gifts of love to eternity follow the thoughts of love from eternity, and the Lord knows them that are his.

7. **T.** What son is he whom the Father chasteneth not, Heb. xii. 7.  
 Impatience under God's corrections, only shows our need of the discipline which He is pleased to visit us with. We can least bear correction when we most want it.

8. **F.** I will be unto her a wall of fire, Zech. ii. 5.  
 China is said to be protected by a wall of stone, Old England is shielded by her wooden walls, but the Church has a better defence, she has a wall of fire, which keeps all her enemies at a distance.

9. **S.** By the deeds of the law shall no flesh be justified, Rom. iii. 20.  
 The road to heaven, by Mount Sinai, is impassable by mortal man, but Calvary leads to glory; the secret places of the stairs are in the wounds of Jesus.

10. **Sun.** It is expedient for you that I go away, John xvi. 7.  
 When the Holy Spirit sanctifies the furnace, the flame refines our gold, and consumes our dross, yet the dull ore of our nature likes not the glowing coals, and had rather lie quiet in the dark mines of earth.

11. **M.** He that believeth and is baptized, shall be saved, Mark xvi. 16.  
 God give us this vital faith, without which there is no salvation. Baptized, reborn, circumcised, confirmed, fed upon sacraments, and buried in consecrated ground, yet shall all perish except we believe.

12. **Tu.** I will greatly rejoice in the Lord, Isa. xli. 10.  
 There are times with us, when no music can equal the melody of our heart's sweet hymn of joy. It would empty earth's coffers of every farthing of her joy, to buy a single ounce of our delight.

13. **W.** But under grace, Rom. vi. 14.  
 How good it is to know that there is no outstanding account, as regards sin, between us and God, but that He has settled the sin question at the cross for ever.

14. **T.** He was bruised for our iniquities, Isa. liii. 5.  
 When the whole tempest of divine wrath was about to spend itself on man, He endured it all for his elect; when the great whip of the law must fall, He bore his own shoulders to the lash.

15. **F.** Ye must be born again, John iii. 7.  
 There must be the going up out of Egypt, the leaving the scorpions, and the brick kilns, and the advancing through the Red Sea of atonement into the wilderness, and afterwards into the promised rest.

16. **S.** While I was musing, the fire burned Pa. xxxix. 3.  
 He who has nothing to think about, can surely have no brains, and that professing Christian who says he has nothing to muse upon, must be a laughing stock for devils.

17. **Sun.** That ye may believe, John xi. 15.  
 The emptiness of the creature is a lesson we are so slow to learn, and we must have it whipped in to us with the rod of affliction; but learned it must be, or faith can never attain to eminence.

18. **M.** Not this man, but Barrabas, John xviii. 40.  
 The true reason of their hate no doubt lay in the natural hatred of all men to perfect goodness. Men feel that the presence of goodness is a silent witness against their sin, and therefore they long to get rid of it.

19. **Tu.** The Lord heard him, Pa. xxxix. 6.  
 You recollect what he did. He played the madman and let his spittle run upon his beard, acted the fool, and was never more a fool, except once, than he was then; and yet even then, in his fool's play, God heard his prayer.

20. **W.** All thy wares are gone over me, Pa. xlii. 7.  
 Here is a plummet to fathom the depths of the Saviour's grief; but who can throw the lead, and who can tell when it strikes the bottom. God only knows the grief of his Son.

21. **T.** Because of the wicked Pa. cxix. 63.  
 In proportion as we are spiritual, we shall have the same experience, and we shall pity our fellow sinners. Let old not realize the state of Sodom, because he was too much of it.

22. **F.** For the Lord will not forsake his people, 1 Sam. xii. 22.  
 He chose you for his love, and He still loveth you for his choice, and therefore He won't forsake you; child you He may, but it will not stand with the glory of God to forsake the people of his love.

23. **S.** Tribulation worketh patience, Rom. v. 3.  
 Our trials are needful now, for the exercises and growth of our faith, but they are no less needful as it regards future joy and glory.

24. **Sun.** He that believeth shall not make haste, Isa. xlviii. 16.  
 Selfwill generally takes quick resolutions, and has a great deal of assurance, whereas God very often leads his people blindly, and takes methods quite different from ours.

25. **M.** For we have heard Him ourselves, John iv. 42.  
 Experience is the sure and secret mark whereby the Christian knoweth the Scripture is of God. He has been often helped out of a dark plunge by the sealing of the word upon his heart.

26. **Tu.** My people shall be satisfied with my goodness, Jer. xxxi. 14.  
 O my soul, keep close to the gospel! There only is a fulness to supply thy wants, food for thy hunger, and raiment for thy naked soul, and everything in plenty.

27. **W.** Who will not suffer you to be tempted above what ye are able, 1 Cor. x. 13.  
 Take hold of the promise, and wait his time; for since the world stood, none have been confounded who have waited on him, and surely He will not make you the first instance of the failure of his word.

28. **T.** I am thy inheritance, Num. xviii. 20.  
 Whoever loves and possesses the Lord Jesus, finds un-speakably more delight, honour, and riches in Him, than in all other things. Then all is willingly denied for Him, and this denial springs from faith.

29. **F.** The Lord do that which seemeth Him good, 2 Sam. x. 12.  
 Blessed is he who not only prays with his lips, but is heartily willing also that nothing but the will of the Lord should be done in everything.

30. **S.** But the dove found no rest for the soul of her foot, Gen. viii. 9.  
 That dove-like spirit communicated to the soul in regeneration, can find no rest for the soul of its foot, until it bring us to Jesus, the ark of the covenant.

31. **Sun.** That we might receive the promise of the Spirit, Gal. iii. 14.  
 The spirit of sanctification is the gift of Christ, consequently there is a great difference between moral actions done by our own strength, and true sanctification of the Spirit.

1. **M.** To behold the beauty of the Lord, Psa. xxvii. 4.  
 God in his ordinances is not only beauty to the eye of the soul, but as ornament to the smell, and sweetness to the taste, and all in all to the powers of the soul.

2. **Tu.** I will arise, Luke xv. 18.  
 We no sooner humble ourselves to pray to Him heartily, resolving to amend our ways, but He lays aside his anger and entertains terms of love and friendship with us.

3. **W.** Ye are complete in Him, Col. ii. 10.  
 All the people of God are wrapped, clothed with the righteousness of Christ, and wearing that glorious robe, the eye of God sees no fault in them—Jehovah sees no sin in Jacob—no iniquity in Israel.

4. **T.** Praise the Lord, Rom. xv. 11.  
 Earth should be a temple filled with the songs of grateful praise, and every day should be a censor smoking with the sweet incense of thanksgiving.

5. **F.** What wilt thou that I shall do unto thee? Luke xviii. 41.  
 O Lord, dost thou also ask me this question? O yes! Well, then, I answer, That I may see how gracious thou art, That knowing thy love in thy light I may love thee again. This is the sum and substance of all my prayer.

6. **S.** Be not afraid, Joshua i. 9.  
 Therefore if thy feet and heart are bound for Canaan, trust in the Lord to carry thee through. Feeble as thou art, yet go on and fear nothing, for God is with thee.

7. **Sun.** Repent and believe the gospel, Mark i. 16.  
 Sweet heart-melting, reconciling repentance brings the soul to love the Lord and to hope in his mercy: this precious gem always glitters on the hand of faith, and nowhere else.

8. **M.** Yet will I not forget thee, Isa. xlix. 15.  
 Oh, blessed carefulness and divine activity of our gracious King! Always fighting against our enemies, and at the same time shedding such benignant influences upon his friends.

9. **Tu.** Pray without ceasing, 1 Thes. v. 17.  
 Your power may be damp, your bow-string may be broken, your sword may be blunted, your spear may be snapped, but the weapon of all prayer is never out of order.

10. **W.** Thy word is very pure, Psa. cxix. 140.  
 O book of infinite sweetness, we would not only bend the branches of our thoughts down to thy surface, but with the roots of our souls' love we would drink in thy streams, and so remain growing and fruitful to the end.

11. **T.** Half-Quarter. As having nothing, yet possessing all things, 3 Cor. vi. 10.  
 A holy man cannot be a poor man. A holy man is still the richest man. But this is a riddle the world understands not. The riches of a Christian have no bottom, and all a saint's bags are bottomless bags.

12. **F.** Persecuted yet not forsaken, 3 Cor. vi. 9.  
 Christ is never so near to his people as when they are in their fiery trials, and the hotter the furnace, the more eminently present will Christ be with his people.

13. **S.** They shall bring forth fruit in old age, Psa. xlii. 14.  
 It is with real Christians as it is with wine, the older the better, or as it is with the sun, which shines most gloriously and amably when it is near setting.

14. **Sun.** O, our God, hear the prayer of thy servant, Dan. ix. 17.  
 O sin, secret prayer is Jacob's ladder, where you have God in his fullness and holiness descending down into the soul; and it is that ladder whereby the soul ascends to the highest pitch of communion with God.

15. **M.** Unto the pure all things are pure, Titus i. 15.  
 When a man's heart is once sanctified, then all things are sanctified to him: when a man's spirit and way is clean and pure, then all things are clean and pure to him.

16. **Tu.** In the world ye shall have tribulation, John xvi. 33.  
 As there is no way to Paradise but by the flaming sword, nor no way to Canaan but through the wilderness; so there is no way to heaven but by the gates of hell, no way to the glorious exaltation but through the sea of tribulation.

17. **W.** Let us make man in our own image, Gen. i. 16.  
 Holiness is of the greatest, highest, and ancientest antiquity. The first saint that ever was put upon the back of man's nature was holiness. Sin is of a later edition than holiness: holiness was when sin was not.

18. **T.** The whole world lieth in wickedness, 1 John v. 19.  
 A workman cannot be more familiar with his tools than Satan is with unholiness; and therefore he is said to work in the children of disobedience, as a smith worketh in a forge, or an artificer in a shop.

19. **F.** For of Him, and through Him, and to Him are all things, Rom. xi. 36.  
 They are of Him, as their source; they are through Him, as their means; they are to Him, as their end; they are of Him in the plan, through Him in the working, and to Him in the glory they produce.

