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

[https://biblicalstudies.org.uk/articles\\_baptist-messenger\\_01.php](https://biblicalstudies.org.uk/articles_baptist-messenger_01.php)



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INTERIOR OF REV. C. H. SPURGEON'S NEW TABERNACLE.

THE  
BAPTIST MESSENGER:

AN

*Evangelical Treasury*

AND

CHRONICLE OF THE CHURCHES.

FOR THE YEAR 1862.

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JAMES PAUL, 1, CHAPTER-HOUSE COURT,  
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# I N D E X.

---

- Abbott, Rev. W.—New Supplies, 37  
 The Christian a Hero, 176  
 The Sweets of Life, 286  
 A Plea for the Metropolitan Educational Institute, 15
- Ashworth, Rev. A.—The Day of Salvation, 40  
 Sin Confessed, 288  
 Association Services, 218
- Balfour, Rev. W. P.—The Rhapsody of Reason, 146  
 The Father's House and its True Glory, 315
- Bane, Rev. J. P. (Downham, Norfolk)—On Religious Prosperity, 12
- Baptisms, 23, 51, 79, 107, 135, 163, 191, 220, 248, 276, 302, 338
- Baptist Anniversary Meetings, 152  
 Baptist Missions, 75
- Barker, Rev. G. (Manchester)—God is mine Helper, 238
- Barker, Rev. W.—Praying in the Spirit, 90
- Blake, Rev. J. H.—Not Saved, 319
- Bliss, Rev. S. K.—The Scope of Prayer, 96
- Brown, Rev. John—Divine Foreknowledge, 148
- Carr, Rev. W.—The Vine Tree, 142  
 A Baptismal Address, 199  
 Children's Complaints and Grown-up People's Troubles, 312
- Carson, Rev. B. H. (Tubbermore, Ireland)—Our Position: to my Brethren in the Ministry, 35  
 Your Position: to the Members of our Churches, 63  
 Your Position: to the Members of our Congregations, 121  
 Our Final Safety, 204
- Cox, Rev. John—Look Out and Look Up, 32  
 The Rights of Man and the Whole Duty of Man, 89  
 Glorifying and Grieving over Infirmities, 117  
 Comforting Truths for Troubled Hearts, 174  
 The Gracious Act, 230  
 A Humiliating Spectacle, 257  
 Comfort of the Scriptures, 285  
 Man's Inquiry and God's Reply, 318
- Deaths, 52, 80, 108, 136, 192  
 Distress in the North, 248, 276
- Elven, Rev. Cornelius—The Living Grave; or, the Colliery Calamity, 80  
 Answers to Prayer, 119  
 Grace on a Crab Stalk, 232
- Fiahourne, Rev. W. G.—God's Mercy and the Believer's Gratitude: a Resolve for the New Year, 9  
 Formation of New Churches, 49, 133, 161, 246
- Foster, Mr. James—The Flight to Emmaus, 287
- Freeman, Mr. John—Providence's Chain without a Missing Link, 11  
 Humility Conducive to Honour, 65  
 The First Principles of the Oracles of God, 149
- Gill, Rev. H. V.—A Cheerful Giver, 292
- Hosken, Rev. C. H.—More than a Hundred Years Ago, 14
- Jackson, Rev. W.—The Two Baptist Triers, 129  
 The Sufferings of Ejected Ministers, 209
- Jenkinson, Rev. J.—Afterwards, 98
- Laying Foundation Stone of New Chapels, 133, 138, 246, 301
- Leach, Mr. E.—The Rev. James Harvey, the Model Minister and Christian:—  
 Chap. 1. Introductory, 69  
 " 2. His Conversion, 97  
 " 3. Self-renunciation, 127  
 " 4. Christ's Righteousness, 150  
 " 5. Weston Favell, 181  
 " 6. His Meekness and Lack of Bigotry, 214  
 " 7. The Model Preacher, 239  
 " 8. His Whole-heartedness, 265  
 " 9. The Christian in Affliction, 294  
 " 10. The Christian in Death, 319
- Lilycrop, Rev. J.—The Spiritually Wise, 257
- Marriage, 304
- Medhurst, Rev. T. W. (Coleraine)—On Christian Love, 38  
 No Night in Heaven, 178  
 The Word of God, 261
- Meetings of Baptist Missionary Society, 103
- Ministerial Changes, 21, 43, 76, 103, 133, 160, 187, 218, 245, 272, 300, 328

- Miscellaneous Information**, 22, 40, 77, 105, 134, 163, 189, 219, 247, 274, 301, 327
- Now and Then**, by Geraldine Vane, 293
- On Believer's Baptism**, 67
- Opening Services**, 23, 49, 77, 134, 161, 188, 218, 272, 301
- Poetry** :—
- A Christmas Hymn, 20
  - A New Year's Motto, 21
  - A New Year's Prayer, 21
  - The Christian Soldier, 46
  - The Strength of the Strengthless, 47
  - Lines Suggested by the Interment of a Friend, 47
  - Perplexity Believed, 47
  - Hartley Colliery, 74
  - The Christian Pilgrim, 75
  - God Bless our Widowed Queen, 75
  - The Christian Wrestler, 102
  - Hope thou in God, 102
  - Jesus Only, 103
  - The Christian Servant, 132
  - Arise and Depart, 132
  - The Gathered Flower, 159
  - The Missionary Gatherings, 160
  - A Summer Night, 187
  - Small Beginnings, 217
  - Bound with Grave-clothes, 245
  - The Sympathy of Jesus, 245
  - Harvest Home, 271
  - The True Vine, 271
  - The Gospel Message, 299
  - After Harvest, 300
  - All Need Supplied by Christ, 325
- Presentation Services**, 22, 49, 77, 104, 161, 188, 272, 326
- Recognition Services**, 21, 48, 103, 133, 160, 188, 245, 272, 301, 326
- Reviews and Literary Notices**, 19, 20, 45, 74, 101, 131, 185, 216, 244, 270, 299
- Services to be Holden**, 22, 49, 77, 105, 134, 161, 189, 219, 247, 273, 301, 327
- Sitting beneath the Cross**, 125
- Smith, Rev. James**—Not Orphans, 116
- Take Care how you Draw Conclusions, 172
  - Pleasures and Privations, 228
  - Two Searching Questions, 256
  - A Wise Resolution, 283
- Smith, Rev. Joseph**—The Comprehensive Promise, 177
- Spurgeon, Rev. C. H.**—New Tokens of Ancient Love and Fresh Pledges of Everlasting Favour, 1
- Christ's Sympathy with his People, 25
  - Ready, ay, Ready, 53
  - Christ Receiving Sinners, 81
  - The Sinner's Only Alternative, 109
  - The Search Warrant, 137
  - Holiness, 165
  - Cases of Conscience, 193
  - Conviction of Sin, 221
  - A Few Thoughts upon Election, 249
  - Preventing Grace, 277
  - A Challenge to Death and an Apostrophe to the Grave, 305
- Tales and Sketches illustrative of Christian Life** :—
- No. I. New Year's Eve; or, How Much can we Do? 15
  - „ II. Coming Out, 48, 71
  - „ III. The Unfading Hope, 89
  - „ IV. The Lord's Table, 157
  - „ V. The Cause at Rockford, 182, 242, 267, 296, 322
- Teall, Rev. J.**—Christian Effort Encouraged, 34
- The Profitable Ramble, 234
- The Baptists and the Lancashire Distress**, 303
- Yorkshire Preacher, A**—Paul Not Ashamed of the Gospel, 211
- The Promised Comforter, 262

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NEW TOKENS OF ANCIENT LOVE, AND FRESH PLEDGES OF  
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BY REV. C. H. SPURGEON, MINISTER OF THE METROPOLITAN TABERNACLE.

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."—Jeremiah xxxi. 3.

It is said, that when the stars cannot be seen during the day from the ordinary level of the earth, if one should go down into a dark well they would be visible at once. And certainly it is a fact that the best of God's promises are usually seen by his Church when she is in her darkest trials. As sure as ever God puts his children in the furnace, he will be in the furnace with them. I do not read that Jacob saw the angel until he came into a position where he had to wrestle, and then the wrestling Jacob saw the wrestling angel. I do not know that Joshua ever saw the angel of God till he was by Jericho, and then Joshua, the warrior, saw the angelic warrior. I do not know that Abraham ever saw the Lord till he had become a stranger and a wanderer in the plains of Mamre, and then the Lord appeared unto him as a wayfaring man. It is in our most desperate sorrows that we have our most joyous revelations. You must go to Patmos to see the revelation. It is only on the barren, storm-girt rock, shut out from all the world's light, that we can find a fitting darkness in which we can view the light of heaven undistracted by the shadows of earth. Now, this promise was given to Jeremiah in a time of great distress; it was meant to be useful to the Israel of God in the time of her greatest desolation. As such, I think we may use the text to-night in a threefold manner. First, we may view it as an answer to many complaints; secondly, as teaching some exceedingly valuable doctrines; and, in the third place, as a stimulant to self-examination as to our state before God.

I. First of all, the text may be viewed as an answer to our complaints. If you look at your Bibles you will see the word "saying" is not in the text; it is put in in italics, and it has no business there. Sometimes our translators have inserted words which have really brought out the meaning more clearly, but in this case, if I understand it at all, I think they have rather obscured the sense. The word "saying" was not in the original, and might well have been dispensed with in the translation. The fact is, that the first sentence is a complaint on the part of the children of Israel. God has said in the verse before this that the people which escaped the sword found grace in the wilderness. "Ay!" says the nation Israel, "but this was many years ago. The Lord hath appeared of old unto me." In the reflection of gratitude there is the implication of complaint; as though she should say, "Times are changed, the Lord does not appear unto me now." Her groan before God is, that his choice revelation and his marvellous deliverances were all expended in the ages gone by—were a long while ago, and, as a story of the past, are almost forgotten. The answer

- Miscellaneous Information**, 22, 40, 77, 105, 134, 182, 189, 219, 247, 274, 301, 327
- Now and Then**, by Geraldine Vane, 293
- On Believer's Baptism**, 67
- Opening Services**, 22, 49, 77, 134, 161, 188, 218, 272, 301
- Poetry** :—
- A Christmas Hymn, 20
- A New Year's Motto, 21
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- The Christian Soldier, 46
- The Strength of the Strengthless, 47
- Lines Suggested by the Interment of a Friend, 47
- Perplexity Relieved, 47
- Hartley Colliery, 74
- The Christian Pilgrim, 75
- God Bless our Widowed Queen, 75
- The Christian Wrestler, 102
- Hope thou in God, 102
- Jesus Only, 103
- The Christian Servant, 132
- Arise and Depart, 132
- The Gathered Flower, 159
- The Missionary Gatherings, 180
- A Summer Night, 187
- Small Beginnings, 217
- Bound with Grave-clothes, 245
- The Sympathy of Jesus, 245
- Harvest Home, 271
- The True Vine, 271
- The Gospel Message, 299
- After Harvest, 300
- All Need Supplied by Christ, 325
- Presentation Services**, 22, 49, 77, 104, 161, 188, 272, 326
- Recognition Services**, 21, 48, 103, 133, 160, 188, 245, 272, 301, 326
- Reviews and Literary Notices**, 19, 20, 45, 74, 101, 131, 183, 216, 244, 270, 299
- Services to be Holden**, 22, 49, 77, 105, 134, 161, 189, 219, 247, 273, 301, 327
- Sitting beneath the Cross**, 125
- Smith, Rev. James**—Not Orphans, 116
- Take Care how you Draw Conclusions, 172
- Pleasures and Privations, 228
- Two Searching Questions, 256
- A Wise Resolution, 283
- Smith, Rev. Joseph**—The Comprehensive Promise, 177
- Spurgeon, Rev. C. H.**—New Tokens of Ancient Love and Fresh Pledges of Everlasting Favour, 1
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- Christ Receiving Sinners, 81
- The Sinner's Only Alternative, 109
- The Search Warrant, 137
- Holiness, 165
- Cases of Conscience, 193
- Conviction of Sin, 221
- A Few Thoughts upon Election, 249
- Preventing Grace, 277
- A Challenge to Death and an Apostrophe to the Grave, 305
- Tales and Sketches illustrative of Christian Life** :—
- No. I. New Year's Eve; or, How Much can we Do? 15
- „ II. Coming Out, 48, 71
- „ III. The Unfading Hope, 99
- „ IV. The Lord's Table, 157
- „ V. The Cause at Rockford, 182, 242, 297, 296, 322
- Teall, Rev. J.**—Christian Effort Encouraged, 34
- The Profitable Ramble, 234
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is, "Yea, it is true these were your deliverances of old times, but then they are designed to yield you present comfort. For they prove that I have loved thee with an ancient love, and since I am an immutable God ye may transcribe the word ancient and put in everlasting—" Yea, I have loved thee with an everlasting love." To complete the answer, the Lord avers that even in her own day of mourning he had interposed for her. He had done something for her even in her own life-time—I have drawn thee with loving-kindness. Is not that as much as ever I did? Talk of all the wonders I wrought in the days gone by, when I cut Rahab and wounded the dragon—this is a greater wonder still that I have drawn thee with loving-kindness. Say not the former times were better than these; say not that the wonders God wrought are altogether obsolete, and that he worketh no wonders now. I loved thee of old; but I have also loved thee to-day. I have drawn thee with the bands of my love. This is as great a miracle, as marvellous a privilege and as sure a sign of my love to you, as anything which I did in the old times before you. Now brothers and sisters, is not this sometimes our complaint, that we read in the Bible of what God did of old, but that we are half afraid that we see nothing like it now? Indeed, some people think, that although there were wonders in those times, the oracle has long ceased to speak. I dare say you have heard of the poor ignorant woman, who being told by her minister about the crucifixion of Christ, said, "Well, well, sir, it happened a long time ago and a long way off; let us hope that it was not true." And I address some people not quite so ignorant, who, nevertheless, seem to say, "Well, it happened a long while ago and a great way off, and it's likely to be true, but it is not at all probable that God would do anything like that now." What! do you think his arm is waxed short, or his ears have grown heavy, that he is not willing now at this time to bless his Church as he was wont to do in the ages gone by? This is the complaint of many—they do not put it into words, but this is just what they have said in their heart a thousand times over. Now what is God's answer to us then to-night? Let us hear it, each one individual soul. "I have done for thee as great wonders as ever I did for Abraham, Isaac, or Jacob of old. I have done for thee miracles, as matchless as ever I wrought for my people in bringing them up out of Egypt, or for my chosen ones in the land of Canaan. Did I bring them up out of the land of Egypt? Have I not brought thee up out of the land of sin? Did I break the power of Pharaoh? Have I not crushed the power of Satan? Did I divide the Red Sea before them? Have I not made a pathway for thee through many a tumultuous sea, and made thee to go through it dry-shod? Did I feed them with manna in the wilderness, and have I not fed thee, not with bread alone, but with words that come forth out of my mouth? Did I lift up the brazen serpent for them when they were bitten in the wilderness; and have I not lifted up the Son of Man, that whosoever looketh unto him may be saved? Did I bring them into Canaan, and give them rest; and have I not said to thee, 'There remaineth, therefore, a rest for the people of God?' Did I drive out the Canaanite before them, and give them possession of the land; and have I not driven out thy sins, and will I not, by my Spirit, purify thy blood which I have not cleansed? Did I give them prophets after my own heart, and have I not given you shepherds that have fed you with knowledge and with understanding? Did I give to them, at last, King David to sit upon his throne? have I not given thee the Son of David to be the king of thy heart, and to rule in thy spirit? Did I give them a Temple, and a Solomon, and riches and glory; and have I not given to you heaven, and greater riches and greater glories, and splendours far more unsearchable than anything which I gave to him who was Preacher and King in Israel?" I think, if you will look clearly at it, your experience will prove to be more wonderful than anything which God did of old, so that you will have no reason to say, "The Lord appeared of old to our fathers, but he is not now with their children." Besides, sometimes we are apt to think that natural miracles are greater than spiritual ones. To divide the