20. **S.** He that endureth to the end shall be saved, Matt. x. 23.  
 You are to fight, using discretion as your armour-bearer, but you are also to compile this with perseverance, continuing faithful to the end, for only those who overcome shall sit upon the throne.

21. **Sun.** The Lord hath given me my petition, 1 Sam. i. 27.  
 Brethren, if there be a God, and if the Bible be his word, if God be true, prayer must be answered: and let us on our knees and go to the sacred engagement as a work of real efficacy.

22. **M.** My Father which gave them me is greater than all, Matt. x. 20.  
 We are here admitted into one of the secrets of the divine council-chamber, and rejoice as we perceive that the chosen ones of the Father were transferred by Him into the hands of the Mediator.

23. **Tu.** And the men said unto Lot, Hast thou here any besides, Gen. xix. 12.  
 As you must die, believers, seek to live like dying men, and labour for your sons, and daughters, and kinsfolk, as those who must soon leave them and have no other opportunities of doing them good.

24. **W.** In the day of salvation have I succeeded thee, 2 Cor. vi. 2.  
 Your eyes of faith is dim, your evidences are very slender, your graces are at a low ebb, but you are completely forgiven, absolved, and acquitted at this moment, if your soul rests on the Rock of Ages.

25. **T.** I will encamp about mine house, Zech. ix. 8.  
 The traveller, when he wishes to keep out the wild beasts, makes a ring of fire, and then the lion is shut out; and God makes a ring of fire round his Church, and the enemy is kept at a distance.

26. **F.** Leaving us an example that we should follow his steps, 1 Pet. ii. 21.  
 Oh, to have our great Pattern before our eyes. Thou hast to meet the Esau of thy many temptations; meet him not until at the hands of Jacob's hand; hast laid hold of the angel, and wrestled with him, and prevailed.

27. **S.** He that is mighty hath done to me great things, Luke i. 49.  
 His grace is great, but so is his gift; the love is infinite, but so is the heart from whence it wells up; the blessedness is unspeakable, but so is the divine wisdom which planned it from of old.

28. **Sun.** More noble than those of Thessalonica, Acts, xvii. 11.  
 Christian nobility is the best and truest where God is Himself the top of the tree, and religion the root: in regard whereof all other things are but shadows of nobleness.

29. **M.** Give diligence to make your calling and election sure, 2 Pet. i. 10.  
 There are five things that God will never allow at a cheap rate—Christ, truth, his honour, heaven, and assurance. He that will have them must pay a good price for them, or ever go without them.

30. **Tu.** Whom he loves, he chastens, Rev. iii. 10.  
 The rod in itself sounds nothing but smart and blood to the child; but the rod in the hands of a Father sounds nothing but love, kindness, and sweetness.

1. W. Here we have no continuing city, Heb. xiii. 14.

This is an enemy's land, we are only passing through it, heaven is our home; no wonder then that we meet tolls, trials, and troubles.

2. T. Thou art the man, 2 Sam. xii. 27.

Sin deceives us, and then hardens us, but grace teaches, humbles, and then restores us. Let us beware of sin, and daily cry for grace.

3. F. This do in remembrance of me, 1 Cor. xi. 24.

In the bread broken, and the wine poured forth, you behold his agonies, even unto death—even those agonies which have expiated your guilt, and obtained the remission of your sins.

4. S. I am the bread of life, John vi. 35.

To the believer travelling through the wilderness of this world, the communications of grace are as necessary as his daily food, and are constantly refreshing the soul in its way to the heavenly Canaan.

5. Sun. More than conquerors, Rom. viii. 37.

Where afflictions hang heaviest, corruptions hang loosest, and grace that is hid in nature, as sweet water in rose leaves is the most fragrant when the fire of affliction is put under to distill it out.

6. M. Abram against hope believed in hope, Rom. iv. 18.

O my soul, thou hast not one single promise only, like Abram, but a thousand promises, and many patterns of faithful believers before thee; it behooves thee, therefore, to rely with confidence upon the word of God.

7. Tu. Bring forth fruits worthy of repentance, Luke iii. 8.

If our repentance is genuine, reformation of life is sure. Faith produces penitence, and penitence is proved by holiness. Repentance should be daily, until reformation is complete.

8. W. Be strong in the grace that is in Christ Jesus, 2 Tim. ii. 1.

There is grace in Jesus for us this day; just that grace which we want, and all we can want: let us therefore look to Jesus for all we can need.

9. T. It is the blood that maketh atonement, Lev. xvii. 11.

And God has furnished it by sending his own Son, and so substituting a divine life instead of a human life, a divine death as the payment in full of that eternal death which was the sinner's portion.

10. F. He is not ashamed to call them brethren, Heb. ii. 11.

If Jesus is not ashamed to call such sinners as we are brethren, let us be careful that we are never ashamed to own such a Saviour as our Lord.

11. S. Get thee up out of thy country, Gen. xii. 1.

If we have only a heart to serve Christ, He is sure to employ us, and if He has any special service for us, He will grant us special guidance.

12. Sun. Clad with white robes, and palms in their hands, Rev. vii. 9.

Their joy is compounded of this—Jesus chose us, Jesus loved us, Jesus bought us, Jesus washed us, Jesus robed us, Jesus kept us, Jesus glorified us—here we are entirely through the Lord Jesus, through Him alone.

13. M. The Lord will fulfil the desire of them that fear him, Ps. cxlv. 10.

As God cannot lie, there is not one single groan lost, but every one will be found a jewel in the life to come, by which thy riches are increased, and one treasure put to another.

14. Tu. Being justified freely by his grace, Rom. iii. 24.

Justification flows from grace, and is by the imputation of the work of Jesus to us; on the ground of this, every believer is pronounced righteous.

15. W. What hast thou that thou didst not receive, 1 Cor. iv. 7.

If we differ in a spiritual sense from those around us, grace alone made the difference, and if grace made us to differ, we ought to be humble.

16. T. For the Lord sustained me, Ps. iii. 5.  
 Some sleep the sleep of death, but David, though exposed to many dangers, reclined his head on the bosom of his God, slept happily beneath the wing of Providence, in sweet security, and awoke in safety.

17. F. Rejoice with trembling, Ps. ii. 11.

There must ever be a holy fear with the Christian's joy. This a sacred compound, yielding a sweet smell, and we must see to it that we burn no other upon the altar. Fear without joy is torment, and joy without holy fear is presumption.

18. S. Let your speech be always with grace, Col. iv. 6.

In few things do we fail so much or so frequently, as in introducing and maintaining profitable conversation. Watch! Pray! Attempt it often.

19. Sun. He hath done whatsoever he hath pleased, Ps. cxv. 3.

Our God is an absolute sovereign: his will is law: He doeth just what pleases Him, but He will only chose to do what is holy, just, and good.

20. M. To give his life a ransom for many, Matt. xx. 28.

All these tears, and sweats, and pangs, are for us, yet for us. Shall the Son of God thus smart for our sins, yet, with our sins, and shall we not grieve for our own?

21. Tu. That we might be made the righteous of God in him, 2 Cor. v. 21.

Could any payment be more complete than this? Could an creditor be more completely satisfied than God? Is any debtor more completely exonerated than man.

22. W. His latter end shall be that he perish, Num. xxiv. 20.

Satan still survives, and is permitted to harass God's people, and will do so until the Lord's return, but as it is written official Ananias, so shall it be of our great enemy.

23. T. To suffer for his sake, Phil. i. 29.

Human resolution and firmness of character may induce dogged endurance, but faith alone can suffer humbly, and meekly, and according to the will of God, and persevere to the end.

24. F. And they seemed unto him but a few days, Gen. xxix. 20.

So may it be with you. Christ's presence and love will lighten up the wearier way, and the length of the journey will be as nothing. You will trip lightly instead of dragging wearily over life's desert.

25. S. Christmas Day. For unto you is born this day a Saviour, which is Christ the Lord, Luke ii. 11.

It is still proclaimed in our ears that to us is born a Saviour, which is Christ the Lord. These should be glad tidings indeed, for in them all our hopes centre, and from them all our comforts flow.

26. Sun. Ye are not your own, 1 Cor. vi. 10.

If the blood of Jesus purchased us, the Spirit of Jesus will claim us, and the word of Jesus must rule us.

27. M. God with us, Matt. i. 23.

Jesus is the true God; God in our nature, God in our place, God with us, God for us, God as near like us as He possibly could be.

28. Tu. Return ye backsliding children, Jer. iii. 22.

Begin to call upon Him earnestly in prayer, and poor and wretched as thou art, come to Him as the physician of thy soul; for the physician and the sick, the Saviour and the sinner are best suited to one another.

29. W. Ye shall be comforted, Isa. xlvi. 13.

As the clarioning conch-shell shines with intensest lustre in the midnight sky, so these "words of Jesus" come out like ministering angels in the deep dark night of earthly sorrow.

30. T. The Lord shall reign for ever, Ps. cxlvi. 10.

Seasons change, creatures vary, time flies, but the Lord keeps his throne, and remains immutably the same.

31. F. Alleluia, Rev. xix. 1.

Let every revolving day remind thee of thy approaching last day, and daily be thou preparing to meet thy God, that so when thy days are ended, thou mayest sing Alleluia before the throne of God and the Lamb for ever and ever.

## BAPTIST CHAPELS IN AND AROUND LONDON.

ARRANGED ACCORDING TO THE NAMES OF THEIR SEVERAL LOCALITIES, WITH THE NAMES AND RESIDENCES OF THE MINISTERS.

TIMES OF SERVICE.—Lord's-day Morning at 11; Evening at half-past 6; Week Evenings at 7.  
\* Service on Sabbath Afternoons at Three o'clock.