Red Sea, for instance, as recorded in the book of Exodus, is a greater miracle than to forgive sins on earth, as recorded in the Gospels. If you will but really weigh these in the balance of the sanctuary, you will see that the spiritual miracle is infinitely greater than the natural one. Oh, it is easy to shut the mouths of lions, but to shut the mouth of the great accuser of the brethren! Oh! it is easy enough for God the Omnipotent even to make a world; but to new-make a creature that had been debased—this is, indeed, the very power which God exerted when he brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the Everlasting Covenant. God made a world without suffering; but he did not redeem one soul without agony unknown. He could say of the world, after six days' work of creation, "It is very good," and yet he breathed not a groan; but he could not say, as concerneth salvation, after six hours on the cross, "It is finished," till the very heart of the Redeemer had been broken with anguish. He could rejoice over the works of his hands, and his delights could be with the sons of men without sorrow; but after man had fallen, he could not bring him back again without sighs, and groans, and bloody sweat—yea, death itself, the death of deaths. Oh, let us not say in these times—any one of us present—that the former years were better than now, or that God has suspended his mighty works. He has done for us as much as he did for our fathers. Oh, let us praise and bless his name, and laud and magnify his deeds of grace. We, as a Church, perhaps, are apt to think that we must not expect great things from God in these times. Why not? I pray—why not? Did not God give tongues of fire, and send forth his apostles to preach the Word among people of every language and tongue? and is it not certain that, within a hundred years after Christ's death, Christ had been preached in every country under heaven? Why, is it not possible that, from this day forth, the Church of Christ may take strides like a giant, instead of creeping like a snail? Why may she not march onward to victory instead of being so frequently repulsed? Is the Church always to be like a stream, whose bed is dry, in which you may see the pebbles? No! Let her be like Kishon, the mighty river, sweeping Sisera away, and carrying all the hosts of darkness down into the depths. Let God arise, and works that he did in the days of Huss, of Luther, and of Calvin shall be done again. The thunder-claps of Whitefield may be repeated once more. He can make all his ministers flames of fire. He can once more arouse his Church, scatter all her foes before her, and enrich her hosts with the spoil. We have not fallen upon evil days. We may be feeble, but our God is not. The light may be dim just now, but the sun is not dim for all that. What if the wind doth not always blow a hurricane? yet the winds do but slumber, to wake up with their wonted vigour, and, by gentle gales or furious tempests, to drive their chariots at resistless speed. What if the sea should seem to sleep a moment in her ocean bed? yet she can roar, and the fulness thereof. If the stars be to-night for a little while beclouded from your eyes, yet can they pierce through the darkness, and, once again, shall ye behold those eyes of heaven peering down in mercy upon you. God can again come, and the tokens of his presence can be renewed. Ebbs shall have floods, winters shall have summers, and our present death shall soon give place to a glorious life. Say not, Oh, Church of God! "The Lord hath appeared of old unto me;" but rather revel and rejoice in his delightful answer, "Yea, I did appear of old to thee, for I have loved thee with everlasting love; and, therefore, with the bands of my loving-kindness have I drawn thee." I have thus used the text as I think it was intended to be used. We shall now take it in the second way.

II. The text teaches two doctrines, if not three. First, it teaches us something about the *doctrine of effectual calling*. "With loving-kindness have I drawn thee." No soul ever does come to the Lord unless the Lord draws it. It cannot come, and it will not come. Christ says—"No man *can* come to me except the Father which hath sent me draw him;" and then Christ says, "Ye *will* not come unto

me that ye might have life;" which last text is the sternest blow against free-will that I know—"Ye will not come unto me." What a free-willer can make out of that I cannot tell. He says men will come, but Christ says once for all—"Ye will not come unto me that ye might have life." And verily observation and experience prove this to be true, for never did a soul come to Christ till first of all Christ came to it. Now there are some who think that the doctrine of effectual calling means that God forces some men to repent and believe against their wills. Now if the doctrine taught that, I can honestly say I would be one of its first opponents, for a more unscriptural and absurd statement than that could not be uttered. God does not drag men to heaven by the hair of their heads. There is a wide difference between physical force and spiritual force. God does not save a man being unwilling, but he "makes him willing in the day of his power." We do not know how, for it is a mystery we cannot unravel—yet we may firmly believe, in full accordance with the laws of mind and without at all violating the free agency of man, that God knoweth how to persuade, ay, and sweetly to compel men to come in. There is a sort of compulsion, you know, which one exercises by argument. The force of logic, or the spell of eloquence, we all acknowledge. You overwhelm the understanding. The mind at first resists—"I'll not do so and so," but you bring argument after argument till at last it yields, and says—"I am compelled to do it," yet it acts willingly, freely, and not without pleasure. The understanding has been enlightened, that acts upon the rest of the powers of the mind, and thus the man is influenced, ay, and we may say compelled, without any violation whatever of the fact that he is free. Now the Holy Spirit enlightens the understanding, brings truth to the mind, and upon that truth brings the soul to see and to perceive certain consequences. Then the understanding being once enlightened the soul with full consent cometh to Christ. Howbeit the Holy Spirit does what you and I cannot do. I have no doubt he acts directly upon the will. Now we cannot do that except by physical force, and even then the will is not changed, for if a man says he will not do a thing, but you afterwards compel him to do it, I question whether his will is conquered. But the Holy Spirit knows how to apprehend my Lord Will-be-will, put him in irons, and lead him away. There is the will still, but the will—I can hardly say it is put in fetters, for it was in fetters before; but it is changed and assimilated to the will of God, so that in the love of holiness it is really free. It seemed to be free before, but it was really the slave of sinful passions. Such is the distinction. Free-will is a slave, but when Christ comes and fetters it with golden chains of love then free-will becomes free indeed. The Holy Spirit can act upon the will, and he can also act upon the heart, and that is perhaps even a more powerful part of man. Oh! when a man loves such and such a thing, he is never unwilling to do anything which shall be the consequence of that love. So, when the Holy Spirit shows to the mind's eye the beauties of Christ, his sufficiency and adaptation to the soul, the heart loves Christ. Where the heart goes the will must follow, and especially if it be led on the one hand by Major-General Understanding, and on the other hand by that Prince of the blood royal the Heart. Then the Will is Lord Mayor of the town of Mansoul, and it must go the way he would have it to go. So, though no soul ever comes to Christ, or is saved without drawing, yet let it be understood that such drawing is in perfect accordance with the laws of mind, and the Spirit of God does it without violating the instincts of manhood or the character of man.

But the text says we are drawn by "loving-kindness." Now, it is certain that the Spirit of God uses the law. The thunders of the law, the terrors of judgment, pangs of death, and stings of conscience—all these are used, but they are all tempered and softened with loving-kindness. Oh! it is well that we are drawn by loving-kindness, and, after all, you will find in every instance it is the loving-kindness that gives the finishing stroke. Some come to Christ almost driven by the terrors of the law, but the last step is effected by loving-kindness. The poor prodigal set out to

his father's house from a sense of need; but his father saw him when he was yet a great way off, and ran to meet him, you will recollect, so that the last steps he took towards his father's house were with the kiss still warm upon his cheek, and the first welcome still musical in his ears. He was glad and rejoicing, being drawn the last part of the way by love. "Law and terrors do but harden all the while they work alone; but a sense of blood-bought pardon will dissolve a heart of stone." And when that blood-bought pardon comes in, the law's terrors are all hushed, and then it is that the hard heart is fairly won. The Master came one night to the door and knocked, and first of all he put on his mailed gloves—he knocked with the iron hand of the law, and the door shook and seemed to creak upon its hinges; but there was heard a noise on the other side, for the man was putting against it every piece of furniture that he could find to keep it from opening, for he said, "I will never be forced to yield." So the Master turned away for a time, and by-and-bye he came back, and with his own soft hand, using most that part where the nail had penetrated, he knocked again, oh, so softly and tenderly. This time the door did not shake, but, strange to say, it opened, and there upon his knees the once unwilling host was found now willing to receive his guest. And he said, "Come in, come in; thou hast knocked in such a way that my bowels are moved for thee. I could not think of thy pierced hand leaving its blood-mark on my door, and of thy going away houseless, thy head filled with dew, and thy locks with the drops of the night." Come in, come in, thou hast won my heart; I yield." Well, it is so, I think, in every case. It is loving-kindness that at last wins the day. What Moses could not do with his hammer, Christ does with his cross. What Moses with the tablets of stone could never do, Christ does with one touch of the finger of his mercy. Such is the doctrine of effectual calling. Do you understand it experimentally? Can you say, "He drew me, and I followed on, glad to confess the voice divine." If so, may he continue to draw you, till at last he shall draw you from earth to heaven, and you shall sit down at the marriage supper of the Lamb.

There is a second doctrine in the text—that of eternal love. Why has the Lord drawn his people at all? The answer is, Because he loved them with "an everlasting love." So the text says. To some good people the word "election" sounds almost like blasphemy. If they hear a mention of "predestination" they straightway think that there is something dreadful coming. But it is in the text, you will perceive, for you cannot get away the thought of predestination from the word "everlasting." The reason, and the only reason, why any man is ever drawn out from the world and brought to Christ is to be found in God's love. There is nothing in that man more than in any other. If merit had been in the case, he would have been left, for in many cases he is worse than others. He that is the child of God may be by practice originally even a greater sinner than he that is not saved. There can be nothing in man that can win the heart of Christ. What form, what comeliness is there in human nature? Shall blackness win the heart of him who is without spot or blemish? Shall filth become attractive? Shall loathsome leprosy enchant the Divine Being? Shall deformity attract the eye of Jehovah until he shall love that deformed thing? It cannot be. The reason of God's love to us is, that he *will* love us. There is no other reason. From that fountain of his own dateless, sourceless love, springs our effectual calling, and everything else that comes to us. We will pause a moment, to meditate upon this everlasting love. Let every believer think of it to his comfort. There are many old things in the world. We like to see old castles, old abbeys, and old ruins, but long before these castles and abbeys were built, Christ Jesus had proved his love by redeeming us with his blood. We delight to travel and see the remains of old Rome or the pyramids of Egypt; but before those stupendous structures were any one of them piled, God had revealed the promise to Adam that "the seed of the woman should bruise the serpent's head." It is delightful sometimes to go back and think of the time when the hills were born,

when the hoary Alp was yet an infant, and when the aged sea was but a child, sporting in its new-born existence, and clapping its hands in newly-commenced mirth; but if you go back as far as that, remember you have not begun to get near the time when God, in covenant with Christ, gave to him a people, and promised that they should be his. Philosophic minds love to go back to the most remote geological periods, to those ages before man was born, when those various deposits of shells and bones which were to startle us and give us some thoughts of what eternity might be, were made. But we must go back farther than that; and if this earth was ever in a gaseous state, we must peer back even farther than that, to the time when God had not spoken the world into existence; ay, and you must go back to the period when as yet sun and moon and stars were uncreated; and if there be hoarier systems still, and if there be planetary spheres, or fixed stars, and constellations and universes which are as Methuselahs when compared with us, and we but as the creatures of a second—yet you have not, even then, got back to that “from everlasting,” when his mercy was on them that feared him. Nay, fly back to the time when the unnavigated ether had never been disturbed by the wing of cherub, and when the song of seraphim had never startled the silence of the infinite: go back to the time when God dwelt alone, and there was ne'er a creature, God himself being all that then could be—and you have only then begun to approach that mysterious Past when God loved his people. And all this, remember, was about such abject creatures as we are. A worm—a worm! All this about such a worm as you, such a worm as I! Oh! that he should have thought of us—have even deigned to think of me! Ponder on the thought—on God's thought, I say, ponder. Try, if you can, to grasp it, though it is one of those things which only expressive silence can set forth. “He loved me before any beings were—from everlasting!” Oh! grasp it, Christian; feed on it, and recollect that your being drawn to Christ is the effect of this eternal love, and is, at the same time, the proof of it—the proof that you were on God's heart before he spread the starry sky.

Read the text another way, and that will give us a third doctrine. The word “everlasting,” looks not only back, but forward, “I have loved thee with an everlasting love;” that is to say, “I have drawn thee because I intend to save thee to everlasting. I would not have called thee by my grace if I had meant to leave thee; I would not have begun the good work in thy soul by drawing thee with loving-kindness, if I had not intended to bring thee to my glory at the last.” Oh! love without beginning is sweet; but love without end!—there is a luscious sweetness here. The other may be rather speculative; but this is practical. Love without end! Come, it will not hurt us to dilate upon these choice truths; nor shall we need much imagination to go a little forward. I can readily picture the time when this hair shall be silvered o'er with grey, and the sunlight of heaven shall begin to whiten this brow. Ay, but “even to old age I am he, and even to hoar hairs I will carry you; I have made and I will bear; even I will carry and will deliver you.” It needs no great stress of imagination to go on to the time when the old man, if he live so long, will have to lean upon his staff, when the grasshopper will become a burden, and they that look out of the windows will be darkened. Perhaps it will be the lot of some of us young people to grow old together; if it be so, may we grow ripe as well as old. But if we be the Lord's people, we shall be able to say, as infirmities increase and we begin to totter, “My heart and my flesh fail; but God is the strength of my life, and my portion for ever.” And then we look forward to that silent chamber, where friends will stand at the bed-foot, and will whisper—“He cannot last long now.” We shall hear it; and, oh! I think I see the smile upon our face—for it will be there if we are God's people—and the calm, the deep and profound quiet that will be in our hearts when we shall say, “Farewell to you. I know that, if our earthly house of this tabernacle be dissolved, I have a building of God—a house not

made with hands, eternal in the heavens." And now the moment comes. The death-sweat is on the brow, and the death-rattle is in the throat. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; thou art with me; thy rod and thy staff, they comfort me. And now my soul has stretched her wings; she has left mortality behind, and now she flies to worlds unknown.

"Rock of Ages, cleft for me,  
Still I hide myself in thee."

And now the judgment comes. The trump is sounding; the graves are opening; the dead are rising.

"Fold shall I stand in that great day,  
For who aught to my charge shall lay?  
While through his blood absolved I am  
From sin's tremendous curse and blame."

And now it is finished. The drama of Time is wound up. Eternity has come, and "so shall we be for ever with the Lord." The sun has spent his fire; the moon has paled her feeble light; the elements have been burnt up with fervent heat; the stars have shut their eyes in eternal blindness, and the universe dissolves just as a moment's foam dissolves into the wave that bears it, and is lost for ever; but still, still "these shall go away into life eternal." Oh! that precious, everlasting love of God, always ours, because we have been drawn with loving-kindness! There is a thief over there, and he wants to steal away this doctrine from me. He has been borrowing the old burglarious instruments of a dead man. He has been raking up some of the old pick-locks of Arminius, and some of the old screws and centre-bits that were used by Mr. Wesley, a good man, but on this occasion on a bad errand, when he wanted to get away this choice and comfortable doctrine from the child of God. Well, he may bring his tools if he please, and do his best to rob me of my rejoicing, but I will still hold fast by this, "that he that hath begun the good work in us will carry it on, and that neither 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." Beloved brethren, there is one thing that will make us all feel very safe if we are in Christ. If anything could divide us from the love of Christ, we should have been divided years ago. Suppose that our troubles could do it? Well, we have had a sea-full already, and yet in six troubles he has been with us, and in seven he has not forsaken us. But suppose sin could do it? Well, brethren, I think it would have been done the first hour after our conversion. I must certainly make my sorrowful confession:—

"If ever it should come to pass  
That God's dear child should fall away,  
My fickle, feeble soul, alas!  
Would fall a thousand times a-day."

And certainly I think that we who love the Lord should have fallen into hell years ago if he had ever meant to let us fall there. But perhaps we may meet with strong temptations. Yes, but I trow we shall never meet with a temptation stronger than the arm of God can resist, and he will with the temptation make also a way of escape. But perhaps we may backslide. Yes, I know we may; that is a very sorrowful truth, but I know he will say, "Return, ye backsliding children of men; I am married unto you, saith the Lord." But perhaps we may make the Lord angry with us. Yes, I know we may; but I know, too, how the Lord will argue with himself—"How can I give thee up, Ephraim? How can I set thee as Admah? how can I make thee as Zeboim? my repentings are kindled together; I am God, and not man; I will return unto thee in mercies and in loving-kindness." Indeed, this is a question which we do not need to dispute about here, for I do not suppose there is a member of this church that ever entertains a doubt about the truth of this doctrine. We sing over and over again,—

"Did Jesus once upon me shine  
Then Jesus is for ever mine;"

and we delight to join in the words of good Toplady, whose end was so joyous because of his sweet enjoyment of this precious truth—

“Yea, I to the end must endure,  
As sure as the earnest is given,  
More happy, but not more secure,  
The glorified spirits in heaven.”

III. This brings us to conclude, and as our time is spent, we only ask this question. Men and brethren, have ye any part in these things? The text suggests the inquiry. Are you the objects of eternal love? “That is just what I should like to know,” says one, “can you tell me?” Well, I cannot climb to heaven to read the roll, nor can I tell you of a way to go up Jacob’s ladder to read it for yourself, but there is a way of knowing whether God loved you before the world was, and there is a way of knowing whether he will love you when the world has ceased to be. It is this: Has he drawn you? Has he drawn you with loving-kindness? Now make close work with your hearts to-night. Have you felt your need of Jesus? Has that need constrained you to pray to him? Has that prayer been answered by your being enabled to put your trust in him? Have you been drawn away from the confidence you once boasted in? Have you been drawn away from the love of your old sin? Have you, to sum up all, been made a new creature in Christ Jesus? Then, if you have, never doubt your election—never doubt your glorification. “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate them he also called.” Get your hand there: “Whom he called them he also justified, whom he justified them he also glorified.” Stop, Mr. Unbelief, stop! what art thou at? Thou art trying to tug, and strive, and pull, and see if thou canst break glorification away from calling. Ah, thou canst never do it. Thou mayest seek to do it, but God has rivetted them together so securely that neither death nor hell can break the bond. He that is called is justified, and he that is justified must and shall be glorified.

We conclude by noting the time when all this shall be proved to be true. Will you and I be there to see it? Oh, will you and I be there to see all those who are called, and loved with an everlasting love, brought safely home? If I am there, I will sing the loudest of you all. But then, I dare say, some of you are thinking you will not allow that. I remember saying that once, and as I walked down the aisle to go home, an aged Christian said to me, “You made a mistake in your sermon, sir.” And I said, “What is that?” “Oh,” said she, “you said if you got to heaven, you would sing the loudest of ‘em; but I am sure you won’t, for I mean to do that. I have had more mercy than you,” said she, “I know I have had more grace bestowed on me; I am a greater debtor to the loving-kindness of God than you are.” Well, I did not wish to debate with her, but I will try it when I get to heaven. I have no doubt you will each of you do likewise. You will each of you feel that you are yourself the greatest debtor to the love and mercy of God. That verse of the hymn we often sing records a vow we often like to renew—

“Then loudest of the crowd I’ll sing,  
While heaven’s resounding mansions ring,  
With shouts of sovereign grace.”

May it be so with each of us; may we take up the contention among the birds of Paradise, and sing, in notes divine, of love without beginning, and of favour without end!

## Essays and Papers on Religious Subjects.

### GOD'S MERCY, AND THE BELIEVER'S GRATITUDE.

#### A RESOLVE FOR THE NEW YEAR.

BY REV. W. G. FISHBOURNE.

"I will praise thee with my whole heart, O Lord my God. I will glorify thy name for evermore. For great is thy mercy toward me, and thou hast delivered my soul from the lowest hell."—Psalm lxxxvi. 12, 13.

THE Apostle Paul, in his Epistle to the Romans. (x. 10) says, that "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Thus it was with David in the case before us.

Let us notice, first, what God had done for him—"thou hast delivered my soul from the lowest hell."

It must, then, be an evil and bitter thing to sin against the Lord. Sin cannot be the trifle that some would represent it. Those who live in sin must be liable to his sore displeasure and fierce anger; and those who die in sin—that is, without true repentance, and without obtaining God's pardoning mercy—must deserve, and will be consigned, to the lowest hell. So it is elsewhere declared in Scripture, "Except ye repent, ye shall all likewise perish." "He that believeth not shall be damned." "But those mine enemies who would not that I should reign over them, bring hither and slay them before me." Of the man who had not on a wedding garment, the king said to his servants, "Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth."

But from all this David had experienced deliverance. The Lord had made him sensible of his sins and consequent danger; and had both warned and inclined him to flee from the wrath to come. David says, he had cried daily unto the Lord for his mercy; he had earnestly prayed to him in faith for his salvation, and the Lord had heard and answered him. God is plenteous in mercy to all that call upon him, and had pardoned his sins, and

delivered him from all condemnation, because he had trusted in his holy name.

Now, on what ground had this been done? He did not justify himself in God's sight; he did not seek to find vain excuses for his offences; he did not throw the blame on his circumstances, or on God. He takes the simple, but all-sufficient ground of Divine mercy, "thou art plenteous in mercy." For that he had pleaded, as our Lord tells us the publican in the temple did, "Be merciful unto me, O God." And now he says, "Great is thy mercy toward me." And thus, if we are to be saved, it must also be with us. Nothing but Divine mercy can reach our case. How can a man be just with God? What works of righteousness can he do that shall recommend him to the Divine favour? Behold we are all vile and unclean in his sight, and our righteousnesses are as filthy rags before him. It must, ever be as Paul testifies, Titus iii. 5, "Not by works of righteousness which we have done, but by his mercy he hath saved us."

This sovereign mercy ever has been the one and only hope of true believers in all ages; and is thus beautifully expressed by Paul in his Epistle to the Ephesians, "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in trespasses and sins, hath quickened us together with Christ." To this sentiment, the hearts of all true believers gratefully and joyfully respond, even as the heart of one man. This, too, shall be the boast and glory of all the redeemed in heaven; for they will ever praise him for his mercy and love, as the only ground of their salvation. But, oh, how great is that mercy toward us! Who shall tell the heights from which it stooped, or the depths to which it descended! As unspeakable riches of wisdom alone devised the plan of redemption, so unspeakable riches of love and mercy alone prompted and carried it into effect. The greatness of this mercy was now the all-absorbing thought of David's heart, and it may well fill our minds with wonder, and our

hearts with grateful affection, that such unworthy, guilty creatures as we are should be made partakers of it, and that it should work for us such a mighty deliverance. "What shall we render unto the Lord for all his benefits towards us? We will take the cup of salvation, and call upon the name of the Lord." Well may we exclaim with the poet—

"Love so amazing, so Divine,  
Demands my soul, my life, my all."

Let us notice, secondly, what David resolves to do—"I will praise thee with my whole heart. I will glorify thy name for evermore."

Observe how clear and distinct is his recognition of the ground of his salvation, and the direct interposition of God in his behalf—"Thy mercy." "Thou hast delivered me." And, doubtless, the more we know of the Scriptures; of our own guilt and sinfulness; and the more we experience of the mercy of God in our own hearts, the more closely we shall cling to the doctrines of grace—"By grace ye are saved, through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast"—and the more readily shall we confess with the Apostle, "By the grace of God I am what I am."

David resolves to praise God. Nor could he do otherwise; for if those who have tasted mercy should hold their peace, the very stones of the street would cry out. Those who are the objects of goodness only may be unmindful and unthankful, as the Psalmist implies when he says, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men;" for goodness is but an outward blessing which chiefly affects us in sensible things. But those who are also the objects of mercy, must sing aloud of his righteousness; for mercy, which has chiefly to do with that which is spiritual, enters the heart and fills it; "and out of the abundance of the heart the mouth speaketh." Thus mercy opens the lips, and our mouth shows forth his praise.

And, doubtless, if you have tasted that the Lord is gracious, you ought to speak good of his name. Ready to speak and converse freely on other subjects, your mouth ought not to be closed on this. To

his people you should say, "O magnify the Lord with me, and let us exalt his name together." To the unconverted, also, there should be a word of warning and of invitation; for thus David, in Psalm li. resolved to praise God when he had restored to him the joy of his salvation, "Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

Nor is it any cold or lukewarm praise that he will render, for he says, "I will praise thee with my whole heart, and I will glorify thy name for evermore." It is full and free mercy that is given to us; it is infinite and eternal mercy that is given to us; it is a complete salvation that is wrought out for us; it is at an inestimable cost that our deliverance is effected; for we are redeemed not with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. We are not therefore our own but the Lord's, and are bound to glorify him with body, soul, and spirit. There is nothing that secures the heart's affection, that calls it forth in loving acts of gratitude, like the experience of mercy. And when we realize that by that mercy we have indeed passed from darkness to light, and from the kingdom of Satan into that of God's dear Son; that old things have passed away, and that all things have become new; it is with no dubious or uncertain sound that we shall sing his praises, but with the whole heart shall magnify his name.

And having set our hand to the plough we must not look back. Our experience of mercy begins, but does not end here. It is to last for ever. This is not our rest, nor our home. We are here delivered from the wrath to come; but there yet remains an entrance to be ministered unto us abundantly into his everlasting kingdom; and then the pleasures which are in his presence, and the joys which are at his right hand, are for evermore. Thus ought, and thus shall, our glorifying of his name be. To him we must live; by active service, or patient suffering, and by a consistent life that shall testify that we have been with Jesus, and have learnt of him. To him also we must die; in humble dependence upon his merits, and with fervent prayer for his mercy; that thus, whether living or dying,

we may be the Lord's, and finish our course with joy. And then, freed from all sin and imperfection, we shall be satisfied when we awake with his likeness, shall join the song of the redeemed, and ascribe blessing, and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen.

### PROVIDENCE'S CHAIN WITHOUT A MISSING LINK.

BY MR. JOHN FREEMAN.

LINKS in Providence's chain are amazingly diversified. Some are fabricated in heaven, some on earth, and some in the bottomless pit. But though wicked men, as actuated by Satan and his angels, are opposed to the Most High, yet he so controls their confederacy as to verify what Nebuchadnezzar when penitent thus says in Dan. iv. 35: "He doeth according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say to him, What doest thou?"

In Providence some links are what the world would call "chance links." But, inasmuch as the absence of such links would destroy the strength and compactness of the whole chain, they are not chance links with God. Yea, so strong and so essential are they that no created power in the universe can break them or remove them from their connection.

In this aspect we behold little things made great things in a narrative written in 1791 by the Rev. John Ryland, A.M., and sent by him to "The Evangelical Museum, or Christian's Pocket Book for the year 1792." Hence, from that periodical at the British Museum, the writer gives the anecdote word for word, with the exception of saying *Persecuting Queen Mary* for "Bloody Queen Mary," and twice afterwards using the word *murderous* for "bloody," thus making the narrative as follows:—

Persecuting Queen Mary, after she had shed the blood of about eight hundred men in England, had a strong thirst after murdering the Protestants in Ireland. Accordingly she calls her Privy Council together, and they drew up an order for the President and Lords Justices of Ireland to search after the Protestants, and commit them to prison.

Dr. Cole, a civil lawyer, was the man pitched upon to carry this murderous commission. Accordingly he set out on horseback, and his man with him to carry the portmanteau. By proper stages they at last arrived at the White Lion in Chester, which was kept by Elizabeth Edmunds. She attended Dr. Cole into his chamber. He opened his portmanteau to take out some fresh linen, and amongst other things he took out a leather box. "There," said he, "that will do for them." The good woman had some brothers in Ireland that were Protestants: this awakened her suspicion, and roused her caution: this excited her to look into the box. By the help of her learned friends she found it was a commission to begin a murderous persecution against the Protestants. The brave woman had the fortitude to take away the commission and put in a pack of cards with the knave of clubs uppermost. She put the box into the portmanteau, and left the Doctor to pursue his voyage the first fair wind. As soon as he came to Dublin he summoned the President and Council in the Queen's name to give him the meeting. Accordingly they all met in the council chamber. He told them, with great seriousness and solemnity, that he had a commission of great importance from the Queen. Accordingly he pulls his leather box out of his pocket, opens it with great formality and awe, when, lo and behold! there was a pack of cards, with the knave of clubs staring him full in the face! The man stood astonished and silent. When he had recovered his surprise, he said, "Gentleman, I had a commission from the Queen, and how this pack of cards came here I know not." They all burst out a laughing, as there were several of them secret friends to the Protestants. "Well, Dr. Cole," said the President, "we must shuffle and cut the cards whilst you go back and fetch a commission." Accordingly the Doctor returned and by the time he got to London the Queen was dead, and the commission fell to the ground.

*Note.*—When Queen Elizabeth came to the crown, she was so pleased with Elizabeth Edmunds's fortitude, that she settled upon her forty pounds a year for life. This is a known fact in the history of England.

With these words ends a narrative in-

ducing us to say, in the language of one of our hymns—

"Fear not the pow'rs of earth and hell:  
God will those pow'rs restrain;  
His arm shall all their rage repel,  
And make their efforts vain."

In the chains of Providence some links are of gold, and have the impress of heaven, as when Joseph, after his mother Rachel's death, beheld Jacob, and another of Jacob's wives, as the sun and the moon, while Joseph's eleven brethren were represented by eleven stars. Yes, Joseph says, "I dreamed, and beheld the sun, and the moon, and eleven stars made obeisance to me."

Another link in the same chain was of base metal produced in the land of the Nile, a link which would have been missing if Potiphar's wife had been a better woman. And where then would have been the chain itself? Awful, therefore, as sin is, let us not dispute the wisdom of God in its permission.

There was, too, another link in the same chain, which link, whatever its metal might be, was blacker than the iron stake after the burning of the martyrs around it. Here was the best man in Egypt imprisoned as the worst, in a dungeon dark as the regions of the dead. And, to increase the mystery, Providence was as silent as death. Ah! Joseph, in reality dear to God, was numbered with "such as sit in darkness and in the shadow of death, being bound in affliction and iron." Though God's face, however, may be hidden for a short interval, like the sun in a total eclipse, his mercy endureth for ever. Thus the darkest path is but an avenue to a land of Goshen. Say not, "Is his mercy clean gone for ever?" If the railway tunnel has through its inmost interior the darkness of the vaulted sepulchre, the transition is swift, and there is light in the distance. So Joseph found. Thus in Ps. cv. 20-22, we read, "The king sent and loosed him, even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all he possessed, to bind his princes at his pleasure, and to teach his servants wisdom."

*Maryland Point, Stratford, Essex.*

## ON RELIGIOUS PROSPERITY.

BY REV. J. P. BANE, DOWNHAM, NORFOLK.

THERE are, at the present time, many devout Christians lamenting the low state of the Church, and their fervent prayer is, "Wilt thou not revive us again, that thy people may rejoice in thee?" They are frequently saying, "O that we could see prosperity!" yet many of these individuals seem not to have a clear and distinct conception of what true prosperity is. They think if the congregation was greatly enlarged, and many added to the church, then they would be in the possession of prosperity. Although this is to be desired, yet such a state might exist without real Christian prosperity. Many churches have rapidly increased, and afterwards have had deeply to lament it. Where churches greatly increase, and it proves in after time a blessing, it is rather the fruits or results of prosperity than prosperity itself.

True prosperity lies in something deeper than additions to the congregation and church, and consist in blessings bestowed by God, and planted in Christian hearts by the Holy Spirit, enriching the soul: "The blessing of the Lord, it maketh rich, and addeth no sorrow with it." When a Christian is enjoying prosperity, he is in a growing, thriving state; he flourishes like the palm-tree; he grows like a cedar in Lebanon. Of spiritual graces there is possession and increase; hope is buoyant, faith is fervent, love ardent, and all other attendant graces in correspondent exercise, springing up, and flowing out of the heart, like water from an overflowing fountain. The appetite becomes quickened for spiritual food, the Pascal Lamb alone satisfying the longing desire, and the river of the water of life alone satisfying the thirsty soul. The Church at Thessalonica was in a state of prosperity, when the Apostle Paul said, "We are bound to thank God always for you, brethren, as it is meet, because that your faith *groweth exceedingly*, and the charity of every one of you all toward each other *aboundeth*."

When the graces of the Spirit are brought out into vigorous and lively exercise, and when the Christian is daily growing up into Christ, his living Head, in all things; when he is approaching to that state, when Christ dwells in the heart by faith, and he, "being rooted and grounded in love," is "able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge," and is "filled with all the fulness of God," then he is enjoying true prosperity.