Aston	...	J. Keed, 9, Alfred-road, Acton, W.
Alie-street, Little, Whitechapel. TH.	...	P. Dickerson, Gloucester-terrace, New-road, Mile-end
" Great, Zoar Chapel. TH.	...	Various
Alperton, Acton, W.	...	W. H. French, Wembley, N.W.
Arthur-street, Dagridge-wells-road	...	J. Bennitt, Victoria-gardens, Notting-hill
Artillery-street, Bishopsgate-street	...	
Dagridge-wells-road, Vernon Chapel. W.	...	C. B. Sawday, 6, Vernon-street, E.C.
Barkham-terrace, Lambeth	...	J. D. Williams
Barking	...	D. Taylor, 87, New-road, Mile-end
Barnes, S.W.	...	Various
Barnet, East. N. (Union).	...	R. B. Lancaster
Battersea. W.	...	I. M. Soule, Battersea-rise
Battersea-park	...	W. Wiggins
Dayswater, Falace-gardens Chapel	...	John Offord, 37, Pembridge Villas, Bayswater
" St. James's-square.	...	H. Varley, 9, Grove-terrace, Notting-hill
" Cornwall-road	...	C. White
Belvedere, Eriih	...	W. Goodman, B.A., Oak-lodge, Belvedere, S.E.
Bethnal-green, Hope Chapel, Twig Folly. TH.	...	
" Squirries-street. W.	...	
Berley-heath	...	W. Frith, Boxley-heath
Bishopsgate, Liverpool-buildings	...	J. Coombs
Blackheath, Dacre-park. TH.	...	B. Wals, Morley-road, Lewisham
Blackford-street, Manchester-square. W.	...	A. J. Towell, 56, St. John's-wood-terrace
Bloomsbury Chapel.* TH. M. II	...	W. Brock, D.D., 24, Gower-street
Borough—		
Borough-road. W.	...	J. Harcourt, 17, Trinity-square, Borough
Surrey Tabernacle. W.	...	J. Wells, 6, St. George's-place, North Brixton
Trinity Chapel, Trinity-square. TH.	...	
Maze-pond, Thomas-street TH.	...	H. Platten, Gloster-house, Upper Grange-road, S.E.
Metropolitan Tabernacle, Newington. TH.	...	C. H. Spurgeon, Nightingale-lane, Clapham Co-pastor, J. A. Spurgeon, 33, Elgin-crescent, Notting-hill
Unicover-yard, Tooley-street. W.	...	
Bermondsey-road, London-road. TH.	...	J. Cooper, 6, Upper Mint-street
Bermondsey, New-road. TH.	...	E. A. Lawrence
" Church-street. W.	...	J. L. Moore, 2, Brandford-terrace, Spa-road
" Drummond-road	...	J. A. Brown, Alma Cottage, Blue Anchor-road
" Spa-road	...	C. F. Styles
Alfred-place, Old Kent-road. M.	...	A. Buck, 4, Clarendon-street, Camberwell
Chapel-court, High-street. TH.	...	T. Gunner, 24, New Church-street, Bermondsey
Bow, Old Ford. TH.	...	J. H. Blake, 4, Addington-road, N.E.
" Bethel	...	C. W. Banks, Portland-terrace, Hackney
" North Bow, Park-road	...	R. R. Finch, 90, Mile-end-road
Brentford, Park Chapel	...	W. A. Blake, 4, Trafalgar-square, W.C.
" Old	...	J. Parsons, Old Brentford
Brixton, New Park-road. TH.	...	D. Jones, B.A., 6, Park-cottages, Tulse-hill
Bromley, Kent	...	A. Tessier, Bromley, S.E.
" George-street, Middlesex	...	J. La Pla
Brompton, Onalow Chapel. TH.	...	J. Bigwood, the Grove, Bolton's, Brompton
Camberwell, Denmark-chapel. TH.	...	C. Stanford, Grove-lane, Camberwell
" Mansion-house Chapel	...	W. K. Rowe, 3, Streatham-place, Brixton-hill
" Charles-street, New-road. TH.	...	T. Attwood, 3, Lomax-place, Camberwell-new-road, S.
" Cottage-green. TH.	...	J. Sears, 20, Addington-square, Camberwell
" Claremont Chapel	...	A. Babington
Camden-road, Upper Holloway	...	F. Tucker, B.A., 20, Hildrop-road, Camden-road
Camden-town	...	H. Higham, 60, Ernest-street, Hogen's-park
Castle-street, Oxford Street	...	
Chadwell-street, St. John-street-road. TH.	...	J. Hazelton, 87, Chapel-street, Pontonville
Chalk Farm-road, Peniel Tabernacle.	...	G. T. Edgely, 2, Truro-street, Prince of Wales-road, N.W.
Chelsea, Lower Sloane-street. TH.	...	F. H. White, 13, Henus-terrace, Chelsea
Chiswick	...	
Church-street, Stoke Newington	...	G. Stevens, 58, High-street, Hoxton
City-road, Nelson-place, W.	...	
Clapham-common. W.	...	J. E. Giles, 13, Milton-street, Wandsworth-road
" Conrland-grove. TH.	...	S. Ponsford, Loughborough-road, Brixton
" Wirttemberg-street	...	H. Hall, Manor-street, Clapham
Claremont-street, Hackney	...	J. Osborne, 27, Duncan-place, Hackney

Clerkenwell, Red Lion-street ... ..	...	...
"    Ann Street ... ..	...	E. C. Cooke
Colney Hatch ... ..	...	T. G. Atkinson, 3, Springfield-road, N.
Commercial-road, Wellesley-street: TH.	...	T. Stringer, 73, Lincoln-street, Bow-road
"    Devonshire-place. TH.	...	J. G. Pike, B.A.
"    Devonshire-street ... ..	...	G. Jennings, 1, Jamaica-street, Commercial-road
Crawford ... ..	...	E. T. Gibson, Dartford-road
Cromer-street, Gray's-inn-lane ... ..	...	...
Croydon, Tamworth-road ... ..	...	T. Thurston
Cumberland-street, Shoreditch... ..	...	G. Webb, 4, Chester-place, Bethnal-green
Dalston, Queen's-road. TH.	...	W. Miall, 1, Brookham-villas, Richmond-road, Dalston
"    Albion-hall ... ..	...	Joseph Blake, 96, Brownlow-road, Dalston, N.
Doptford, Florence-place ... ..	...	...
"    Midway, Lower-road. W.	...	J. W. Munns, 2, Hawthorne-terrace, Rotherhithe
"    Devonshire-street ... ..	...	J. Guinnell, Ashburnham-grove, Greenwich
"    Lecture-hall ... ..	...	J. Beecliff
Devonshire-square, Bishopsgate-street	...	W. T. Henderson, 9, De Beauvoir-square, N.
Kaling ... ..	...	A. Ferguson, 1, Trigon-terrace, Clapham-park
East-road, City-road ... ..	...	H. F. Griffin, 9, Ash Grove, Hackney, N.E.
Edmonton, Lower ... ..	...	D. Russell, 8, Queen's-road-villas, Lower Edmonton
Edward-street, Dorset-square ... ..	...	...
Eldon-street, Finsbury, Welsh. W.	...	M. Evans, 23, Clifton-street, Finsbury.
Finchley ... ..	...	W. Clark
Fulham-road ... ..	...	A. Branden, 5, Camera-street, Chelsea
Goswell-hall, Goswell-street ... ..	...	R. May, 27, Barbican
Goswell-street-road, Charles-street. TU.	...	P. Gast, 7, Oxford-terrace, Islington
Gowor-street. TH.	...	Various
Grafton-street, Fitzroy-square. TH.	...	E. W. Thomas, 200, Euston-road
Greenwich, Lewisham-road. W.	...	E. Dennett, Ellerslie-house, Lewisham
"    Lecture-hall. W.	...	B. Davies, 29, Burney-street, Greenwich
Hackney, Mare-street. TH.	...	D. Kattarna, High Elms, Hackney
"    Oval ... ..	...	H. Myerson, Chapel-house
"    Grove-street ... ..	...	T. Phillips
Hackney-road ... ..	...	J. Russell, 2, Richmond-terrace, Victoria-park
Hammersmith, West-end ... ..	...	P. Bailhache, Shaftesbury-road, Hammersmith
"    Avenue-road ... ..	...	C. Graham, 1, Belgrave-terrace, Shepherd's-bush
"    Spring-vale ... ..	...	W. P. Balfour, Spring-vale
Hampstead. TH.	...	W. Brock, jun., 4, Downshire-hill
"    New End. W.	...	...
Hanwell (Union) ... ..	...	G. R. Lowden, Hunwell, W.
Harlington ... ..	...	T. Henson, 8, Castle-terrace, Hounslow
Harrow-on-the-Hill ... ..	...	H. Hill, 2, College-villas, Harrow
Harrow-road ... ..	...	J. Munns
Henrietta-street, Brunswick-square. TH.	...	W. A. Thomas, 10, Little James-street, Bedford-row
Henry-street, Gray's-inn-road... ..	...	G. Horsley
Highgate, Southwood-lane. TH.	...	J. H. Barnard, 34, Wigmore-street, W.
Hill-street, Dorset-square. W.	...	J. Foreman, 12, Westbourne-villas, W.
Holborn, Kingsgate-street. W.	...	W. Burton, 2, Percy-square, Pentonville
Holloway, Upper ... ..	...	H. S. Booth
"    Upper John-street. TH.	...	F. Green, 43, Northampton-road, Clerkenwell
Holloway-road ... ..	...	W. J. Styles, 27, College-street, Islington, N.
Homerton-row. TH.	...	W. Palmer, 11, Homerton-terrace
Hornsey Rise ... ..	...	W. S. Waterer, 1, Shaftesbury-terrace, Hornsey Rise
Hounslow ... ..	...	W. H. Evans, 1, Clarendon-villas
Hoxton, High-street. TH.	...	...
Islington, Providence-place. W.	...	R. G. Edwards
"    Cross-street. F.	...	C. Bailhache, 105, Church-road, Islington
"    Baxter-road ... ..	...	J. Hobson, 48, Moorgate-street, E.O.
"    Richmond-street ... ..	...	T. Cookerton
James-street, St. Luke's ... ..	...	E. J. Farley, 59, City-road, E.O.
John-street, Bedford-row. TH.	...	...
John-street, Edwards-road ... ..	...	J. O. Fellowes, 8, Abbey-gardens, N.W.
John's-row, St. Luke's. W.	...	J. Briscoe
Kensington, Cornwell-gardens ... ..	...	S. Bird, 15, Sussex-place, W.
"    Assembly-rooms, High-street	...	R. Mesquita, 10, St. George's-terrace, S. Kensington
Kensington-town, Hawley-road ... ..	...	E. White, 3, Rufnel-park, Holloway
Koppel-street, Russell-square. TH.	...	S. Milner, 27, White Lion street, Pentonville
Kilburn, Canterbury-road ... ..	...	T. Hull, 8, Friars'-terrace, Upton-road
Kingsland ... ..	...	...
Kingsland-road, Ware-street ... ..	...	J. Whittoridge, 16, Union-square, N.
Kingston-on-Thames ... ..	...	H. Bailey, Hampton Wick.
Lambeth, Regent-street. TH.	...	C. T. Koue
Lambeth, Regent-street. W.	...	J. Wigmore, 83, Stanhope-street, Hampstead-road, N.W.
Langham-place, Regent-street. W.	...	R. H. Marten, B.A., Rose-cottage, Blessington-road, Lee
Lee, High-road ... ..	...	...

Little Wild-street. TH. ... ..	G. Webb, Eynesford, Kent
Long Acre, King-street ... ..	G. Hatton
Meard's-court, Dean-street, Soho. TH.	W. H. Ibberson
Mintern-street, Dorehester-hall ... ..	W. Crowhurst, 23, Bames-terrace, De Beauvoir-towu, N.
New-cross, Brockley-road ... ..	J. T. Wigner, Grove-lano, Camberwell
New North-road, Wilton-street. TH.	W. Flack, 90, Rotherfield-street, Islington
Norton-street, Twig Folly ... ..	C. E. Merrett, 13, Park-villas, Hackney
Norwood, Westow-hill. TH. ... ..	S. A. Tipple, Gipsy-road, Norwood
Notting-hill, Johnson-street. TH.	P. W. Williamson, 14, Clarendon-road, W.
"    Norland Chapel ... ..	W. H. Tredray, 8, Richmond-terrace, Shepherd's Bush
"    Silver-street ... ..	D. Crumpton, 2, Crescent, Peckham-rye
Orchard Street, Bryanston Hall ... ..	T. D. Marshall, 182, Oxford-street
Paddington, New Church-street. W. ....	J. Burns, D. D., 28, St. Mary's-terrace, Paddington
"    Pracd-street. W. ... ..	J. Clifford, L.L.B., 42, Alpha-road, N.W.
Peckham, Park-road ... ..	T. J. Cole, 179, Grove-cottages, Peckham
Peckham-rye-lane. W. ... ..	G. Moyle, Blenheim-grove, Peckham
Penge, Maple-road ... ..	J. M. Cox, Chatsworth Villas, Penge
Pimlico, Westbourne-street. W. ... ..	H. Wise, 8, Wilton-terrace, Pimlico
"    Princes-row. TH. ... ..	J. Chivers
Pinner ... ..	Various
Plaistow (Union) ... ..	J. Foster, Plaistow, E.
Plumstead ... ..	J. Warren
"    Conduit-road. TH. ... ..	G. E. Arnold, 127, Burrage-road
Poplar, Cotton-street. TH. ... ..	B. Freese, 2, Agnes-street, Limehouse
"    Folkestone-terrace. TH. ... ..	
"    High-street. TV. ... ..	T. Davies, 82, West Smithfield
Putney (Union) ... ..	J. Nicholson
Regent's-park, late Diorama. W. ... ..	W. Landels, D.D., 23, King Henry's-road, N.W.
Rotherhithe, Lower-road. W. ....	J. Butterfield, 2, Yeoman-terrace, Lower-road, Deptford
Shackwell, Stoke Newington. TH. ... ..	J. S. Stanion, London-road, Clapton-downs
Shadwell, Victoria-street. W. ... ..	J. Stead
Shepherd's Bush, Oakland's Chapel ... ..	
Shooter's-hill-road ... ..	H. R. Brown
Shouldham-street, Bryanston-square. TH.	
Soho, Moor-street ... ..	G. W. McCree, 16, Ampton-place, Gray's-inn-road, W.C.
Soho Chapel, Oxford-street. W. ... ..	J. Wilkins, 179, Kentish-town-road
Speldhurst-road, South Hackney ... ..	George Sankey
Spitalfields, German Church ... ..	F. Heisig, 8, Ash-grove-terrace, Hackney
St. John's Wood, Abbey-road ... ..	W. Stott, Chapel House
St. Luke's, Golden-lane ... ..	W. T. Orsman, 183, Downham-road, N.
Stepney, Old-road ... ..	George Reynolds
"    Bardet-road ... ..	J. Harrison, 9, Lucas-place, Commercial-road East
Stepney-green, Tabernacle ... ..	A. G. Brown, 63, Bancroft-road, N.
Stockwell ... ..	A. Mursell, 9, Jeffries-road, Clapham-road, S.
"    Chapel-street ... ..	J. Evans, Providence-cottage, Park-road, Clapham
Stoke Newington ... ..	G. Stevens, 116, Hoxton-street
Stratford-grove. TH. ... ..	O. Vernon
Sydenham ... ..	J. W. Todd, Perry-hill House, Lower Sydenham
Tottenham, High-road. TH. ... ..	R. Wallace, Chapel House
"    Wood-green ... ..	J. Fugh
Turnham-green (Union) ... ..	T. W. Cave, Rose Villa, Cambridge-road, Turnham-green
Twickenham ... ..	W. Freeman, Twickenham
Uxbridge ... ..	E. Hunt, Hayes
Vauxhall, Kennington-lane ... ..	J. Hearson, Upper Kennington-lane
Victoria Park, Grove-road ... ..	G. D. Evans, 6, Banbury-road, Norris-park, S. Hackney
Walthamstow, Wood-street ... ..	W. H. Hooper, East-avenue
Walworth, East-lane. TH. ... ..	W. Alderson, 17, Trafalgar-street, Walworth
"    Arthur-street. W. ... ..	S. Cowdy, 13, Lorrimore-square
"    Road. TH. ... ..	W. Howleson, 381, Albany-road, Camberwell
"    York-street ... ..	J. Chislett, 3, Albion-terrace, Walworth
Wandsworth. TH. ... ..	
"    East-hill ... ..	J. W. Genders, Wandsworth
Westbourne-grove, Baywater ... ..	W. G. Lewis, 8, Ladbroke-place West, Notting-hill
West Drayton ... ..	J. Gibson, West Drayton
Westminster, Romney-street. TH. ... ..	T. S. Morris, 2, Colchester-street, Pimlico
Whitechapel, Commercial-street. TH.	O. Stovel, 56, Philpot-street, Commercial-road East
White-street, Little Moorfields ... ..	J. Webb
Wilderness-row, St. John-street ... ..	J. Hewlett, Chapel House
Wimbledon ... ..	L. Snow, Wimbledon-common
Woolwich, Albert-road ... ..	H. Hanks, 110, Crescent-road, Plumstead, S.E.
"    High-street. W. ... ..	O. Box, 42, Brunswick-terrace, Woolwich
"    Queen-street. W. ... ..	J. Teall, Upper Maryon-road, Charlton
"    Angless-road. TV. ... ..	H. G. Maycock
"    Parson's-hill ... ..	W. Woods, 7, Herbert-road, Plumstead

\* \* In the event of change of residence, Ministers will oblige by forwarding an early notice.



## NEW CHURCHES FORMED.

Bishopsgate, Liverpool Buildings Batterssea Park	Caermarthen Caversham Finchley	Hammersmith, Spring Vale Tonbridge	Upper Holloway West Gorton, Manches- ter
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## NEW CHAPELS.

EITHER OPENED DURING THE YEAR, OR NOW IN PROCESS OF ERECTION.

Bourn, Lincoln	Ducklington, Oxon	Lembury, Luton
Buckland, Dorset	Esher	Major, Monmouth
Bexley Heath	Eye	Northampton (Grafton-street)
Birmingham (Lodge Road)	Enfield	Plymouth (Mitley Plain)
Billingborough	Hammersmith (Avenue Road)	Potter's Bar
Brighton	Highbridge, Somerset	South Kensington
Broughton, North Hants	Haswell	Smethwick
Cowbridge, Glamorgan	Henley-in-Arden	Tredegar
Chew Magna, Somerset	Halesworth	Talbach
Coventry	Kidderminster	Totteridge Road
Clifton	Kingston, Cambridge	Westbury
Dartford	Kingston, Hereford	Wollaston

## COLLEGES.

**BIRMINGHAM.**—Founded 1770. President, Rev. F. W. Gotch, LL.D. Treasurer, Joseph Eyre, Esq. Secretary, Rev. N. Haycraft, M.A. Number of Students, 25.

**BAPTIST THEOLOGICAL INSTITUTION** (Chamber Hall, Elton, Lancashire).—Founded June, 1866. President and Tutor, Rev. H. Dowson. Treasurers, Samuel Howorth, Esq., and William Watson, Esq. Financial Secretary, Rev. J. Harvey. Minute Secretary, Rev. E. Parker.

**RAWDON** (near Leeds).—Founded at Bradford, 1804; removed to Rawdon, 1860. President, Rev. S. G. Green, B.A. Classical Tutor, Rev. W. Skae, M.A. Treasurers, Thomas Aked, Esq., and William Stead, Esq., Bradford. Hon. Secretary, Rev. J. P. Chowa, Bradford. Number of Theological Students, 23.

**REGENT'S PARK.**—Founded 1810. Number of Students, 45. President, Rev. J. Angus, D.D. Classical Tutor, Rev. E. Davis, LL.D. Mathematical Tutor, Mr. John Bridge, M.A. Treasurer, J. Garney, Esq. Secretary, Rev. G. W. Fishbourne.