Let faith, that true grace of the Spirit, be brought into vigorous exercise, and its possessor, like Jacob of old, lay hold on Deity, and, wrestling, obtain choice and precious blessings, then the man becomes fat and flourishing like a tree planted by the rivers of water, bringing forth his fruit in his season; his leaf doth not wither, and whatsoever he doeth shall prosper. When God dwells in the heart, sits there upon his own throne, governing and controlling every action, keeping under subjection the disobedient will, and guiding his subject into the paths of peace, the soul becomes filled with all the fulness of God, and there is real prosperity. Let faith take a survey of the riches of the believer, contemplate the "exceeding great and precious promises," call them his own, sum them up in the language of the Apostle in one total sum, "*all things are yours;*" then, for the comfort of his soul, tell them out again in detail, "Paul or Apollos, Cephas or the world, life or death, things present, or things to come,"—yes, things to come, through the remainder of my earthly pilgrimage, I shall have God's Word for my guide, his Gospel for my stay, his Spirit for my comforter, the Lord Jesus to support me in the hour of death. The Christian, looking beyond the narrow bounds of time, by faith enters the pearly gates of the heavenly Jerusalem, walks the golden streets, learns the new song, takes the golden harp which for him has been strung and tuned, and sings in one never-ending song the praises of him who "hath redeemed

us to God by his blood," and "made us meet to be partakers of the inheritance of the saints in light." Thus surveying his present treasure and future inheritance, he is enabled to count all things else as "dung and dross," in comparison with what God his Father has already bestowed, and has yet in store for him. He mounts up as on eagle's wings, he runs and is not weary, he walks and does not faint. There is a holy and hallowed intercourse between God and his soul, a drawing near, a feeling sense of true communion, and wherever he goes he finds a Bethel. This enables him to rise superior to everything of a sordid nature; he is enabled to realize his adoption, he pronounces the words with joy and full assurance, "Abba, Father;" he is spiritually minded, he grows and abounds in Gospel blessings.

We see the man then in the enjoyment of true religious prosperity. The graces of the Holy Spirit, planted in his soul, are in a flourishing, thriving state. The blessings of the Gospel of peace enrich his soul. He has the world beneath his feet, and he feels as he is passing through it that this is not his resting-place, because it is polluted. The pleasures which are at God's right hand animate and encourage him, and he is hastening on to the day of final redemption.

What is individually true in this respect is true of the church collectively. Let all the members of a church, or only a large portion of them, be brought into such a happy state, and there would be real and true prosperity.

Let each individual, then, who sincerely desires prosperity, retire to his closet, and there, before his God, ask himself the question, In what state is my own soul?

"What am I? my soul, awake  
And an impartial survey take?"

Are my graces declining? or are they in a vigorous and healthy state? How is it with me at the throne of grace? are my prayers cold and languid? or are they full of faith and fervour? Is there true communion, a consciousness of access through the medium of Christ Jesus? or is there a dark

cloud through which faith cannot penetrate, and the Sun of Righteousness sitting day by day behind it? If, so, let such an one seek to obtain personal prosperity before he expect to find it in the church. The constant prayer should be, "Quicken thou me according to thy word."

The Holy Spirit first plants the Christian graces in the heart, and if they are drooping, his aid must be imparted to revive them.

"Where'er the Spirit works  
With energy divine,  
There sin will lose its reigning power,  
And Christian graces shine.  
'Tis by his sacred aid  
The saints hold on their way;  
With vigour run the heavenly race,  
And watch and praise and pray."

It is very encouraging to know if we ask for the Spirit's aid we shall have it, Luke xi. 13: "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."

"Come, Holy Spirit, heavenly dove  
With all thy quickening powers,  
Come shed abroad a Saviour's love,  
And that shall kindle ours."

When prosperity is desired, there should be a willingness to lay the heart entirely open for God's inspection: "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." A spirit of self-examination should also be encouraged. There is often a striving to make the outward conduct square with God's Word, and a desire to walk circumspectly before men; but if right principles were cultivated within, and a walking with God in secret, the outward conduct would not go far wrong.

Truth must be maintained in all its parts and fulness as found in God's Word; no part omitted, no part lightly set by. It is written, "Them that honour me, I will honour; and they that despise me, shall be lightly seemed." Surely, God is dishonoured when his Word is slighted, or not practically regarded. Look at the prosperity of Gaius, 3 John ii.: "Beloved, I wish above all things that thou mightest prosper, and be in health,

even as thy soul prospereth; for I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth."

There is every encouragement to strive and pray for prosperity, for it is written, "The Lord hath pleasure in the prosperity of his saints."

### "MORE THAN A HUNDRED YEARS AGO."

WHEN I resided in the United States, it was my privilege to listen to an address, or sermon, from old Father Hervey, of Herkimer County, New York, when at the advanced age of one hundred and eleven years. What a picture of old age! Though he was led up the broad pulpit stairs of the Baptist church, Brooklyn, New York, by two very aged Baptist ministers, they appeared like children by his side. I instinctively thought of the prophet Samuel coming out of his grave, and the words burst forth unbidden, "An old man cometh up;" for he appeared like an inhabitant from another world, as he evidently belonged to a by-gone generation. As I gazed on that dear venerable countenance I felt deeply moved at the thought of the ravages death must have made among all the friends of his youth. We sometimes say,

"Friend after friend departs;  
Who has not lost a friend?"

But few, very few live long enough to lose all the friends, not only of youth but of mature years.

He was in the habit of saying, "More than a hundred years ago I found myself a boy at the foot of one of the mountains of Vermont." How few can look back to childhood over a lapse of more than a hundred years! "The hoary head is a crown of glory, if it be found in the way of righteousness." Though few are spared to attain such an age, and to have health robust and sufficient for walking from five to seven miles every Lord's day to preach the Gospel, which he did up to this great age; yet all who are the true followers of Jesus will live for ever, and amidst the glories of eternity

look back to the scenes of this fallen world with grateful remembrance of

“Redeeming love, their souls’ delightful theme;  
That love that in eternity began,  
And will for ever and for ever flow,  
The never-failing source of joy on earth,  
The never-failing theme of bliss in heaven.”

Five hundred ministers, as by a sacred impulse, rose to their feet, and stretched forward in the attitude of reverential regard, as the dear old saint, in a solemn, distinct, and somewhat powerful voice, addressed them on the subject of personal religion. Never shall I forget some of his statements. One especially impressed my mind. “When I was young,” said Father Hervey, “there was not so much learning in the ministry as in the present day; but the ministry then had learned what the apostle John meant when he said, ‘But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.’ No schools can impart this learning, and no learning is of much value without it. We must be in the school of Christ to learn this. The Holy Spirit must be our great Instructor.” How big with solemn import are these words to all, ministers and people, in America and in England!

The dear old saint entered into his rest in 1845 (soon after the period here referred to); but he being dead yet speaks—words never to be forgotten, for when they are forgotten “Ichabod” will be written upon our temples, for the glory will have departed.

May these great truths ever find able expounders and defenders in the aged veteran of the cross, and in the young conscript of redeeming love, is the sincere prayer of yours in Christ,

Norwich.

C. H. HOSKEN.

#### A PLEA FOR THE INSTITUTION FOR THE EDUCATION OF YOUNG MEN FOR THE MINISTRY,

UNDER THE PRESIDENCY OF THE REV.  
C. H. SPURGEON.

WE must look alone to the great Head of the Church for the supply of pastors after his own heart. No human machinery,

however efficient, can be serviceable in this matter, apart from the agency of the Holy Spirit, by whom men are called to this ministry, qualified for it, and sustained in it. Very far be it from our hearts, to usurp the prerogatives of the Most High, or pretend to intrude into his domains. Nothing can be more profane than the practice of selecting children “for the Church,” or in other words, *making* a parson of some one of the family, just as another is sent into the army, and a third into the navy. It is much too solemn an office to be thus trifled with, and none can feel a deeper abhorrence of such wickedness than ourselves. Yet we are persuaded that it is our duty to use proper methods to encourage the uprising of young evangelists, and instrumentally to fit them for the work.

When the gift of prophecy was vouchsafed to the sons of men, it came upon them by the immediate operation of God, but even then there were schools of the prophets, where young men sat at the feet of a Samuel or an Elijah, and were trained to be teachers of the word. Our blessed Lord himself gave his apostles three years’ tuition under his own personal superintendence, before he sent them forth among all nations.

The apostle Paul was not negligent in providing for the Church after his decease, for he instructed and admonished his spiritual son Timothy. The eloquent Apollonia is still further enlightened by Priscilla and Aquila. In the history of the Church in after-days, we read of her bishops labouring with all their strength to furnish new warriors for the great fight. The great Columba, the apostle of Scotland, had his college at Iona, from which flew whole flocks of doves bearing the olive-branch of the Gospel. Wickliffe did as much through his young men as by his own personal influence. The Lollards were to be found everywhere, because in every market town some disciple of this early reformer had read and preached the Gospel to the people. Luther and Calvin found their mightiest instrumentality in the students of the universities in which they taught. It ought never to be forgotten that they were great college-tutors, and hence, under God, their influence among

the nations. The Albigenses and Waldenses, the simplest of all ancient Christians, always had young men in preparation for future labour. Each grave and experienced pastor has been wont to take as his son in the Gospel a young and gifted brother, who is his companion in mountain journey, his helper in visiting the flock, and his disciple in studying the Word. The history of the Church in all ages reproves the folly of those who think that ignorant men are the best preachers of Christ, and that a man who can hardly read a chapter is all the more likely to understand the mysteries of the kingdom.

Moved by these considerations, and feeling an irresistible call to the work, the pastor of New Park-street has, during the last six years, been teaching a few men, and but a few, because his pecuniary means did not permit him to take more. Aided by a man of God, whose whole heart is in the work, we have sent out a handful of young men, who in every case have turned many from darkness to light. Our aim was not scholarship, but effective preaching, and hitherto we have not laboured in vain. The Tabernacle being now completed and all debts discharged, the Church has taken this great work upon itself, and enabled the Pastor to enlarge his plans, so that the Institution, having convenient rooms, efficient tutors, and the Divine blessing, is rising into such a position as to take its position among the colleges of the denomination. Twenty students are preparing to enter the ministry, and about 150 men, now in business, are receiving an education in the evenings, most of them with the view of ultimately being set apart for the preaching of the Word, many of them being at present constantly engaged as village and street preachers.

Without desiring to tempt any portion of public benevolence away from its usual channels, the President would feel it to be a great blessing if the Lord should incline the hearts of his people to render liberal aid to this Institution. There are other establishments of a kindred nature, but it is evident that they are not sufficient to supply the demands of our numerous churches, and some of them are not intended for the class of men which this In-

stitution more especially seeks to receive. A previous education of average standard is expected in those who are examined for admission into some of our academies, and in such cases the evident aim (in its way a very laudable one) is the production of a high degree of scholarship. With us it is not so; let a man possess real gifts for speaking, and let him certify and prove his Divine call, and his ignorance need be no bar to his admission. We seek for the most part to bring forth a class of men who can preach to the poor and the working classes in their own tongue, having sympathy with them from having sprung of themselves, and having had no temptation to look down upon the people and despise their habits. It is certain that many men who are toiling at Latin and Greek with very slender success, would be far more profitably engaged in learning English, and getting general information. Such men only prove a drag upon their fellow-students in the classes, and get little good themselves. Our plan is just this, if a man can learn Greek and Hebrew, he finds the tutors ready enough to admit him into the classes; but in cases where no good could come of such an attempt, he is not dragged along in order to make him keep in rank, but is directed to a course of study suitable to his capabilities. Preaching and the Pastorate are the main objects of study, and all other things minister to these. The brethren are expected to unite with the Church in the Tabernacle, that they may see the working of church order and discipline, and they find it greatly to their advantage to enjoy the sympathy of a warm-hearted and earnest people, in whose hearts the Institute holds a very high position.

The Institution is a Church matter, and the Pastor gives to it very much of his personal presence and labour, for he feels it to be the work of his life. As much preaching as possible is found for the brethren, and they frequently go upon labours of love for their Divine Lord, that even in preparation for service, service may still be carried on. The brethren reside in Christian families in the neighbourhood, and from experience and observation this is thought to be more likely to promote spiritual health than continual residence

with one another. Levity is so apt to become excessive in companies of young men, that it is probably best that they should not always be shut up to their own society. To find out men who love their Master and his work, and who, whatever their talents may happen to be, are thoroughly and solemnly in earnest; to aid these to understand the Word, and to tell of its truths in all simplicity to others, is the height of our ambition. There are anxieties and responsibilities connected with this work which grace alone enables us to bear. All men have their faults, and we feel it to be a solemn task to guard against our own frailties, and at the same time to keep a jealous eye over those who are soon to watch for souls. Who is sufficient for these things? The choice of the men, their individual characters, the finding of suitable spheres, and their success after they are settled, are all matters which we lay before the Lord daily.

There is but one care which the Christian public can remove from our shoulders, and that is the pecuniary part of the work. Within a month the number of men might

be increased to forty, if means could be found for their support. At present, save the promise of God and faith in his providence, there are no sources of permanent revenue, equal to a fifth of the expenditure. A sister in the Lord gives £50 per annum, and thus supports one young evangelist. A few brethren have promised to give annual subscriptions amounting to about £150, but at the present £1,400 to £1,500 is the annual expense, and it ought to be doubled at once.

Should the great Head of the Church incline the rich among the people to aid this movement, it may become so useful that eternity alone will disclose the blessings it shall confer upon our churches. Success we earnestly wish to all places where men are trained for the battle, and we crave for our own effort a place in the prayers and sympathies of the Church. The deacons and elders of the Church are a committee of assistance, and reference and donations can be sent either to Mr. Thomas Olney, sen., Treasurer, 139, High Street, Borough; or the President, Rev. C. H. Spurgeon, at the Tabernacle.

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

### No. I.—NEW YEAR'S EVE; OR, HOW MUCH CAN WE DO?

NEW YEAR'S EVE! The snow lay thick upon the frozen ground, and the wild wind wailed among the naked branches of the trembling trees. Within the houses huge fires were kindled, around which were grouped happy bands, bent on "seeing the old year out and the new one in."

Various occupied were the assemblies that night. Some were dancing, some singing, some talking, some weeping. Many a warm heart throbbled with new hopes and new joys; many a sad one sank beneath new sorrows and new dread. Brilliant dreams of the future flashed before some minds; dark phantoms of the past before others. Thus must it ever be in these mingled lives of ours.

A pleasant evening had been passed at

the house of Mr. Edwards, and as it deepened into night the young people withdrew to the library. There were four of them, two of either sex; and a pleasant picture they would have made. More quiet they were, but certainly not less happy, than the gay throng in the house opposite; a calm happiness rested on their faces, which bore also the shadow of deep thought.

One of their number, Charles Edwards, stood leaning against the mantelpiece, and spoke in an earnest, subdued tone. "We have youth and health at our disposal. We are not encumbered with the cares and sorrows of maturer age. Perhaps in our whole lives there will never be a better opportunity; probably never so good a one."

He stopped, but there was no reply. The

listeners were busy with their own thoughts. Presently he spoke again.

"If we, who are here this evening, solemnly resolve to devote the new year to God, I feel sure he will accept and bless our services. Have we ever done enough for him? Have we ever done all we could? For myself, looking back upon the past year, I see that much of it has been wasted. *Wasted*—when time is so short, and there is so much to be done in it."

"Cousin Charles," said one of the young ladies, "I feel that too. And yet we have not been positively idle—we are all engaged in the Sunday-school."

"Yes, but what I want is, that in addition to that we should each enter upon the discharge of some other duty—that we should promise our God and each other that we will not rest, until some real conversion has been accomplished through our instrumentality."

"Let us have for our new year's motto," said his sister Frances, "'How much can we do?' and endeavour to bear it in our minds, whatever be the circumstances that attend it."

"I think," said Arthur Reynolds, "we should map out for ourselves some definite plan of action, the secret of which we may keep, and promise each other that if spared until the close of the coming year, we will bring any proof we may have that our efforts have been blessed."

There was a murmur of assent.

"Now then, let us choose what our department shall be."

There was deep silence, broken only by the ticking of the time-piece, or the movement of the fire in the grate. Then they all knelt and poured out their hearts in silent prayer before God. What passed was known only to him and their own hearts; they arose strengthened, it is true, but with a new responsibility upon them, being afresh "consecrated unto the Lord."

"Now," said Charles Edwards, "I trust a new era of joyous usefulness is opened before us. Let us wish each other 'God speed, and a happy new year.'"

These four young persons, who have thus been introduced to the reader, were all members of Christian churches. They had early learned to love the Saviour and

desired to serve him. Perhaps they *had* done so in a *common* way, merely doing as others did, and making no unusual efforts, never going out of the ordinary beaten track of usefulness. But now the Spirit seemed to be working with great power in many parts of the land. Hundreds had been awakened out of the sleep of spiritual death, and many who bore the name of Christian were startled from their lethargy to commence new endeavours in new spheres.