**PONTYPOOL.**—Founded 1807; removed to Pontypool, 1836. Students, 24. Theology, Rev. T. Thomas, D.D. Classics, Rev. G. Thomas, M.A. Treasurer, Henry Phillips, Esq.

**HAVERTHWAPE.**—Founded 1830. Students, 23. President, Rev. T. Davies, D.D. Classical and Mathematical Tutor, Rev. C. H. Rouse, LL.B. Secretary, Rev. T. E. Thomas, Trahalog. Treasurers, William Reeves, Esq., and Joseph Thomas, Esq. Income, £270 6s. 10 $\frac{1}{2}$ d. Expenditure, £270 5s. 1 $\frac{1}{2}$ d. The College Term begins on the third Wednesday in November, and ends on the first Wednesday in September.

**CHILWELL** (near Nottingham).—Instituted in 1767, and conducted successively in London, Wisbeach, Longborough, Leicester, and Nottingham; removed to Chilwell, 1831. Income, 1865-6, £310 16s. 6d. Expenditure, £213 19s. 4d. Present number of Students, 10. Theological and Resident Tutor, Rev. W. Underwood, D.D. Classical Tutor, Rev. W. R. Stevenson, M.A., Nottingham. Secretary, Rev. Samuel Cox, Nottingham. Treasurer, Mr. T. W. Marshall, Bank-house, Loughborough.

**PASTORS' COLLEGE, METROPOLITAN TABERNAACLE.**—Instituted at Camberwell, 1836; removed to Tabernaacle, 1861. President, C. H. Spurgeon; Vice-President, Rev. J. A. Spurgeon. Lecturer on Natural Science, W. B. Selway, Esq. Tutors, Rev. G. Rogers, Mr. A. Fergusson, and Mr. Gracey. Tutors of Evening Classes, Mr. Fergusson, Mr. Gracov, and Mr. Evans. Present number of Students, 80. Students in the Evening Classes, 173. Amount required annually, £5000.

*Note.*—The number of students, as mentioned above, may not be the exact number the institutions are capable of receiving, the number not being always filled up.

The Colleges named (except the Pastors' College) are entitled to give certificates, qualifying for matriculation at the University of London; and many of the students have already taken degrees and honours there.

## RELIGIOUS AND BENEVOLENT SOCIETIES.

**BAPTIST MISSIONARY SOCIETY.**—The Income of the year was £34,912 14s. 3d.; and the Expenditure £33,158 16s. 6d. Joseph Tritton, Esq., is Treasurer; and the Rev. F. Trestrail and E. B. Underhill, Esq., Secretaries. The Mission House is 2, John-street, Bedford-row.

**YOUNG MEN'S BAPTIST MISSIONARY ASSOCIATION** is in aid of the Baptist Missionary Society, by forming Sunday-School and other Juvenile Auxiliaries. Treasurer, W. Dickes, Esq.; Secretaries, Mr. H. Keen, Mr. S. Crawley, and Mr. J. Bacon.

**GENERAL BAPTIST MISSIONARY SOCIETY** was formed in 1816, to carry on Missionary work on the principles of the New Connection of General Baptists. Income, £4,511 14s. 4d. Expenditure, £4,790 9s. 1d. Treasurer, T. Hill, Esq., Nottingham. Secretaries, Rev. J. C. Pike and Rev. H. Wilkinson, Leicester.

**THE BAPTIST HOME MISSION FOR GREAT BRITAIN AND IRELAND.**—Treasurer, G. B. Woolley, Esq. Secretary, Rev. C. Kirtland. Office, 2, John-street, Bedford-row. Receipts, £4,511 14s. 4d. Payments, £3,778 0s. 11d.

**GENERAL BAPTIST HOME MISSION.**—Treasurer, W. Stevenson, Esq., Greenhill, Dorby. Secretary, Rev. W. Chapman, Melbourne, Dorby.

**BIBLE TRANSLATION SOCIETY** has for its object—"To aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance, on the ground that the words relating to the ordinance of Baptism have been translated by terms signifying immersion; and, further, to aid in producing and circulating other versions of the Word of God, similarly faithful and complete. Income for the year, £1,552 8s. 11d. Expenditure, £1,508 13s. 2d. Treasurer, Rev. Edward Steane, D.D., Rickmansworth. Secretary, Rev. Alfred Powell, 2, John-street, Bedford-row. Travelling Agent, Rev. David Thompson, Appledore, Devon.

**BAPTIST TRACT SOCIETY** was formed to disseminate the truths of the Gospel by means of small treatises or tracts, in accordance with the subscribers' views, as Calvinists and Strict Communion Baptists. Receipts, £824 13s. 7d. Payments, £724 11s. 2d. Treasurer, J. Oliver, Esq. Depot, 3, Bolt Court, Fleet Street, E.C.

**BAPTIST UNION.**—The objects of this body are said to be—To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical; to promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular; to obtain statistical information relative to the Baptist Churches and Institutions throughout the world; to prepare annual Reports of its proceedings, and of the state of the Denomination. It fully recognizes that "every separate church has within itself the power and authority to exercise all ecclesiastical discipline, rule, and government, and to put in execution all the laws of Christ necessary to its own edification." The Pastor of every Church connected with the Union is a representative *ex officio*; and every Church is entitled to appoint as representatives two of its Members. Every Association of Baptist Churches connected with the Union is entitled to appoint two representatives. Churches, Associations, and Ministers are admitted on written application. Treasurer, George Lowe, Esq., 9, St. John's-wood Park. Secretaries, Rev. Dr. Steans and Rev. J. H. Millard, B.A., 2, John-street, Bedford-row.

**BAPTIST BUILDING FUND** assists, by gifts or loans, without interest, in the building, enlargement, and repair of Calvinistic Baptist Chapels. Treasurer, James Benham, Esq., 21, Wigmore-street, W. Honorary Secretary, Mr. Alfred T. Bowser. Secretary, Rev. R. Webb, Hammersmith. Receipts, £4,081 2s. 8d. Payments, £3,590 16s. 3d.

**THE UNION BAPTIST BUILDING FUND.**—Formed 1866; Treasurer, W. B. Bembridge, Esq., Ripley. Secretary, Rev. J. T. Gale, Loughborough. Receipts, 1867-68, £233. This Society has been formed by our General Baptist brethren, and is so constituted that upon the removal of certain legal difficulties it may unite with the Baptist Building Fund.

**BAPTIST BUILDING FUND FOR WALES.**—This Fund was established in connection with the commemoration in 1802 of the Ejected Ministers of 1603. It was then proposed to raise £2000, to be used as a Loan Fund to assist in paying for the Baptist chapels of the Principality. Mr. L. Jenkins, Maccoswynny, was appointed Agent to the Society, and soon discovered that the churches were not only able but willing to contribute a much larger sum. Edward Gilbert Price, Esq., Aberdare, Treasurer; L. Jenkins, Maccoswynny, Secretary; Asa J. Evans, Esq., Cardigan, Hon. Solicitor; with 24 Committeemen selected from all parts of the Principality; Dr. Thomas, Pontypool, being Chairman.

**BAPTIST EVANGELICAL SOCIETY.**—Treasurer, W. Shaw, Esq., Huddersfield; Secretaries, Mr. J. C. Wollacot, New Maldon, near Kingston, Surrey; and Rev. J. Woodward, Ilford, Essex.

**LONDON BAPTIST ASSOCIATION.**—Treasurer, James Harvey, Esq. Secretary, Rev. W. G. Lewis. The object of this Association is the extension of the denomination in the metropolis and its suburbs, the Committee having pledged themselves to build a Chapel every year.

**THE BAPTIST MAGAZINE FUND** is for the benefit of the Widows of Baptist Ministers, recommended by the contributors. Treasurer, Joseph Tritton, Esq., 54, Lombard-street; Secretary, Mr. Gilbert Blight, 2, John-street, Bedford-row.

**THE SELECTION HYMN-BOOK FUND** is applied to the Relief of Widows and Orphans of Baptist Ministers and Missionaries. Treasurer and Secretary, W. L. Smith, Esq., St. Alban's.

**THE PARTICULAR BAPTIST FUND** is for the Relief of Ministers and Churches, the Education of Ministers, and the presentation of books to Students and Ministers. Treasurers, W. L. Smith, Esq., and Mr. Justice Lush; Secretary, Mr. R. Grace, 2, Tudor-villas, Lyndhurst-road, S.E.

**THE BAPTIST WESTERN SOCIETY FOR AGED OR INFIRM BAPTIST MINISTERS** is another Institution for affording Ministerial relief, managed chiefly by residents in the Provinces. Secretary, Mr. G. Ashmead, 19, Small-street, Bristol.

**THE NATIONAL SOCIETY FOR AGED AND INFIRM BAPTIST MINISTERS AND THEIR WIDOWS AND ORPHANS.**—Established 1858. Object:—"This Society is a Mutual Benefit Society amongst Baptist Ministers of both sections of the Denomination. Each ministerial member has to pay £3 3s. a-year from time of entrance, and back from 30, if above that age. At 60 years of age, upon relinquishment of the pastorate, and under some circumstances at an earlier period, the member becomes entitled (in accordance with provision of Rule 6) to £30 or £35 per annum. The Society also proposes to give £20 a-year to the widows of deceased members. Receipts, £1,108 13s. 3d. Payments, £1,024 18s. 8d. Treasurers, W. Middlemore and C. T. Shaw, Birmingham. Secretaries, Rev. C. Vince, J. I. Brown, and B. O. Young, Coseley.

**WARD'S TRUST.**—John Ward, LL.D., Professor in Gresham College in 1754, left £1200 Bank Stock for the education of two young men for the ministry at a Scotch University, preference being given to Baptists. Trustees, Rev. E. Steane, D.D., Dr. Angus, W. L. Smith, Esq., Joseph Tritton, Esq., and Rev. I. M. Soule.