And with the new year, four of these went forth as new labourers into our sin-stricken, sorrowful world.

As the year passes shall we give them an occasional glance?

A small room comfortably warmed and lighted was filled with girls, or rather young women, from the ages of fifteen to twenty. They had come by special invitation, most of them feeling great curiosity. Some were tawdrily dressed, but on almost all the faces there was a lack of intelligence, an abundance of sorrow. A young lady arose in the midst: "I thank you for your response to my invitation. I think we can sympathize with one another: you are all looking very tired, I too am weary; let us pray for rest." Tremblingly arose the young voice feeling its own weakness, and awe stole over the listeners. Prayer was new to them, whose days were spent in the close hot factory, whose nights passed amid unlightened dreams. Tears stole down many a cheek, and some hearts strove that night for the first time to send their sins and sorrows on the wing of prayer up to the loving ear of the Eternal.

There was, one morning, a simultaneous astonishment in several houses after the postman's knock. Some letters had been left in a good, manly, but unknown handwriting. They were eagerly opened and read, but, it was rather noticeable, not eagerly discussed. The recipients silently folded them and put them into their pockets, not desiring to talk about them. Ah! but their contents could not be so easily forgotten. There was a power in those letters! They had each been consecrated by prayer; in the still room of their writer, a Divine seal had been impressed, and the words of eternal life were good seed, sown in good ground.

The sultry summer day waned slowly. Not a breath of air seemed stirring, to fan the heated brows of the toiling myriads. An old man lay in a small room, pale and emaciated. The hard bed beneath him was the only furniture, and he was entirely alone, as to human companionship. His dim eyes watched the door, which was slightly ajar, with a look of hope in them, and he was listening for a well-known step. He raised himself as a sound reached him, and held out his hand in welcome. It was grasped kindly by a slight young man, who entered. "Ah, sir! you're come again. God bless you, sir! God bless you! the only friend left me on earth." "How are you to-day, Clarke?" "Ob, sir, I'm a'most well now, for I'm going as fast as I can." "Are you afraid, Clarke?" "No, sir, oh no; for Jesus is with me, I know he is, and he comforts me. 'Twon't be a long struggle, for I'm longing to go." "Ah! you remember his words, 'When thou passest through the waters, I will be with thee.'" "Yes, sir, yes, and he's as good as his word, that he is. But oh, the first thing I'll praise him for when I get up there, is, for sending you to see me, sir. If he hadn't, I shouldn't have had no hope now—none at all. But, bless his name, it's all right.

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

The autumn leaves were beginning to droop to the ground. In a railway carriage the passengers were passing pleasant words, about the weather and the times. A young lady who joined affably always glided imperceptibly into some remark which should tend to raise their thoughts heavenward.

But so politely, with such winning kindness did she do it, that no one grew impatient. When arrived at the journey's end, she begged each person to accept a small tract, which none refused. As the porter went round to examine the emptied carriage, a sheet of paper upon one seat arrested his eye. "Somebody left a love-letter behind," he thought. He took it up and read it. An uneasy expression fitted across his face, and he laid it down where he had found it. Presently the carriages began to refill. A gentleman caught sight of the paper. "Oh! a nice lady-like handwriting." He read it and smiled, then replaced it. "Father! bless this effort to serve thee," he prayed. Presently a gay party came in and occupied the whole of the carriage. "Oh! what's this?" exclaimed one. "*The harvest is past, the summer is ended, and we are not saved.*" There was the arrow; who can say how many hearts it should pierce?

These are only specimens of the work which our young friends found to do. The year sped on, and at its close they were permitted to meet again. God had blessed them and their efforts beyond their highest thought, as he will all those who perseveringly labour for him.

Dear reader, especially you who have "youth and health at your disposal," how much can you do? During the year 1863 will you not do something new for Jesus? Will you not devote the year to him? Full of joy shall your life then be, gladness here and a bright on-looking for future bliss. Let your New Year's Eve be a time of solemn re-consecration, and may our Father bless you with a happy New Year.

## Reviews.

*The Golden Opportunity, and How to Improve It.* Being Prize Essays on the best means of Infusing a Missionary Spirit into the Education of the Young. With an Introduction by the Rev. W. W. CHAMPNEYS, M.A. London: Elliot Stock.

THESE essays, on a subject of such vital importance, are written by the Rev. John Stock, Devonport; Miss Catherine Pain, Cambridge; Miss Katharine Ashby, Bath; and Mrs. Earnshaw, Pickering. We are glad to see that three out of the four prizes are written by ladies, and

are well adapted to everything that relates to children and early education. The subjects and essays are worthy of universal circulation; and the book, both in type, paper, and binding, is all that can be desired. All our Sabbath-schools must get it; and it should be in the family library of every Christian household in the land.

*Passages on Baptism.* London: Elliot Stock. THIS really tastefully got up pamphlet contains all the passages of the New Testament in

reference to baptism, not only in the words of our authorised version, but in corresponding columns the Greek words in a revised translation. It is just the book wanted; and it has only to be seen by Baptists and all lovers of Scripture purity to obtain an immense circulation. The price—twopence—places it within the reach of all.

*The Bunyan Library.* Vol. III. *The Earnest Man.* A Memoir of Adoniram Judson, D.D. By H. C. CONANT. Edited by J. ANGUS, D.D. London: J. Heaton and Son, Warwick-lane.

DR. JUDSON was doubtless one of the most illustrious of modern missionaries. His life was one unbroken series of extraordinary events. No work of fiction can contain more of the wonderful in incident, and we do not think it possible to have a greater mental and spiritual biographical treat than this volume presents. If circulated and read in our churches and Sabbath-schools, it must prove a holy incentive to missionary zeal and benevolence. The introduction, by Dr. Angus, is worthy of his established reputation; and we hope that thousands of thousands will be benefited by its circulation.

*The Baptist Handbook for 1862.* London: J. Heaton and Son, Warwick-lane.

AN indispensable manual to all seeking information respecting Baptist churches and institutions.

*Christian Theology.* Being the Sermon of Mr. BLOOMFIELD, and Addresses, on the occasion of the Thirty-seventh Anniversary of Salem Chapel, Meard's-court, Soho, Sept. 22 and 24, 1860. London: G. J. Stevenson, 54, Paternoster-row.

THE glorious Gospel is the subject of Mr. Bloomfield's discourse—a rich evangelical sermon. This is followed by the doctrine of the Trinity, by Mr. Cooper; Person and Sonship of Christ, by Mr. Hoddy; Election, by Mr. Palmer; Atonement, by Mr. Foreman; Work of the Spirit, by Mr. Meyle; and the Great Commission, by Mr.

Dickenson and Mr. Wyard—for sixpence. Surely this is enough to secure for it a large circulation!

*Aids to Development of the Divine Life.* By the Rev. J. BALDWIN BROWN, E.A. London: H. J. Tresidder. No. 1. *The Decease Accomplished at Jerusalem.*

MR. BROWN'S recent volume of sermons excited a controversial stir in the theological world. This first part of his new work is designed, we presume, to develop more fully to religious readers the essential characteristics of Mr. Brown's pulpit themes and views.

*Prayer Answered, in the History of Crosby-hall Prayer-meetings.* London: H. J. Tresidder, 17, Ave Maria-lane.

AN interesting manual of success in devotional effort to save souls.

*The Prayer-meeting Hymn-book.* London: Tresidder.

ONE hundred and ninety hymns for twopence. Beautifully got up, and the hymns well selected and adapted for the work.

*Jesus is Mine.* By A. MISSIONARY IN INDIA. *Christ, the Plant of Renown.* By the Rev. WM. ANDERSON. London: John Snow.

EXCELLENT small books on great and weighty subjects, written in the right spirit, and calculated to honour the Master and extend his work in the earth.

*The Companion for Youth.* London: W. Kent and Co.

AN interesting periodical; largely illustrated with wood engravings, and calculated both to instruct and amuse.

*Honesty.* By the Rev. JOHN COX. 32mo. London: Simpkin and Co.

AN excellent little book on a most important subject.

## Poetry.

### A CHRISTMAS HYMN.

Christmas recalls the time, long years ago,  
When Christ the Saviour first appeared below:  
Let us awhile his glorious birth review:

'Tis an old story, yet for ever new.  
By night—we read—a bright, angelic throng  
Sang, in the shepherds' ears, his cradle-song;  
How sweet the words! believers know their  
worth—

"Glory to God! peace and good-will on earth!"

The wondering shepherds quickly made their way  
Unto the city where the young child lay:  
No worldly pomp attended on his birth;  
Lowly and poor the Saviour came to earth;

No regal purple draped his cradle-bed;  
Scarce had he then a place to lay his head—  
In Bethlehem's inn there was no room for him,  
So the fair babe slept in a manger dim.

Wonder of wonders! heavenly mystery!  
That God the Lord a feeble babe should be!  
He before whom each angel veils his face,  
Who with the Father held an equal place,  
And by whose power creation's work was done,  
Deigned to become the humble Virgin's Son.  
O wondrous birth, that ancient saints foresaw  
And angels viewed with mingled joy and awe!

The great Jehovah stooped thus low—and why?  
To raise poor sinners to a home on high;

To weave for them a robe, so fair, so broad  
That they in it might bear the gaze of God;  
To feel temptation, poverty, and woe,  
That he might succour sorrowing ones below;  
His people's bright Exemplar to become,  
That in his footsteps they should travel home.  
And then to die!—ah! only man indeed  
Upon the cross could agonize and bleed;  
And only God indeed could bear away  
The load of guilt that on his people lay: [pains;  
Only a man could pass through death's sharp  
Only a God could put the foe in chains.  
O wondrous birth! O yet more wondrous death!  
May their rich fruits be ours by precious faith!

Jesus shall come again: we know not when,  
But this we know,—'twill be in glory then;  
With a loud shout the Lord shall rend the skies,  
And at the trumpet's sound the dead shall rise.  
Woe to the wicked then who know not God!  
They who once mocked shall tremble at his nod.  
At that great day, O, may we spotless stand  
Amidst his chosen, at the Lord's right hand!

THEODORA.

## A NEW YEAR'S MOTTO.

"My grace is sufficient for thee."

We stand upon the threshold of the year,  
And strive to peer into the dim unseen,  
And read the hieroglyphics that appear—  
The deep, dark blots with spots of light between—

But this alone in vivid letters stands,  
"My grace sufficient for the year's demands."

"Sufficient grace." Whate'er be on the scroll  
Of joy or sorrow, grief or happiness,  
Our Father's hands will gradually unroll  
Life's written destiny, to grieve or bless;  
Enough for us, be the way smooth or rough,  
Our faithful God has promised grace enough.

Sufficient grace for all the brighter days—  
Days of calm peace, days of unclouded love,  
In which the spirit joins the angel lays  
Of grateful worship-notes which swell above—  
Sufficient grace to keep the prosperous heart  
Humble and lowly 'mid its sunny part.

Sufficient grace for all the woes of life,  
The grief-rett heart and the o'erwearied brain,  
The hard-fought battle, the unequal strife,  
The shrinking figure, wrapped in fields of pain;  
Yea, grace enough, although the year should bring  
The last dread struggle with the Terror-King.

"Sufficient grace." Then press on cheerily,  
O child of so much love! and falter not,  
Although the clouds should gather drearily  
And the sharp thorns should spring around  
thy lot.  
On, on, in Jesus' strength, till, free from them,  
Thou standest in the New Jerusalem.

MARIANNE FARNINGHAM.

## A NEW YEAR'S PRAYER.

"Be thou their arm every morning," Is. xxxlii. 2.  
Now the new year, with calm and thoughtful  
brow,

Advances gravely;  
I ask for strength that I may go forth now  
And meet it bravely;  
For duties throng its steps, which claim from me  
Unbroken toil, unwearied energy,  
And I shrink back in half-alarm.  
Lord, give me courage; nerve my drooping heart  
In this year's service to perform its part—  
"Be thou mine Arm!"

Calamity hath swept across my path,  
Its fair hopes blighting;  
Grief sits beside me at my lonely hearth,  
Without inviting;  
The steadfast friends on whom, from day to day,  
I leaned with perfect trust, have passed away;  
Their love no more, like healing balm,  
Drops on my wounded spirit; faint and weak,  
Some kind support, some cheering aid I seek—  
"Be thou mine Arm!"

Foes lie in ambush all along the road  
Marked out before me;  
Mine armour feels like an oppressive load,  
Hot skies are o'er me.  
How shall my timid faith the conflict dare?  
How shall I win the crown that conquerors wear?  
How all this inward tumult calm?  
O thou omnipotent to save! draw near,  
Shield me from danger, banish every fear:  
"Be thou mine Arm!"

If thou wilt be my Strength, I need not dread  
The cares that haunt me;  
Leaning on thee, as I the future tread,  
No ills shall daunt me;  
Inspired with heavenly vigour, I may meet  
Life's warfare,—not with presage of defeat,  
But with a brave, triumphant psalm.  
Upheld by thee, I shall not feel afraid;  
For through earth's trials, and through death's  
dark shade,  
"Thou art mine Arm!" H. M. W.

## Denominational Intelligence.

## MINISTERIAL CHANGES.

PERNZANCE.—The Rev. Joseph Wilshire, of Bideford, has accepted the pastorate of Clarence-street Baptist church in this town. The invitation was unanimous and exceedingly cordial. He enters upon his labours the first Sabbath in January, 1862.

## RECOGNITION SERVICES.

NORWICH.—Services were held at Gilden Croft Chapel on Nov. 19, when the Rev. C. H. Hosken was publicly recognized as pastor of the church. At the morning service the Rev. S. Collins, of Grundisburgh, Suffolk, stated the nature and constitution of a Christian church, and Mr.

Barber, one of the deacons, gave a brief statement of the leadings of Divine Providence in the formation of the church. The Rev. C. H. Hosken then stated the providential circumstances by which he was brought among them—that though he came among them a sick man he rejoiced that he was now partially restored and hoped for complete restoration; and gave a brief outline of the truths he believed and which he hoped faithfully to preach. Mr. Collins, in the absence of Messrs. Wright and Cooper, addressed a few affectionate admonitions to the pastor and the church. The Revs. H. Wilkison, J. Gowing, and J. Ivory also took part in the services. After an excellent tea, at

which a large number were present, a public meeting was held. J. H. Tillet, Esq., editor of the *Norfolk News*, in the chair. Addresses were delivered by the chairman, Revs. T. A. Wheeler, J. Kempster, R. Govett, M.A., S. Collins, J. Ivory, and the pastor. The large audience retired much pleased with the proceedings.

#### PRESENTATION SERVICES.

**WINCHESTER.**—On Thursday, Nov. 26, a number of friends of all denominations assembled to express their esteem for Mr. P. Hibberd, who has for some time past laboured so successfully in this city, but is about to remove to the Metropolitan Institute, where he will enjoy the privilege of studying under the Rev. C. H. Spurgeon, with a view to increased usefulness in the Church. Having partaken of tea, the friends proceeded to present Mr. Hibberd with 20 vols. of suitable books, accompanied with an address, expressive of their feelings towards him. In returning thanks, Mr. Hibberd, in a truly Christian spirit, said how grateful he felt for such kindness, and could only echo their prayers, that they might all, by God's grace, be kept faithful, and hereafter meet together in his heavenly kingdom. Several addresses followed, some hymns were sung, and the meeting was closed with prayer. Mr. J. Lawrence, the respected city missionary, presided.

**BRAMLEY.**—On Monday evening, Dec. 9, a public tea meeting was held in the school-room of the Baptist chapel, Bramley, Yorkshire. 250 persons sat down to tea. After tea, the chair was taken by the Rev. W. Colcroft. The chairman briefly explained the special object of the meeting, which was to take an affectionate leave of the Rev. John Compston (now retiring from Bramley), and to present him with a token of that esteem in which his character and labours are held. The Rev. H. Dowson, of Bradford, made the presentation, which consisted of a purse, containing £30 10s., subscribed by the members of the church and congregation, and other friends. Mr. Compston responded in the spirit of grateful affection, expressing his solicitude for the best interests of the people amongst whom he had laboured for nearly five years. The Rev. J. W. Stewart, of Stanningley, then addressed the meeting on the excellency of Christian love; and Mr. John Andrew, of Leeds, on the importance of Christian labour. Mrs. Compston had been previously presented by the ladies of the church and congregation and friends with a handsome tea service, as a mark of their Christian regard. After votes of thanks to the singers, speakers, and chairman, the meeting concluded by singing and prayer.