## GENERAL BENEVOLENT SOCIETIES.

### IN WHICH BAPTISTS ARE MORE OR LESS INTERESTED.

**AGED PILGRIM'S FRIEND SOCIETY.**—Asylum, Westmoreland-place, Peckham. Treasurer, Mr. R. Kenneth; Secretary, Mr. W. Jackson.

**APPRENTICESHIP SOCIETY.**—Formed 1820. Treasurer, Alderman Challis; Secretary, Rev. I. V. Mummery. Office, 4, Blomfield-street, E.O.

**ARMY SCRIPTURE READERS' AND SOLDIERS' FRIEND SOCIETY.**—Object:—"To spread a saving knowledge of Christ amongst our soldiers, without denominationalism." President, Major-General A. L. Lawrence, C.B.; Treasurer, Sir J. Kirkland, 17, Whitehall; Bankers, National Provincial Bank of England, Waterloo-place, Charing-cross, W.C.; Secretaries, Colonel Robert Pincain, and Rev. W. A. Blake.

**ASYLUM FOR FATHERLESS CHILDREN,** Reedham, near Croydon.—Instituted 1814. Treasurer, Baron L. de Rothschild; Hon. Secretary, Rev. Thomas Aveling; Sub-Secretary, Mr. G. Stancliff. Office, 10, Foultry, E.C.

**BRITISH AND FOREIGN SCHOOL SOCIETY,** Normal School, Borough-road.—Formed 1803. Treasurer, H. E. Gurney, Esq.; Secretary, E. D. J. Wilks, Esq. Central School, Borough-road, S.E.

**HOME AND SCHOOL FOR THE SONS AND ORPHANS OF MISSIONARIES,** Blackheath, S.E.—Established 1843. Treasurer, C. Carling, Esq.; Secretary, Rev. G. Pritchard.

**INSTITUTE FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES,** Walthamstow, N.E.—Minute Secretary, Mrs. Pye Smith; Cash Secretary, Mrs. S. J. Nash.

**LADY HEWLEY'S CHARITY.**—Secretary, W. Visard, Esq., 55, Lincoln's-inn-fields.

**LONDON AGED CHRISTIAN SOCIETY,** 32, Saackville-street, W.—Secretary, Mr. A. W. Stouso.

**MILL-HILL SCHOOL,** Hendon, N.W.—Treasurer, Thomas M. Coombs, Esq.; Hon. Secretary, A. Wells, Esq.; Resident Secretary, Rev. T. Hees; Head Master, Rev. F. O. Barker, LL.B.

**ORPHAN WORKING SCHOOL,** Haverstock-hill.—Instituted 1768. Treasurer, T. M. Coombs, Esq.; Secretary, Mr. Joseph Soul. Office, 32, Ludgate-hill, E.O.

**RAGGED CHURCH AND CHAPEL UNION.**—Object:—"To raise funds to assist in providing buildings for places of worship on Sundays, and general school purposes during the week, for the destitute poor of the Metropolis." Patron, the Right Hon. the Earl of Shaftesbury; President, the Right Hon. the Lord Ebury; Treasurer, A. Spreng, Esq.; Hon. Secretary, J. A. Merrington, Esq.; Secretary, Rev. W. A. Blake, 4, Trafalgar-square, W.C.

**ROBINSON'S RETARAT,** Hackney.—Built and endowed by the late Mr. S. Robinson, a member of the Independent Church then meeting at Founder's-hall, for twelve widows of Protestant Dissenting ministers, eight of them being Independents, and four Baptists. Each widow has a separate set of apartments, and a pension of £13 per annum. Mr. Robinson also created a fund, called "Robinson's Relief," from which annuities of £10 are paid to sixteen Independent and eight Baptist Ministers. Trustees, Messrs. J. B. White, S. Gale, W. Lepard Smith, J. East, E. Viney, B. Dixey, and J. Carter.

**SOCIETY FOR THE RELIEF OF AGED AND INFIRM PROTESTANT DISSIDENT MINISTERS.**—Formed 1818.—Treasurer, Thomas Piper, Esq.; Secretary, Rev. G. Rogers, 6, Frederick-terrace, Commercial-road, Peckham.

**SOCIETY FOR THE RELIEF OF NECESSITIOUS WIDOWS AND CHILDREN OF PROTESTANT DISSIDENTING MINISTERS.**—Formed 1733. Treasurer, Stephen Olding, Esq.; Secretary, Mr. C. T. Jones, 23, Brunswick-crescent, Camberwell, S.

**SURREY MISSION.**—Established 1797. Treasurer, J. Tritton, Esq.; Secretaries, Rev. R. Ashton and I. M. Soule.

**WEST OF ENGLAND DISSIDENTERS' PROPRIETARY SCHOOL, Taunton.**—President, W. D. Wills, Esq., Bristol; Secretary, Rev. H. Addiscott, Taunton; Corresponding Secretary, Rev. J. S. Underwood, Taunton; Principal, Rev. W. H. Griffiths, B.A.

## NOTICES OF DECEASED MINISTERS.

1. **THE REV. H. LANCE.**—In December, 1867, died at Bow, the Rev. H. Lance, pastor of the church meeting at the Lecture Hall, Bromley, during his pastorate he had endeared himself to the Lord's people, not only of his own but of other denominations. He established the Home for Orphan Girls and while the cholera epidemic was raging in the year 1866, and during the fearful distress prevalent at the present time in the East, his labours were unremitting. It was in the prosecution of his arduous labours of love, indeed, that he met his death. He commenced visiting for the East London Mission and Relief Committee, and coming home after having seen many poor families, he showed symptoms of great exhaustion: typhus fever in its most malignant form subsequently set in, and he died leaving a wife and four children, the youngest only a few days old, unprovided for. His funeral took place at Bow Cemetery and he was followed to the grave by hundreds of sorrowing friends.

2. **REV. J. KINGS.**—At Torquay, in December 1867, the Rev. J. Kings the respected minister of the Church in that place. For some few years our brother had laboured at Torquay, his amiability, unwavering integrity, great earnestness, and undoubted talents, causing him to be universally loved and respected. The cause at Torquay was in a very depressed state when he accepted the oversight of the church, but his energetic labours, crowned with the divine blessing, soon brought about a gracious revival. A new and handsome place of worship, and a church numbering 360 members, abundantly testify to his usefulness in the ministry. We had hoped our brother had a long career of usefulness before him, but the Lord had better things in store for him. While paying a pastoral visit to a member of his congregation who was ill of the small-pox, Mr. Kings caught that terrible disease, and although he had passed through it at a previous period of his life, the infection seized on him with such deadly hold, that he died in a few days, leaving a widow, a church, and a town to mourn the death of one who was cut off in the full tide of activity, and at the age of fifty-one years. The funeral service was held in the Upton Vale Chapel, and was conducted by the Rev. E. Webb, of Tiverton, and other ministers. The proceedings at the grave were very brief, but it was long before the vast concourse had gratified their desire to cast a last glance into the grave, and the cemetery was restored to its wonted solitude. On Sunday, many funeral sermons were preached at the chapels in Torquay, and the surrounding towns.

3. **THE REV. PETER GRANT, Grantown.**—The Rev. Peter Grant, Baptist Minister, Grantown, died at the advanced age of 84. He was in many respects a remarkable man, and we regret that we have not materials in our possession to enable us to give anything like a worthy record of his life. He was descended from respectable ancestors in Strathspey, and succeeded his father as a farmer in the parish of Cromdale. Early in life, and we believe through the preaching of the Haldanes, his attention was directed to religious matters; and by-and-by he began to preach the Gospel. We have heard it stated as a curious coincidence that the favourite spot where he took his stand when preaching out of doors was a hollow in the west end of the village of Grantown, and upon that same spot the chapel now stands in which the flourishing congregation, of which Mr. Grant was senior pastor, worships. Mr. Grant's preaching abilities were of a high order, and his ministrations were welcomed in many places between the two Craigellachies. With great knowledge of the Scriptures he combined a rich imagination and a ready utterance, he preached the Gospel in all its fulness and clearness and simplicity at a time when evangelical preaching was much less common than it is now. Mr. Grant was chosen pastor of the Baptist Church at Grantown, and he was spared to see the handful of people who then formed his charge increase under his own and his son's ministry to be a numerous and attached flock. Mr. Grant was a genial, warm-hearted, and truly devout man, and Christians of all denominations greatly respected him, and unite in lamenting his loss. His exemplary, laborious, and most useful life will cause his memory to be long remembered and affectionately cherished in Strathsberg.

4. **REV. J. A. JONES.**—The mortal remains of the Rev. J. A. Jones, the oldest Baptist minister in London, were conveyed to the grave on Tuesday afternoon, the 28th August. As an author, he was chiefly known by his "Memorials of Dunhill Fields." At the time of his death he had nearly completed his ninetieth year. The funeral was attended by a large number of persons. A service was conducted in his chapel in the City-road. Arriving at Abney-park Cemetery, several hundred persons were present to pay their last tribute to their old friend and pastor. The funeral service was performed by the Rev. B. Milner, The Rev. G. Wyard, and the Rev. J. Hazleton.

5. **THE REV. W. BONTOMS, of Middlesborough.**—The public generally heard with equal surprise and regret of the death of the Rev. William Bontoms. For a considerable time he had been ailing—although able to discharge his duties; but it is only three weeks since he was confined to his bed-room, and no one believed that his end was so near. The immediate cause of death was rupture of a blood-vessel, but he had been suffering from a complication of diseases about the chest. Mr. Bontoms will be missed in the church and in the world. By the most indomitable perseverance he raised the elegant building in which the congregation has for a twelvemonth met for worship. Only those who know the peculiar difficulties with

which he had to contend can fully estimate the labour and anxiety through which he passed—how, before any money was raised, he bought land, with remarkable insight, and sold it for a profit, in this way contributing nearly £300 towards the object; how he went from place to place collecting money; how he thought and toiled till the buildings were completed—literally spending and being spent for the best of ends, and the desire of his heart. Mr. Bontems' public services were not confined to the church over which he presided with so much ability and acceptance. He was a man of broad sympathies, and ever ready to help in any good work. He was an able and enlightened politician; and took a practical interest in all the leading questions of the day. He was an earnest Liberal and a thorough-going Nonconformist. At the time of the American war, the Jamaica disturbance, the Reform agitation, and during other testing periods, he was ever found on the side of humanity and progress, fearlessly defending in public and in private what he deemed to be right. He could differ from others, and yet maintain close personal friendship; and we venture to say that there are few men who take so decided a part in public movements held in higher esteem by all classes. He will be greatly missed, and his memory will long be cherished by those who knew him best. A native of Hemel-Hempstead, in Herts, he was educated at Horton College, and completed his forty-ninth year on the 21st of May last. He has thus been out down, it may be said, in the prime of life, but not without leaving behind him a lasting memorial and an influence which no one can estimate.—*Freeman*, August 21st.