#### OPENING SERVICES.

**PLUMSTEAD TABERNACLE.**—The above chapel was opened on Wednesday, Oct. 30, by prayer in the morning, preaching in the afternoon, by Mr. W. Felton, of Ipswich; and at 5 o'clock about 300 sat down to tea. A sermon was preached in the evening by Mr. Gwinell, of Greenwith, to a large congregation. On the following Lord's day sermons were delivered by the Rev. Messrs. Chamberlain, Cracknal and Gwinell. The place continues to fill with attentive hearers.

**NEBDINGSWORTH, HUNTS.**—On Thursday, Oct. 24, a new Baptist chapel was opened in this village. Mr. Bloomfield, of London, preached in the morning from Psalm cxxiii. 14. In the afternoon, Mr. Cooper, of Wattisham, gave an excellent exposition of Romans vi. 8—11. In the

evening Mr. Bloomfield again preached from Psalm lxxviii. 18. The whole of the services were deeply interesting, the congregations large, and collections good.

**SANDY.**—On Monday, Oct. 14, public services were held at the Baptist chapel, to open the new schoolroom and vestry, erected at a cost of £217. The Rev. J. Pells, of London, preached two sermons, afternoon and evening. Tea was provided in the above rooms, and about 150 partook thereof. The tea and provisions were cheerfully given by several liberal-hearted friends, that the whole of the proceeds might be applied to the debt, which, with the collections, and a munificent donation of £100 by the highly-respected deacon, Mr. W. Skilliter, was reduced by £140, leaving a balance of £77, which, it is hoped, will be removed in the ensuing year.

**OGDEN, NEAR ROCHDALE.**—The church in this place having been favoured with a large measure of the Divine blessing, the friends have been enabled to extend their sphere of usefulness by opening a branch school and preaching-rooms at Littleborough, a township, containing nearly 7,000 inhabitants, and situate about three miles from Ogden. The opening services were held on Sunday, Oct. 27, when three impressive sermons were preached by the pastor, the Rev. L. Nuttall. On a subsequent Saturday evening a public tea meeting took place, when about 150 attended. Addresses were delivered by the Revs. L. Nuttall, J. Smithies (Methodist), and other friends. The meeting throughout was highly interesting. The services ever since have been well attended, and the whole undertaking is of an encouraging character.

**ASTLEY BRIDGE, NEAR BOLTON.**—A series of very interesting services were recently held at the opening of the new Baptist chapel, at the above place, when sermons were preached by the Rev. J. A. Spurgeon, Rev. J. Harvey, Right Hon. Lord Teynham, Rev. W. F. Burchell, and Rev. Hugh Stowell Brown. These services were brought to a close on Saturday, Nov. 30, by a public tea party in the schoolroom. Trays were given by ladies of other denominations, and upwards of 200 partook of tea, after which a public meeting was held in the new chapel. The Rev. J. Harvey opened the meeting by prayer, and then called upon J. D. Cannon, Esq. to take the chair. The secretary (Mr. S. Ray) then read the financial report of the cost of chapel, &c., which showed that the total cost was about £1,100, towards which £800 had been collected, leaving a debt of £300 which the friends hoped to clear off in the year 1862. The Rev. J. Harvey, of Little Leigh, Cheshire, Messrs. J. Ray, E. Smith, Calderbank, Buckley, Cooper, Hall, Middleton, and others addressed the meeting. A vote of thanks was given to the ladies, and also to the chairman, who suitably acknowledged the compliment, and the meeting then concluded, all having spent a very pleasant evening.

#### SERVICES TO BE HOLDEN.

**LANIDLOES.**—The quarterly meeting of the Northern District of the Old Association will be held at the above place on the 14th and 15th of January, 1862.

#### MISCELLANEOUS.

**SHEFFORD, BEDS.**—On Sunday, Nov. 24, three sermons were preached at Union chapel, and collections made on behalf of the additions being made to this place of worship. The Right Hon. Lord Teynham preached morning and evening,

and the Rev. W. T. Whitmarsh, pastor, in the afternoon. The chapel was densely crowded.

**BOLTON.**—A tea-meeting has been held in the school-room belonging to Moor-lane Chapel, Bolton. The following resolution was adopted: "That an effort be made to raise the money for a new chapel within three years."

**CRICKHOWELL, BRECONSHIRE.**—The anniversary of the Baptist chapel was held on Tuesday and Wednesday, Oct. 15 and 16. On Tuesday evening the Rev. L. Thomas, of Neath, preached in English, and the Rev. S. Williams, Nantyglo, in Welsh. On Wednesday, sermons were delivered by the Rev. M. Lewis, Capel-y-fân, in Welsh, by the Rev. S. Young, Abergavenny, in English, and by the Rev. E. Thomas, Newport, in Welsh, by the Rev. D. R. Jones, Rhymney, in Welsh, by the Rev. S. Young, in English, and by the Rev. E. Thomas, Newport, in Welsh; by the Rev. S. Williams, of Nantyglo, in Welsh, by the Rev. Levi Thomas, of Neath, in English, and by the Rev. D. R. Jones, Rhymney, in Welsh. The collections were very satisfactory, and the congregations large.

**GLASGOW.**—The Rev. J. Williams, having just completed the tenth year of his pastorate of North Frederick-street Baptist-church, Glasgow, he preached a sermon from Job xxxii. 7, with special reference to that circumstance, on Lord's day morning, Nov. 24, and on Wednesday evening, Dec. 4. A social tea meeting of the church and congregation, presided over by the pastor, and addressed by several of the brethren, was held, which was numerously attended, and it was generally felt to be deeply interesting and profitable.

**COLERAINE, IRELAND.**—At a church meeting, held on Lord's-day, Oct. 20, it was resolved, that a subscription list be at once commenced for the purpose of collecting funds for the erection of a larger chapel. The members of the church and congregation have already subscribed £310; about £1,400 will be required. The new chapel is to seat 800 persons, exclusive of vestries and school-rooms. The members are poor, and will, consequently, be compelled to solicit the kind aid of their Christian friends in England and Scotland. If they are enabled to erect their chapel next year, it will be a suitable commemoration of the bicentenary of Black Bartholomew, 1662. Christians of England, your brethren, the Baptists in Ireland, need your aid and sympathy.

**GREENWICH PRESBYTERIAN BAPTIST CHURCH LECTURE HALL.**—An esteemed correspondent informs us that it is intended to lay the foundation stone of a new chapel early in the spring. We affix with pleasure the Rev. O. H. Spurgeon's recommendation:—"Mr. Davies has been honoured by his Master with singular success. In the short space of two years and a half, he has raised a church of more than 200 members, and a congregation of proportionate size. The Lord, I trust, will graciously aid them in building a house. I look upon the enterprise with as much anxious affection as though it were my own cause, and, indeed, in some sense it is so, for I am bound to the church in Greenwich by ties of union only second to those which unite them to their esteemed pastor. I would earnestly beg for this cause the aid of all my friends. I will do all that lieth in me to assist, and, when this work is done, we shall be better prepared for some other attempt to spread the glory of our great Master's name.—C. H. SPURGEON."

**KINGSDOWN, KENT.**—Two delightful services to commemorate the opening of a new, neat, and substantial Baptist chapel in this village were held on Wednesday, Dec. 11. In the afternoon an admirable and appropriate sermon was preached by the Rev. G. Haigh, of Bessell's-green, from Zechariah vi. part of 13th verse: "Even he shall build the temple of the Lord, and he shall hear the glory." At the close tea refreshments were served to the friends and visitors from various parts of the county, who filled the chapel to overflowing. At six o'clock a public meeting commenced, under the presidency of Mr. G. Creasey, of Sutton-at-Hone, after singing and the offering of prayer by Mr. J. S. Featherstone. The chairman's speech was a concise yet capital compendium of facts and principles connected with Protestant Nonconformity, and the particular occasion of these gatherings. Practical and animated speeches were afterwards delivered by the Rev. F. Field, of Town Malling, and the afternoon preacher, and Messrs. T. May, of Paul's Cray; S. Constable, of Borough-green; J. Popplewell, of Orpington; G. Webb and H. Rogers of Eynsford, the latter of whom promised the villagers a lecture on the Bicentenary of Black Bartholomew's Day, and J. S. Featherstone, who recited a suitable piece of poetry composed by himself on the proceedings of the day.

#### BAPTISMS.

**AIRDALE, Scotland, November 3**—Two by Mr. G. Dunn.

**AUDLEM, Cheshire, November 17**—Four by Mr. Pedley, from the Sabbath school.

**BERWICK-ON-TWEED, September 15**—Five; Nov. 23, Six, by Mr. Brown.

**BETTS, Radnorshire, November 15**—One by Mr. Jones, of Widcot.

**BIRMINGHAM, Lombard-street, November 3**—Three by Mr. J. Harrison.

**BLUNTISHAM, Hunts, August 14**—Fourteen by Mr. J. E. Simmons. One of the candidates only 14 years old. Our correspondent says, "The Lord is truly among us." This we are glad to hear, but should have liked the information earlier.

**BRENTFORD, Middlesex, Park Chapel, Nov. 24**—Five by Mr. E. Hunt.

**BURGH, Lincolnshire, October 6**—Three; and Dec. 1, Two, by Mr. Thomsett.

**CARDIFF, Salem Chapel, Spottlands, Nov. 3**—Three; Dec. 1, Four, by Mr. Tilly. Three have joined the new church, Tredegarville.

**CARLTON, Beds, November 1**—Five, in the river at Harrod, by Mr. Silverton. God's work is progressing very hopefully in this place.

**CINDERFORD, Gloucestershire, October 27**—Six by Mr. P. Pries.

**DONCASTER, October 23**—Two by Mr. Britcliffe.

**EVENJOB, Radnorshire, November 17**—Five Mr. Phillips, in the presence of a large audi-

ence. One of the candidates was an Independent, another a member of the Primitive Methodists.

EYNSFORD, Kent, Dec. 1—Five by Mr. Rogers.

GLASGOW, North Frederick-street, October 23—2; Nov. 20, Three, by Mr. Williams.

GREENWICH, Lewisham-road Chapel, Oct. 23—Seven by Mr. Davies.

HASLINGDEN, Pleasant-street, November 30—Eight by Mr. Prout.

HILLSLEY, Gloucestershire, December 1—Two by Mr. Webley.

HONTON, Devon, October 27—Eight by Mr. W. E. Foote.

HULL, Salthouse-lane Chapel, December 8—Three by the pastor, Rev. E. Bailey.

LLANGYRIDE, Breconshire, August 25—Two; Sept. 22, Two; Nov. 17, Four, by Mr. F. Evans.

LONDON, Church-street, Blackfriars, Nov. 24—Four by Mr. W. Barker.

———, Metropolitan Tabernacle, Nov. 25—Fourteen; 28, Eighteen, by Mr. Spurgeon.

MALTON, Yorkshire, October 27—Two by Mr. B. Shakespeare.

MEETHYR, Enon Chapel, Oct. 27—Six; Nov. 24, Three, by Mr. B. Lewis.

PADIHAM, Lancashire, November 24—Four by Mr. R. Brown. One of the above had been a Methodist 40 years.

PAINCASTLE, Radnorshire, October 6—Three; Nov. 17, One, by Mr. T. T. Phillips. Two were from the Sabbath-school; the other an aged man of 84 years, in the presence of two great-grandchildren. "What hath God wrought!" We hope to double our number of your valuable periodical next year.

PEMBROKE, Mount Pleasant, December 8—Two by Mr. D. Davies. One had been a member of the Established Church.

PENYHEOL, Breconshire, December 8—Six by Mr. R. Lloyd, making a total of 22 added to our communion since the ordination of our beloved pastor in May last.

PRESTON, Pole-street, Nov. 24—Six by Mr. Webb.

PRINCES RISBOROUGH.—In the baptisms inserted last month, for Mr. J. Blackmore read Mr. J. J. Owen, who is the pastor of the above place.

RHYMNEY, Monmouthshire, December 15—Four by Mr. J. Lewis, of Tredegar. This is a new English interest just established at the above place.

SANDY, November 30—Two by Mr. Voysey (one an aged disciple, in her 72nd year), making a total increase to the church, since Jan., 1852 of 34 members.

SARN, Montgomeryshire, November 3—Five by Mr. E. Owens.

SHARNBROOK, Beds, December 1—One by Mr. T. Corby. The wife of the above was baptized a short time previously.

SHEFFORD, Beds, November 3—One by the pastor, Mr. W. T. Whitmarsh.

SOUTHAMPTON, Carlton Rooms, October 31—Ten; Nov. 7, Six, by Mr. J. A. Spurgeon.

ST. ANDREW'S, Fife, November 24—One by Mr. R. Johnston. The cause here is very low. We earnestly entreat the prayers of those churches who are prospering, that the Lord may shine upon us also.

STEPNEY, Cave Adullam, Old Road, Nov. 27—Seven (3 males and 4 females), by Mr. John Webster, late of Trowbridge. We rejoice to observe in this old church indications of a revival. [Mr. Webster's present address is 9, Wilson-street, Stepney, E.]

UP-OTTERY, Devon, May last—Five; October, Five, by Mr. J. Chapman. I rejoice in the extensive circulation your valuable work has acquired. May the Divine blessing greatly attend it!

WANDSWORTH, Dec. 5—Five by Mr. Genders at the Metropolitan Tabernacle.

WESTMINSTER, Romney-street, November 24—Four by Mr. J. S. Warren.

WOTTON-UNDER-EDGE, November 3—Seven by Mr. T. Francis.

#### OUR STEEL-PLATE ENGRAVING.

We feel confident that all who are acquainted with Mr. Spurgeon will readily understand that the distinction of having his Portrait in the centre of the plate we publish with this month's Number is not in consequence of any wish of his own, but is *entirely* attributable to the arrangement and express desire of the late Editor. And as Dr. Gill's Portrait occupied the same position in the former plate, it is thought to be in strict keeping with the design of rendering the present in all respects a "companion picture," that one of the Doctor's successors should be thus placed.

## CHRIST'S SYMPATHY WITH HIS PEOPLE.

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

"In that he himself hath suffered being tempted, he is able to succour them that are tempted."—Hebrews ii. 18.

THAT which is the most simple lesson the Gospel has to teach, is the hardest lesson the Christian has to learn. That simple lesson is, that we must look for nothing good in ourselves, but wholly and only to the Lord for our Righteousness. The lesson is short: it is easy to repeat; but, as often our faith is sharply tried, we find ourselves to be mere learners, and apt to forget that which is the very Alpha of the Gospel, its first rudiment—Man is lost in himself, wholly lost; all his help is in Christ; out of God there is nothing upon which faith can fix its confidence; irrespective of the righteousness of Christ, the work of the Spirit, and the Father's everlasting love, there is neither joy, nor peace, nor comfort, nor hope to be found anywhere. This seems to be mere a very easy lesson; yet aged believers, when their hair is getting grey, and they are about to enter into the land of perfection, still find the temptation to unbelief too much for them, and they begin to look after something in the creature, and seek for happiness in themselves, instead of seeking all in God. Now we have to teach you over again to-night, and ourselves also—for the preacher needs to learn the lesson as well as any of his hearers—we want to teach the lesson of looking away from temptation, and from our weakness and inability to repel it, to him who, having been tempted himself, is able to succour them that are tempted. We would fix our eye to-night upon the Great High Priest, and leave Satan, and all his insinuations, his blasphemies, and his temptations, out of the question. Rather, let us bring them to Christ and see them all finished in him. I intend to-night to address three characters—the confirmed believer; the young beginner; and the person who has backslidden; and then, summoning the attention of the whole company here assembled, I purpose to commend the comfort and instruction of the text to you all.