6. **THE REV. JOHN KELLER.**—The funeral of the late Rev. John Keller, Baptist minister of Applodora, took place on the 21st January, at noon. His remains were borne to their last resting-place on the shoulders of six members of his church, and followed by nearly the whole of the members of the Baptist church and congregation, and also the teachers and scholars of his Sabbath school. Many of all denominations in the town, as well as from a distance, manifested their respect for his memory by joining in the funeral procession. Amongst those from a distance were the Revs. W. Dake, of Chumleigh, D. Thompson, of Combemartin, H. M. Foot, and Messrs. Resterick and Tromon, of Bideford; also Mr. Pine, of Bristol. Mr. Keller had been laid aside from his duties for many weeks by a severe and painful illness: his end was peaceful and happy, resting on the finished work of Christ.

7. **THE REV. T. B. CRISP,** at his residence, Milford-villa, Cotham, Bristol, after a long and painful illness, aged eighty, President of the Baptist College, and for fifty years minister of Broadmead Chapel, in that city. For fifty years, Mr. Crisp occupied a prominent position amongst the religious men of Bristol, and while never shrinking from the vindication of his own convictions as a Baptist, he scoured the good-will and affection of men of all denominations to whom he was known. He was born at Beccles, in Suffolk, A.D. 1789, in which town and neighbourhood the family of the Crisps have long been and still are held in high estimation. When Mr. Crisp began to preach he went to Wymondley College, where he laid the foundation of those studious habits which lasted as long as his life. In 1818 he received a request to become minister of Broadmead, and later in the same year an application was made to him by the committee of the College in Stoke's Croft to take the tutorship in connexion with Dr. Ryland. With these requests he felt it his duty to comply, and commenced that long life of honourable labour which ended with the grey morning light of yesterday. In his younger days he was known throughout the west as a preacher of no mean eminence, and even when Hall, Thorp, Roberts, and Leifchild drew crowds to listen to them, a sermon from Mr. Crisp was ever welcome. Then his scholarship was abreast of his times, and his instructions justly valued by his students, while with a rare union of gentleness and firmness he maintained the discipline of the College. His piety ever was unquestionable, and shone with a soft and mellow light which neither temptations nor troubles obscured. Many now filling positions of honour as Christian ministers, many discharging the ordinary duties of life, have cause to thank God for the influence of a spirit and a life which led them closer to Christ. In every philanthropic and religious enterprise Mr. Crisp was ready to take a part, and his Christian generosity was well known and admired. Of late years his failing health compelled him gradually to withdraw from the duties of resident tutor of the College and those of an active professor; until, a short time since, he was relieved from them altogether. To the bereaved widow and family we tender our sincere sympathy, and hope they will be comforted by their experience of the truth that "the memory of the just is blessed." At the funeral the Rev. Dr. Stane delivered an address, at Broadmead Chapel, after which the interment took place at Arosco's Vale Cemetery.

8. **THE REV. OSMBROD HANDBRAYS** was born at Broad Stone, near Heptonstall Slack. His parents subsequently removing to a residence not far from Birchcliffe, the family became worshippers, and eventually Mr. H. became a member of the church at Birchcliffe. His manifestation of sincere and earnest piety, and his capability of conducting public prayer and addressing his fellow-men on the things which concern their everlasting welfare having been tested with satisfactory results, he was by the church, of which the venerated Mr. Hollinrake was then pastor, sent to the College at Leicester in 1850. Here for three years he honourably prosecuted his studies, and at the close of his collegiate career accepted, by unanimous request, the pastorate of the church at Ilkley. In the commencement of 1859 he removed to the church at Burnley (Ebenezer), where he lived and laboured, appreciated and useful. A new and beautiful chapel was erected during the course of his ministry, and many additions were made to the church, the congregation, and the Sunday school. His death was preceded by an affliction of two years, during which, being incapacitated for ministerial and pastoral work, he was favoured by his friends with the practical manifestation of their esteem and sympathy. Mr. H. was humble and diffident, but intelligent and devoted. He sought not oratorical display, but faithfully taught the depravity and helplessness of man, the way of salvation through the sacrificial death of Jesus Christ, whom in His divine and mediatorial character he delighted to honour. He was a good minister of Jesus Christ. In his affliction he knew in whom he had personally believed, and was not afraid to die. He departed this life on the 27th of January, aged forty-five years.

## PUBLICATIONS.

## WEEKLY.

*The Freeman*. Fourpence. Stamped, Fivepence. B. Stock, 62, Paternoster-ow.

## ANNUAL.

*Baptist Hand-book*. Sixpence. E. Stock.

— *Year-book and Almanack*. Twopence. Paul, 1, Chapter House Court.

— *Almanack*. Twopence. Partridge and Co.

## MONTHLY MAGAZINES.

*Baptist Magazine*. Sixpence. E. Stock.

— *Messenger*. One Penny. Paul.

*The Church*. One Penny. E. Stock.

*General Baptist Magazine*. Twopence. Simpkin and Co.

*Primitive Church Magazine*. Twopence. E. Stock.

*Earthen Vessel*. Twopence. Stevenson.

*Missionary Herald*. One Penny. Pewtress and Co., and E. Stock.

*Juvenile Missionary Herald*. One Halfpenny. E. Stock.

## THE ROYAL FAMILY OF GREAT BRITAIN.

QUEEN ALEXANDRINA VICTORIA, born 24th May, 1819, succeeded to the throne 20th June, 1837; married 10th February, 1840, to the late Francis Albert, Prince of Saxe Coburg and Gotha. *Issue*: 1. Princess Victoria Adelaide (Princess Frederick William of Prussia), born Nov. 21st, 1840.—2. Albert Edward, Prince of Wales, born Nov. 9th, 1841 (married to Princess Alexandra of Denmark, 1863).—3. Princess Alice Maude Mary (Princess of Hesse Darmstadt), born April 25th, 1843.—4. Prince Alfred Ernest Albert, Duke of Edinburgh, born Aug. 6th, 1844.—5. Princess Helena Augusta Victoria, born May 25th, 1846 (married to Prince Christian of Augustenburg, July, 1866).—6. Princess Louisa Caroline Alberta, born Mar. 18th, 1848.—7. Prince Arthur William Patrick Albert, born May 1st, 1850.—8. Prince Leopold George Duncan Albert, born April 7th, 1853.—9. Princess Beatrice Mary Victoria Feodora, born April 14th, 1857.

George William Frederick Charles, Duke of Cambridge, cousin to the Queen, born 26th March, 1819.

George Frederick Alexander, Duke of Cumberland, cousin to the Queen, born May 27th, 1810.

Princess Augusta Caroline of Cambridge (Duchess of Mecklenburgh-Strelitz), born July 19th, 1822.

Princess Mary Adelaide of Cambridge, born 27th November, 1833; married to Prince Teck, June, 1866.

## REIGNING SOVEREIGNS, PRINCES, AND PRESIDENTS.

Austria and Bohemia, Emperor, Francis-Joseph I., aged 38, accession Dec., 1848.

Bavaria, King, Ludwig, accession Mar., 1844.

Belgium, King, Leopold II., accession 1865.

Brazil, Emperor, Pedro II., aged 43, accession April, 1831.

China (as Regency), Emperor, aged 14, accession Aug., 1861.

Denmark, King, Christian IX., accession 1863.

Egypt, Pasha, Ismail Pasha, accession 1863.

France, Emperor, Louis Napoleon, aged 60, accession Dec., 1863.

Great Britain, Queen, Victoria I., aged 40, accession June, 1837.

Greece, King, George I., aged 22, accession June, 1833.

Holland, King, William III., aged 63, accession Mar., 1840.

Italy (Sardinia, Naples, etc.), King, Victor Emanuel, aged 42, accession March, 1840; to Sardinia; March, 1861, took the title of King of Italy, etc.

Papal States, Pope Pius IX., aged 70, accession June, 1846.

Persia, Shah, Nassr-ed-Din, aged 30, accession 1848.

Portugal, King, Louis, aged 30, accession Nov., 1861.

Prussia, King, Frederick William V., aged 71, accession Jan., 1861.

Russia, Emperor, Alexander II., aged 50, accession March, 1865.

Saxony, King, John I., aged 67, accession Aug., 1854.

Spain.

Sweden and Norway, King, Charles XV., aged 42, accession 1860.

Turkey, Sultan, Abdul Aziz, aged 39, accession June, 1861.

United States, President, Ulysses S. Grant, aged 46, accession 1860.

Wurttemberg, King, Charles I., aged 45, accession June, 1864.

## ECLIPSES IN 1869.

In the year 1869 there will be two Eclipses of the Sun, and two of the Moon.

January 28.—An Eclipse of the Moon, visible; begins in the morning at 0h. 20m., middle (5½ digits eclipsed) at 1h. 36m., ends at 2h. 47m.

February 11.—An Eclipse of the Sun, not visible in this country.

July 23.—An Eclipse of the Moon, invisible.

August 7.—An Eclipse of the Sun, invisible.

## RATES OF POSTAGE, MONEY ORDERS, NEWSPAPERS, etc.

Inland Letters to any part of the United Kingdom, if not exceeding half an ounce, are charged... 1d.  
Exceeding half an ounce, but not exceeding 1 ounce ..... 2d.  
1 ounce ..... 3d.

And so on, one penny for every additional half ounce. Unstamped letters are charged double postage on delivery. All letters should be clearly addressed in a plain hand. The stamp should stand above the address, to the right hand of the writer.

If coin be inclosed in a letter, the letter will be charged double the fee of a registered letter.

REGISTERED LETTERS.—Letters, newspapers, book-packets, etc., to any place in the United Kingdom, or the British Colonies, or to Italy, may be registered upon payment in money of a fee of 4d. over and above the postage. Letters only can be registered to certain foreign countries, but in many cases only to the port of despatch. Registered letters must be posted half an hour previous to ordinary letters.

Registered Letters for France, and Countries through France, except those sent in the closed Mails to India, etc., are charged a fee equal in all cases to the postage. To Russia and Poland, 6d., in addition to 4d. for every ½ oz., or fraction thereof.

Stamped Newspapers, from one Post Town to another within the United Kingdom, free, provided that they are folded with the Stamp outside, and posted within fifteen days of publication. India, *via* Southampton, 2d. Newspapers to the Colonies, whether stamped or unstamped, 1d.; *via* any Foreign Country, 2d.

MONEY ORDERS are granted and paid at every Post Town in the United Kingdom:—3d. for sums not exceeding £3, and 6d. not exceeding £5, not exceeding £7; 6d., and £10, 1s. The Commission on Money Orders to the Colonies is fourfold these sums, and on Money Orders payable at Malta or Gibraltar, threefold. Payment of an order must be obtained before the end of the second month, exclusive of the month the order was issued, or a fresh commission must be paid. Orders payable in the Colonies, including Malta and Gibraltar, must be presented for payment within six months after that of issue. Under any circumstances an order will not be paid after twelve clear months.

COLONIAL AND FOREIGN MAILS.—The Mails are made up for *Australia, New South Wales, New Zealand, Queensland, and Tasmania*, *via* Southampton, every fourth Saturday Morn., 6d. under ½ oz.; *via* Marseilles, every fourth Friday Even., 10d. under ½ oz.; *via* Panama, 2nd, Morn., 6d. under ½ oz. *Belgium and Continent of Europe*, *via* Belgium, daily, 3d. under ½ oz. *Canada*, every Thursday Even., 6d. under ½ oz.; *via* United States, Tuesday and Friday Morn., and Wednesday and Saturday Even., 7d. under ½ oz. *Cape Coast Castle and Sierra Leone*, 9th, Even., 6d. under ½ oz. *Cape of Good Hope*, 9th and 24th, Even., 1s. under ½ oz. *Ceylon*, *via* Marseilles, Friday Even., 1s. 1d. under ½ oz.; *via* Southampton, Saturday Morn., 6d. under ½ oz. *China*, *via* Marseilles, Friday Even., 1s. 3d. under ½ oz.; *via* Southampton, Saturday Morn., 1s. under ½ oz. *Egypt*, *via* Marseilles, Friday Even., 6d. under ½ oz.; *via* Southampton, Saturday Morn., 6d. under ½ oz. *France and the Continent of Europe*, *via* France, twice daily, 4d. under ½ oz. *Gibraltar*, *via* France, 6d. under ½ oz.; *via* Southampton, Saturday Morn., 6d. under ½ oz. *India*, *via* Marseilles, Friday Even., 1s. 1d. under ½ oz.; *via* Southampton, Saturday Morn., 6d. under ½ oz. *Malta*, *via* Southampton, Saturday Morn., 6d. under ½ oz. *Mauritius*, *via* Marseilles, 7th, Even., 10d. under ½ oz. *New Brunswick and Nova Scotia*, Thursday Even., 6d. under ½ oz.; *via* United States, Thursday and Friday Morn., and Wednesday and Saturday Even., 7d. under ½ oz. *Newfoundland and Prince Edward Island*, Thursday Even., 6d. under ½ oz.; *via* United States, Tuesday and Friday Morn., and Wednesday and Saturday Even., 7d. under ½ oz. *British Columbia*, *via* United States, Tuesday and Friday Morn., and Wednesday and Saturday Even., 1s. under ½ oz.; *via* Panama, 2nd, Morn., 1s. under ½ oz. *West Indies (British)*, 2nd and 17th, 10d. under ½ oz.

THE BOOK POST.—Books or other publications, either printed or written, unstamped Newspapers (or stamped Newspapers more than fifteen days old), or any number of Books or Printed Letters from one Post Town to another, within the United Kingdom, in a cover open at the ends, and not exceeding two feet in length, not exceeding 4 oz., 1d.; not exceeding 8 oz., 2d.; and for every additional 4 oz. or fraction thereof, 1d. A book-packet may contain any number of separate books or other publications (including printed letters, and printed matter of every kind); but no written letter is allowed in any case.

The privileges of the Book Post are now extended to the whole of the British Colonies and Settlements at the following rates:—To Ceylon, East Indies, Hong Kong, Labuan, Mauritius, New Zealand, N. South Wales, Queensland, S. and W. Australia, Tasmania, and Victoria (viz Southhampton), 4 oz. 4d 8 oz. 8d., 1 lb. 1s. 4d., 1½ lb. 2s., etc. The weight of each packet to India must not exceed 5 lbs., or Ne South Wales, 3 lbs. in weight. To other places not exceeding 4 oz. 3d., 8 oz. 6d., 1 lb. 1s., 1½ lb. 1s. 6d., etc. Packets to any part of Cape Colony than Cape Town, Port Elizabeth, or Mossel Bay, must be addressed to the care of some one at either of these places.

**PATTERN POST** between *England* and *France*.—1st. The Patterns must not be of intrinsic value. This rule excludes all articles of a saleable nature, wearing apparel, medicines, keys, and indeed whatever may have a value of its own, whether a money value or other, apart from its mere use as a Pattern. 2nd. The Patterns must bear only the address of the persons for whom they are intended, a manufacturer's or trade mark, numbers, and the prices of the articles. 3rd. The Patterns must be sent in covers open: the ends, so as to be easy of examination. Samples, however, of seeds, drugs, etc., which cannot be sent in open covers, may be enclosed in bags of linen, paper, or other material, tied at the neck with string. 4th. Articles such as the following are prohibited:—Metal boxes, porcelain and china, fruit, vegetable bunches of flowers, castings of plants, spurs, knives, scissors, needles, pins, pieces of machinery, sharp pointed instruments, acids of all kinds, etc.

## POST-OFFICE SAVINGS' BANK REGULATIONS.

1. Open every day, Sundays excepted.—2. Even shillings to any amount, from one shilling upward may be put in; but not more than £30 in a year, nor more than £150 altogether.—3. No charge made for depositors' books (except when lost), then 1s. will be charged for replacing.—4. Interest 2½ per cent *i. e.*, ¼d. per pound per month direct Government security.—5. Friendly and Charity Societies and Pen Banks may deposit to any amount.—6. Other savings' banks (not being post-office savings' banks) may be required to transfer accounts to this post-office savings' bank.—7. This post-office savings' bank may be required to transfer accounts to other savings' banks which are not post-office savings' banks.—8. Persons opening an account at one bank may take their books and make deposits at any other post-office savings' bank, or withdraw deposits.—9. No charge made for the postage of correspondence with the savings' bank at the London post-office.—10. All or any part of the amount deposited can be withdrawn in a few days after application.—11. Provision is made for deposits by trustees, minors, and married women.—12. Officers of the post-office are strictly prohibited against disclosing the name of a depositor, or any amount paid in or taken out.

## STAMPS, DUTIES, etc.

**RECEIPTS.**—For sums of £3 or upwards ..... 1  
Persons receiving the money are compellable to pay the duty.

For every delivery order for goods of the value of 40s. and upwards, lying in dock, wharf, or warehouse  
1d. Dock Warrant, 3d.

**DRAFTS, BILLS, ETC.**—Draft or Order for the payment of any sum of money to the bearer, or to order, on demand, including banker's cheques .....

*Inland Bill, Draft, or Order payable otherwise than on demand—*

	£	£	s.	d.	£	s.	£	s.
Not exceeding .....	5	0	0	1	50s. and not exceeding.....	750	0	7
“ £5, and not exceeding .....	10	0	0	2		1,000	0	10
“ 10 .....	25	0	0	3		1,500	0	15
“ 25 .....	50	0	0	6		2,000	0	20
“ 50 .....	75	0	0	9		3,000	0	30
“ 75 .....	100	0	1	0		4,000	0	40
and 1s. for every £100 up to £500.					For every additional £1,000.....			0 10

**HOUSE DUTY.**—Inhabited house, of the value of £20 or upwards ..... 9d. in the £.  
If occupied as a farm-house by a tenant or farm-servant, or for purposes of business..... 6d. “

# FLOUR

AND

# OATMEAL.

FLOUR (ESSEX), Warranted free from Adulteration, to any part of London (not less than 14 lbs.), carriage free. Whites, for Pastry; Households, recommended for Bread-making; Seconds; Wheat Meal, for Brown Bread. Best Fine and Coarse Scotch Oatmeal, Flour of Lentils, Rye Meal, Scotch Brose Meal, American Hominy Meal, &c. HORSNAIL & CATCHPOOL, Bullford Steam Mills, Witham, Essex; 355, Goswell Road, City Road, E.C.; 40, Ludgate Hill, E.C.; 311, Caledonian Road, N.; and Liverpool Road, N. Directions for Bread-making gratis. Terms Cash. A half-sack (140 lbs.) carriage free to any railway station within 200 miles. Circular of Prices by Post.

**Address, HORSNAIL & CATCHPOOL, Liverpool Road, London, N.**

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Not exceeding .....	5	0	0	1	Exceeding {	500, and not exceeding.....	750	0	7
£5, and not exceeding .....	10	0	0	2		750	1,000	0	10
10	25	0	0	3		1,000	1,500	0	15
25	50	0	0	4		1,500	2,000	1	0
50	75	0	0	5		2,000	3,000	1	10
75	100	0	1	0		3,000	4,000	2	0
and 1s. for every £100 up to £500.						For every additional £1,000.....			0 10

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