I. Let me speak to the advanced Christian. You have your trials, and those trials are of an advanced character. Understand me: the troubles with which the plants of God's right-hand planting are assailed, when they are saplings, are very inconsiderable compared with those which blow about them when they become like cedars strongly rooted. When we grow strong, as sure as our strength increases, so will either our sufferings, our trials, our labours, or our temptations. God's power is never communicated to any man to be laid up in store. The food that is given to strengthen us, like the manna was put into the omer of the Israelites in the wilderness, is intended for immediate use. If ye have much ye shall have nothing over, though, blessed be his name! if ye have little, ye shall have no lack. When the Lord puts upon our feet the shoes of iron which he has promised us in the covenant, it is that we may walk in them—not that we may put them into our museum and gaze upon them as curiosities. If he gives us a strong hand it is because we have a strong foe to fight with. If he shall give us a great meal, as he did Elijah of old, it is that we may go for a forty-days' journey in the strength of that meal. Well, now, you are in trouble, perhaps, to-night, my brother; and it is of a very deep character, because you have grown in grace, and your troubles have grown too. You want some one to tell your troubles to. Let me remind you that so did the believers of old, and they were wont to go up to the tabernacle and talk to the high priest. I will suppose that you have lately been troubled with the absence of your divine Lord and Master. You are something like the Israelites, when Moses had been for forty days absent, and they said, "What shall we do? Our leader is gone. He that was king in Jeshurun has departed from us, and we are left like sheep without a

shepherd." So they went—I dare not say they went for counsel, but they went to the high priest, and oh! you well remember what they said and what he did. Alas! he gave them no counsel, for he was as untried as themselves. He had always had Moses at his side ever since the day when God said, "Thy brother Aaron shall be to thee instead of a mouth, and thou shalt be to him instead of God." He had never known the absence of the great leader, and therefore he was led to make the golden calf, that the people should bow down before it. But now you go to Christ and tell him that you have lost the light of his Father's countenance. He knows what that means; he can sympathize; he can succour; for he once said, "My God, my God, why hast thou forsaken me!" You tell him that your soul is "exceeding sorrowful even unto death;" and he tells you that so was his in that night when he "sweat, as it were, great drops of blood, falling to the ground." No untried priest is he.

"He knows what strong temptations mean,  
For he has felt the same."

Take another case. There was a woman, named Hannah, who was in a peculiar position of peculiar trial. Her husband's other wife had many children, and though she was well beloved of her husband, yet her adversary, the other wife, vexed her sore to make her fret. Day by day this was thrown in her teeth—that she was dishonourable, and that because of some sin God had not granted her the desire of her heart. A trial in one's house is the saddest place, perhaps, that we can have it, with the exception of a trial in the flesh; and poor Hannah thought she would go up to the sanctuary of the Lord. She stood there praying silently; her lips moved, but she spake not audibly. God's high priest, Eli, was there that day, and he, instead of consoling and comforting her, did chide the woman and spoke harshly unto her; poor, depressed, and broken as her spirit was. You, my brethren—you, my sisters, too—you may have some trouble which you dare not tell to another; though it is sorely vexing you as if it would break your heart. Ah, when you go to this great High Priest, he will understand you. He will not need that you should explain to him your sorrow, for he, with the instinctive discernment of sympathy, will discover at once just what it is, and apply the balm, and at once send you on your way, full of peace and comfort. I offer to you, then, who are advanced believers, first of all, this very comfortable reflection—in Christ's sufferings you are quite certain to find something akin to your own; in Christ's heart you are quite sure to find some sympathy with you; you need not, therefore, fear to go to him, or doubt that his loving heart will overflow towards you, whatever your adversity may be.

But more, while I would console you from the fact that he has suffered with you, let me remind you *that this very day he suffers with you still*. Suppose, now, that a man could be in stature so high that his feet could be on earth and his head in heaven, yet whatever the feet suffered the head must suffer too. In the Canticles our Beloved Christ is represented; his head being as the most fine gold, and his legs as pillars of marble, set upon sockets of gold. Elsewhere, in the Apocalypse, his feet are described as like unto fine brass, as if they burned in a furnace. So I may take up a parable. The Church on earth—the feet of Christ—still glows in the furnace; Christ the Head, glorified above, is as the most fine gold, but there is not a glow of heat in the feet which is not sensitively recognised by the Head. There is not a pang that rends your heart that he does not feel. There is not a sorrow that cuts deep into your soul which does not cut into his, for even to this day—

"He feels at his heart all our sighs and our groans,  
For we are most near him, his flesh and his bones;  
In all our distress the Head feels the pain,  
They all are most needful, not one is in vain."

Will not that comfort you—that he can sympathise, and that he must sympathise; *can*, because he has suffered; *must*, because he suffers still?

But, we may add, for your comfort, that all this—his suffering like you and his suffering with you—*must tend to quicken his diligence in shielding you in your trials.* A country preacher once, in preaching upon the text, "Is there no balm in Gilead, is there no physician there?" made the remark that Christ was a good physician. "Ah!" said he, "he is not like those doctors who come and say they are sorry for you, whereas they are glad in their hearts that you are ill, for if you were not there would be no trade for them; they look down upon you and pity you, but perhaps they don't pity you as much as if they had your complaint and felt just what you are feeling. But suppose," said the humble preacher, "that the doctor had all your pains himself—suppose you had the head-ache, and he looked down on you and had your head-ache—suppose when you had the palpitation of the heart he had the palpitation of the heart too—why, he would be very quick of curing you; certainly he would not make you lie there longer than was necessary, because he himself would be suffering in you." Now there is only this demurrer to be put in to the countryman's argument, that perhaps the physician might be willing to raise the patient up instant—willing because he was suffering himself, but yet he might say, "Here are two of us in the same position, but my skill fails me; if I could deliver you, you can well perceive I would, for in so doing I should deliver myself, but alas! I cannot; it is beyond my power; I cannot lighten your burden with so much as one of my fingers, nor even lighten my own; we can only sit down together and mingle our tears, for we cannot assist each other." But it is not so with our Master. He has all the will to heal us, but he has also the power. One motion of that eternal arm, and every cloud that is wrapped about the sky shall be folded up as though it were a vesture worn out. He speaks and it is done; the world's billows sleep; the boisterous winds are still. "Let there be light," saith he, "and over the thick darkness of our affliction comes the light of our joy and our prosperity. He lifts up his spear, and, at his rebuke, kings and armies flee apace and are scattered like snow in Salmon. Oh God! oh Jesus! our Lord! when thou comest forth for the deliverance of thy people who can stand against thee? As the wax melteth before the fire, and as the fat of rams is consumed upon thine altar, so do our troubles and our trials melt and are utterly consumed when thou comest forth for the deliverance of thy people. Think, then, believers, you have the love of Christ's heart, but then you have the strength of Christ's arm. You have two things to depend on; you have the affection of his bowels, and you have the power of His Majesty by which he ruleth all things, whether they be in heaven, in earth, or in hell. "At his girdle swing the keys of heaven, and death, and hell." Rest in him, for still he wears his scars to prove that he has suffered as you do. Still he proves himself to be man forasmuch as he suffers in you; yet is he very God, having all power committed into his hand. He can, he will, he must deliver his people, and bring them up out of all their trials to his kingdom and his glory.

II. I hear a plaintive inquiry yonder. An anxious soul saith, "I know, for I have often heard, that the precious blood of Jesus Christ, God's dear Son, cleanseth us from all sin; and I know that the moment I believe in him I have nothing to fear from the past, for sin is, once for all, blotted out; but this is my fear, that if I commence the life of grace it will not last long; I fear I shall be as Pliable: when some of my neighbours meet me, and begin to jeer me, I shall be half-ashamed; and if I put up with that, as methinks I could, yet I cannot trust my evil heart—it may deceive me; and if the old temptation should be overcome, yet new ones may spring up. I have seen some that made a fair show in the flesh who have gone back to perdition, and I fear it will be so with me. How can I hope to withstand impetuous lusts which were too strong for me when first they lured my simple heart? how much more shall they be too strong for me now that sin having gathered the force of habit, and practice, like an iron net, has enfolded me? When I was in my youth I could not stand against this enemy; now that I have grown old in sin how shall I be a match for him? The old Adam will be too much for the little spark of grace."

I have seen some persons truly converted to God, who have laboured very much under this fear, until, in some instances, we have known of poor men kneeling down and praying that God would sooner let them die there and then than they should ever live to prove their pious feelings to have been but a delusion, and their repentance to have been but mere excitement. Well can I sympathise with that prayer, for some of us have felt as if a thousand deaths would have been pleasurable compared even with the thought of bringing dishonour upon the name of Jesus, and that martyrdom or starvation would have been a choice treasure and a luxury compared with the fear of rebelling against God and turning back to the City of Destruction. Now, my dear hearer, if the Lord has begun a good work in thy soul, and led thee to put thy trust in the Saviour, my text will just meet this fear of thine, for he is able to succour them that are tempted. You will be tempted—I would not flatter you with any idea that you will not—and you cannot stand against the temptation of yourself, but he is able to succour them that are tempted. This we offer you as a shield against all these dark, mysterious thoughts; he can, he will protect you from the sin which you dread, if you now put your trust in him.

“But how is this to be done?” say some. Well, remember he can do it first of all by the force of his own example. He can show you, as he has done in his Word—but he can show you, by his Spirit opening up that Word, how he was once in just the same temptation that you will be in. Are you poor, and are you tempted to use wrong means to get rich? Christ can show you how, when he was an hungered, Satan said to him, “Command that these stones be made bread.” Are you a man in position, and are you tempted to do some daring feat? Well, he can remind you how, when he stood on the pinnacle of the Temple, Satan said to him, “Cast thyself down.” Or do you seem just now to have everything within reach if you will but stain your hand to get it? Then Christ can remind you how Satan showed to him all the kingdoms of this world in a little time, and said, “All these will I give thee if thou wilt bow down and worship me.” Then he will make you discern how he passed through all these ordeals without sin; he was tried, but no alloy was found in him; he was tested again and again, yet, though often shot at, never was he wounded by the arrows of the enemy; and, fired with his noble example, you will say,—

“Through floods and flames, if Jesus leads,  
I'll follow where he goes.”

Thus he shows to you, as a means of keeping you from sin, his own example, and succours you when you are tempted.

More than that; you shall not only have his example, *but his presence*. Do you know what this means? There was a man who had been, day by day, solicited again and again to an act of evil. It was customary; everybody else in the trade did it, but he knew it was wrong, and his mind revolted from it. Yet, as he sat at his counting-house desk, he saw pictured before him his children crying for bread and his wife houseless. He dared not look upon that picture, and the demon whispered, “Do it; do it.” Then another picture flitted before his eyes; himself and his children were rich; his house was filled with abundance, and his enemy said again, “Do it; do it.” He saw the advantage of it; he went home and pondered upon it; and his soul was heavy, and there was great strife within; but he went to his chamber; he shut himself in alone, and bowed his knee, and as he told out his difficulty and his temptation in prayer, suddenly, not before his eyes, but before his faith, the vision of the crucified One appeared, and he showed him his hands and his side. And his heart heard the Saviour say to him, “He that doth not take up his cross and follow after me is not worthy of me; thou hast not yet resisted unto blood, striving against sin.” The merchant, with tears in his eyes, fixed the eye of his faith upon the Saviour but for a moment; he remembered the text, “Consider him who suffered such contradiction of sinners against himself, lest ye be weary and faint in your minds;” and

he came down, and his soul was glad, and he was decided, and said, "I will not do it; I can be poor, but I cannot sin." Others marked this man: he walked erect, not like one who was bowed down with a heavy burden, they marvelled at him, and asked where he had been, but none could tell. The Crucified had given him his presence. Jesus of Nazareth had shown him his suffering form, and it was enough. The very presence of Christ had succoured him in his temptation, but only because Christ had once suffered the same, and therefore his presence was able to deliver the tried one out of temptation. Now I know that I address some to-night who are saying—I put it in their own words—"Now look here, sir, I have always been in the habit of being a jolly fellow, and meeting with a company of others to drink, and so on; I do not know that we did very much amiss, but still it is what I could not do again if I became a Christian; but suppose, now, I should be invited to-morrow—well, I do not know, I might refuse—but if I were asked again, and again, and they jeered me a good deal—I do not know—I might give in. Or, suppose I got over that; don't you see, I have always been such and such a sort of man, and have had such and such habits,—now, how in the world am I to get rid of these habits? How am I to become a Christian, and to continue so to the end?" This is a very proper question, and we answer—in this matter you are helpless, apart from him who is able to succour them that are tempted; but if you believe in Christ, he will give you a new nature. That new nature, it is true, will not put out the old nature. There will be the old nature still, but the new principle will struggle against the old nature, and so the old nature shall be kept under while the new shall prevail. You shall be made a new man, so that you shall be somewhat like a certain young convert, who, when brought before the Church, said, "I do not know which it is, but either the world is altered or else I am." You will find that old things have passed away and that all things are become new. You are a new creature in Christ Jesus. A lion and a tiger once went forth to hunt, and very frequently they roamed the forests, and satisfied their blood-thirsty appetites. There came, one day, an angel by, and touched the lion and turned him into a lamb. The tiger came next day, and wanted the lion to go with him to his feast of blood. What think you, sirs, was it hard for him to refuse? "I have no inclination to go," said he. The tiger laughed, and said, "Aha! you have become pious, have you? and now you will go to the sheepfolds and be sneaking behind the shepherd's heels; you that once were so bold and brave!"—and he despised him. "Besides," said the tiger, "you are miserable to be thus bound and tied; you dare not condescend and do as I do." "Nay," said the lion changed into a lamb, "It is not that I dare not, and it is not that I am miserable, because I should be miserable if I did; the fact is, I cannot do as I did, for I am not what I was, for my new nature has brought me new hates, new loves, and new preferences; I cannot go with you." Now, if God thus deals with you—turns the lion into a lamb, and the raven into a dove, do you not see it will not be hard for you to be kept from sin, for then you will hate sin with a perfect hatred; and have no fellowship with it? And if, besides that, your nature shall be renewed, day by day, by the Holy Spirit, with a constant and fresh infusion of everything that is good, and lovely, and Godlike, do you not see that sin shall be no more as a spear to pierce you, but as a fragile reed which shall snap against the armour of proof which your soul shall wear. So, having done all, you shall still stand? Let me remind you, my dear hearers—you who are thinking of going upon pilgrimage, but are afraid of the dragons and the lions of the way—that he under whom you enlist never did suffer a soldier in his service to perish. Is he your guide?

"His honour is engaged to save  
The meanest of his sheep."

The Lord High Admiral of the seas of Providence has convoyed every vessel safely into port as yet; not one has ever been shipwrecked. Trust yourself under his guidance and protection, and he will bring you safely to. What, if your temper be

the most furious? What, if your propensities have been indulged till they have become very giants? What, if your passions boil, and burn, and blaze like some Vesuvius? What, if your temptations should come against you like so many Philistines with their green withs? He to whom you commit your soul shall make you master over all, and you shall stand with tens of thousands at your feet more than conqueror through him that hath loved you. Oh! that the Spirit of God would constrain some to-night to leave their old master and to join the new. "Oh!" said an old sailor, who was seventy years of age, and who had heard a sermon that had deeply affected him, and, we trust, had been the means of renewing his nature, "I am going to run down my old flag to-day; I have sailed under the Black Prince these many years; but I am just going to run down the old flag, and run up the blood-red cross, and I hope to sail under that till I die." So may it be with you! Oh, Satan! we have served thee. Miserable is thy service; despicable are thy ways; degrading is our position, and awful must be our end. Oh, God! help us. We cry to thee. Bring us out from the tyrant's sway. Oh, God! help many of us to give our hearts to thee to-night, and do thou take them, black as they are, and wash them in the Saviour's blood. Take them, vile as they be; change them; turn the stone to flesh, and make us to be thy servants while we live, and to enter into thy rest and into thy glory when we die. I have thus spoken, I hope, somewhat to the comfort of young beginners.

III. Two or three words only to backsliders. Where art thou, backslider? My eye cannot find thee in these deep ranks or in this thick crowd, but there is an eye that sees thee to-night, and an eye that weeps over thee. Ten years ago you used to sit down at the Lord's table; twenty years ago you were a reputable member of a church. We will not say much about the exact time, but you fell, and what a fall was there! From that day you have not quite forsaken the House of God, though you have wandered here and there. You have been sometimes in one place and sometimes in another, but you never dared to come to profess yourself a Christian again. And now you are here to-night, and you feel as if you had no right to be here. You have lost the light of God's countenance long ago; you find Satan's service to be very hard, but you think you must now go downward to despair. You are now pretty well locked up in the iron cage, and you think you will never get out. You are a backslider. Poor backslider, I cannot mention thy name without a tear, and if a sinful man can weep for thee, much more that compassionate Saviour who has suffered, being tempted, and who is able also now to succour them that are tempted. Hark! If you will but lend your ears you will hear a note that may cheer your heart, and yet break it too. Yes, 'tis God that speaks; he holds a controversy with himself about you—even you. Justice says, "Destroy him;" Mercy says, "Spare him." The Gospel thou hast despised witnesses against thee, but at the same time pleads for thee. Hearken, I say, and hear that controversy for thyself. "How can I give thee up? How can I make thee as Admah—how can I set thee as Zebaim? My bowels are moved; my repentings are kindled together. I will return and have mercy upon thee. Return, ye backsliding children of Israel, for I am married unto you, saith the Lord." Married to *you*, and the marriage tie is not broken. Thou hast played the harlot, and hast gone after many lovers; but thy first husband hates to put thee away, and bids thee now return—

"To thy father's bosom pressed,  
Once again a child confessed;  
From his house no more to roam,  
Come, O poor backslider, come."

I may address some one here who once drank out of the cup of the sanctuary, but who has turned to drink out of the cup of devils. Do I not speak to some to whom, perhaps, for years the Sabbath has been a day of business instead of a day of worship? And yet you can never get the church-bell out of your ears. You cannot forget the profession you once made, nor the joys you once knew. You

cannot be easy in your sins. There is a spark of heavenly fire that lingers in you yet, and it will not die out, though you seek to quench it that you may be easy in your lusts. Ah! that is God's hold on you still—God's grip upon you. Oh! that I might be the ambassador to-night, to fling wide open the gates of his mercy. Prodigal, poor prodigal, thou art covered with rags; the sty is thine only sleeping-place, and the swine thy only comrades; thou wouldst fain fill thy belly with their husks; but thou canst not, for thou art a God-made man, and swine's meat will never satisfy thee. And now thou standest here to-night, and, perhaps, there is a tear trickling down thy cheek because of the many years spent in sin, and thou sayest, "I would arise and go unto my Father, but he has forgotten me." Oh! say not that, but, whatever thou sayest, I pray thee do as that prodigal did; say, "I will arise and go unto my Father, and I will say to him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." He will give you the reception which the prodigal received; you shall have the kiss of forgiveness; you shall again have the robe of righteousness; the ring of eternal love shall be upon your finger; the shoes of peace shall be upon your feet; you shall eat the fat things of the promise; and there shall be music in your ears, music in your house, music on earth, and music on heaven itself, because he that was lost is found, and he that was dead is alive again. "In that he hath suffered, being tempted, he is able also to succour them that are tempted." Did I hear you say, "But I cannot see how Christ was ever tried as I am, for he was never a backslider"? Now what are your trials? First, you are tried with sin. Christ had the sin of all his people upon him, so he knows what that means. Next, you are tried with the loss of the light of God's countenance; so was he, for he said, "My God, my God, why hast thou forsaken me?" Next, you have lost all your friends, you say; so had he, for "they that were with him forsook him and fled." But you are despised, you say, and have become the song of the drunkard; so was he. But your heart is broken, you say. So was his; for he said, "Reproach hath broken mine heart." So he can sympathise—not with your sin, for he never did and never can have sympathy with sin—but he can sympathise with your sorrows, which are the consequences of sin, for he has had to bear them all before you.

IV. And now I have to close by addressing you all. What a company we are, all of us assembled here! I think I might liken you, on a large scale, to that little band of pilgrims—Christiana, and Mercy, and Matthew, and James, and the rest of them who started out from the City of Destruction, and when they came to the Interpreter's House were put under the escort of one Mr. Greatheart. I am not Mr. Greatheart; I am but one of the children, but our great Saviour is Mr. Greatheart, and he is going with us. We are, all of us, journeying to Canaan, the city of the blest, and our good Greatheart, with his sword and his shield, is going with us all the way. We are but like boys and girls—little children, and we are half-afraid of what may come. There are lions in the way; ah! but Greatheart can lay them dead. There is Apollyon in the valley; yes, but Greatheart can play the man, Christ shall be more than a match for the arch-foe. But we shall have to go through the Valley of the Shadow of Death; yes, but we shall be able to say, "I will fear no evil, for he is with me." Yes, but we shall have to go through the Enchanted Fields, and perhaps we may fall asleep; yes, but not if Mr. Greatheart be with us, and Christ be our protector. But we shall have to go through Vanity Fair, and bear the jeer and the jibe; well, we can bear that if our Great Captain be with us. In fact, I think we need not have any fear whatever of anything on the road while we have such a Captain to lead us. But—and here comes the dark thought to some—but we shall at last come to the dark river, and there is no boat there. We could not trust Mr. Vain-Confidence to Ferry us over. What shall we do? Well, the Pilgrims, you know, had to go through the river alone. Mr. Greatheart, whom Bunyan meant to be the minister, though I have used his metaphor another way—he had not to go through the stream with the rest; but when we come to

that last river, Christ will go with us. He will put his arm around us, and when we get where the foot cannot feel the bottom he will say, "When thou passest through the rivers I will be with thee; the floods shall not overflow thee." Oh! to die with Jesus! 'Tis better than living with him, except that living with him beyond the River of Death—

"Jesus can make a dying bed  
Feel soft as downy pillows are;  
While on his breast I lean my head,  
And breathe my life out sweetly there."

In this, too, the text stands out like a cluster of stars. Jesus died; Jesus rose again; in that he died he can sympathise; in that he rose again he can succour. Oh! lay hold on this text whenever you think of death with any gloomy cast in your mind. And I think I may close, and we may each of us go away with this verse upon our hearts—

"Since Jesus is mine I'll not fear undressing,  
But gladly put off this garment of clay;  
To die in the Lord is a covenant blessing,  
Since Jesus to glory through death led the way."

## Essays and Papers on Religious Subjects.

### LOOK OUT AND LOOK UP.

BY REV. JOHN COX,

Author of "Our Great High Priest."

To get through this world safely and comfortably, we must make a right use of our eyes. It is not uncommon to hear it said to a person who goes on heedlessly, who runs into danger, or gets into other people's way, "Where are your eyes?" It is still more important to use the eyes of the mind rightly—that is, to have the thoughts and affections of the soul properly employed. The Scriptures speak of some "who have eyes and see not." They do not use the faculties God has given them for high and holy purposes. Then, however great and wise they may be in the world's estimation, God's verdict is, "Man that is in honour, and understandeth not, is like the beasts that perish."

If persons would really learn by the use of their eyes, they must "look." There is a great difference between seeing and looking. We all "see" many things which we can hardly be said to "look at." Looking includes attention, and supposes a degree of interest. This is the case, whether we look to see something appear, or look after something that we have lost, or look at something that affects us in any way. In all these instances there is effort or concern.

You may see a hundred things, and forget all; but, if you *look* well at one thing, you are sure to remember it. If you would learn, you must look. This is also specially true of spiritual things, and therefore so much is said about "looking," in the Bible. The substance of a great many of God's loving counsels and commands is included in the brief sentence, "*Look out and look up;*" or, to put the subject in a few more words, "*look out of yourself, and above yourself.*" I do not mean to say that you should not use all proper means—the very word "look" implies this; but this I mean to say, that our safety and happiness are out of ourselves. What God requires of us is not in ourselves; what we need most is wholly without us. It is no use looking for a thing where it is not; the greater the diligence in such a case, the greater the disappointment.

I. *Look out in order to escape danger.* Suppose you had to pass over a tract of land where the ground was very dangerous, with bog-holes in many places, in which travellers might easily sink and be lost; and that you were told before you started that if you put your feet on certain spots of one particular colour, and avoided all spots of another colour, you would get over safely, would you not look out as you walked? In such a case you would not act on your own

opinion if you really believed what had been told you. You would not say, *I think such a spot appears safest. Such is your walk through this world. Life is a journey over a place full of dangers, yet there is a safe road across it, and one that leads to infinite joy. God has given in his Word a full and true description both of the one safe path, and the many dangerous spots. The more specious these spots are, the more clearly has God marked them. He has also given the history of many who have, by attending to "the words of his lips, kept themselves from the paths of the destroyer," and got safely over; and of still more who, neglecting his Word and acting on their own opinion, have sunk and been drowned in perdition. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Let those who would get safely to heaven take counsel of God's testimony, and not of their own thoughts.*

Learn also from the mariner. What a keen look-out the man at the mast-head keeps up; and how necessary is it that he should do so! One while he sees breakers ahead; another time he discerns tokens of a coming storm; and then again a vessel is seen in the distance, which looks suspicious. These discoveries all influence the working and course of the vessel, and provide for its safety. Life is a voyage, and a dangerous one; we must look out very carefully if we would gain our port. I have heard of a captain who allowed his attention to be occupied by a passenger instead of attending to his ship, and lost his vessel in consequence. Of course the passenger did not mean to do this mischief; but there is one, a subtle foe, for ever aiming to divert our attention from Christ, the pole star, and God's Word, the only true chart, and who intends our destruction. "Be sober, be vigilant," lest he guide you among the breakers.

II. But it may be that some one may say, "But I am in danger; I know it and feel it; I have listened to false counsels, and I fear destruction will be my just due. What can I do?" *Look out of yourself for escape and deliverance.* If a man had fallen into a well or a pit, whose steep side he found it utterly impossible to climb, he must look out of himself for help. All he could do

would be to call for help. Such is our condition as fallen sinners. We are in the horrible pit and miry clay, and must perish unless a strong and loving arm draw us up. We are shut up to God's merciful help. If he does not save us for his name's sake, we must perish. But his Word is, "Look unto me and be ye saved." Thousands have done so in the most desperate circumstances, and found salvation. Have you ever been laid on a bed of sickness, not able to move hand or foot, and so weak that you could scarcely whisper? What did you do? If you wanted to be moved a little, or to have anything brought, you "looked," and the glance of your eye was understood and responded to. This was looking out of yourself. That cool water, you could not reach it; that soothing application, you could not apply it; but a look brought both. Now salvation is deliverance from the danger of eternal death; it is a restoration to health of soul; and God means all this when he says, "Look unto me and be ye saved."

A ship was just now referred to. See, there is one in great danger, it is fast driving on a rocky shore. What terror fills every heart! The crew are casting out the last anchor. It holds; and the vessel is saved. Now, just as the anchor is cast out of the ship, so must the sinner's hope be placed out of himself. But look, there is another vessel which has actually struck and gone to pieces; and some of the crew are standing on a rock partly covered with water. Ah, it will be deeply covered soon, for the tides is fast rising. Oh! how they strain their eyes, and how deeply do they feel that their help is out of themselves! Sinner, that rock represents time on which you are standing; eternity is rolling all around you, and must soon engulf you; look out of yourself; look to Jesus, who came into the world to save sinners; cast yourself upon him, and you shall be saved.

III. Are you saved from danger? What next? What more do you need? Many things; every thing! Then, *look out of yourself for all good.* If Christ has saved your soul, look to him for all the good contained in God's Word. Do you want spiritual food, clothing, riches, relationship, and honours? He who saved you has them

all to give, and is willing to give them to you. Look out to see them all come. They will come from God's mercy, in answer to prayer for the sake of the Lord Jesus. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" All are out of yourself, so are the reasons why you may hope to share them. God finds the reasons for his rich bounty in his own merciful and loving heart. Therefore "look unto the Lord, and wait for the God of your salvation." You shall be heard and abundantly supplied when you come to the throne of grace in the name of Jesus. Continue to look, as you are continually in need, and must have fresh supplies. Leaky vessels require to be under a running fountain in order to be kept full.

IV. *Look up, in order to find a noble object for which to live, and a blessed home where you may hope to abide for ever.* Most persons live only for themselves. What a fatal mistake to make self, instead of God, the centre of the soul! such must miss true happiness here, and come short of glory hereafter. Saved soul, while you look to Jesus as your Saviour every day, deeply feeling your need of him, look also to him as your pattern, and seek grace like him, to set the Lord always before you. His Word to you is, "If any man serve me, let him follow me, and where I am there shall also my servant be." Do not be wholly occupied with your own trials or enjoyments. Take an interest in others, and this will help to lift you above your own sorrows. Let thoughts of the rest to come animate you to labour now. It may be that you have a weak body, tried with pain; you will be healthy there; no more pain in your Father's house. Here you may be alone, and may seem to labour alone; there you will find innumerable companions, and it may be more proofs than you thought for that your labour is not in vain in the Lord. If here you have been poor, there you will be eternally rich. Look then, above and beyond the trying present to the glorious future. "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." Yea, aim to get even now in spirit where you hope soon to be in person. A good man being asked by a friend, during his last illness, whether he thought himself dying, answered, "Really, friend, I care not whether I am or not; for, if I die, I shall be with God, and if I live he will be with me." Thus, by continually looking upwards, we shall grow upwards; and be enabled to "set our affections on things above, and not on things on the earth." It is a solemn fact, and one that should powerfully influence us—God is looking on us, to see where and how we look. Alas for those who live and die without catching the bright beamings of his eye of inviting mercy! Blessed are those who, standing by the wondrous Cross, can say, "Here have I also looked after him who seeth me." "Thou shalt guide me with thy counsel, and afterward receive me to glory."

#### CHRISTIAN EFFORT ENCOURAGED.

BY THE REV. J. TEALL, OF WOOLWICH.

IN the course of my reading, I have recently met with the following most interesting fact connected with the life and labours of the pious and distinguished Rev. George Whitefield. Many of the readers of the BAPTIST MESSENGER are aware that, during the preaching travels of this great Divine, he paid frequent visits to America, where he was wont to address assembled thousands in the open air. In Philadelphia he often stood on the outside steps of the court-house, and from that station the joyful tidings of the Gospel would echo among admiring multitudes who crowded the streets below. On one of these occasions, young John Rodgers, of Boston, afterwards the Rev. Dr. Rodgers, of New York, was present as a listener, and not only present, but pressed as near as possible to the person of that "prince of preachers." Anxious to testify his respect for Mr. Whitefield, young Rodgers held a lantern for his accommodation; soon after the sermon began he became so absorbed in the subject, that the lantern fell from

his hand and was dashed to pieces, and that part of the audience in the immediate vicinity of the speaker were not a little discomposed by the occurrence. Now, my readers, comes the tale which I am anxious to record for your encouragement in Christian effort. Respecting the breaking of this lantern, the historian writes.—“A subsequent circumstance connected with this event, and not less remarkable, is worthy of being recorded. Mr. Whitefield, in the course of his fifth visit to America, about the year 1754, on a journey from the southward, called at St. George's, in the Delaware, where Mr. Rodgers was then settled in the Gospel ministry, and spent some time with him. In the course of this visit, Mr. Rodgers being one day riding with his visitant in a close carriage in which the latter usually travelled, asked him whether he recollected the occurrence of the little boy who was so much affected with his preaching as to let his lantern fall. Mr. Whitefield answered, ‘O, yes! I remember it well, and have often thought I would give almost anything in my power to know who that little boy was, and what had become of him.’ Mr. Rogers replied with a smile, ‘I am the little boy.’ The devoted preacher started from his seat, took his friend in his arms, and with strong emotions remarked, that he was the *fourteenth* person then in the ministry, whom he had discovered in the course of that visit to America, of whose hopeful conversion he had been the instrument.” I ask every reader of the BAPTIST MESSENGER, is not this a glorious fact? Only think, fourteen persons then in the ministry, with whom the illustrious ambassador of Christ had become acquainted! How many had entered into ministerial labour of whom Whitefield was never permitted to hear; and how many during that visit had been hopefully converted who did not become ministers at all, but occupied other positions in the Church, are questions which will never be answered until we “see as we are seen, and know even as also we are known.” Surely every labourer in God's vineyard may derive encouragement from this pleasing incident. Our ministerial brethren may do this. Many of these labour amid the vast populations of our cities and large towns,

where constant fluctuations bring persons for a short time only beneath the influence of their pious effort, and who then are called away never again to hear from their lips “all the words of this life.” Of the results of these exertions our brethren may in this state remain ignorant, but “the day shall declare it.” Others again toil hard, and apparently discouraged, amid the scattered dwellers in our agricultural districts; Sabbath after Sabbath empty seats in their village chapels may excite the exclamation, “I have laboured in vain, I have spent my strength for nought and in vain;” but let such continue their pious effort, they may never know all the good that may be effected by their instrumentality. This may be concealed, doubtless wisely so; still the promise remains, “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” Instances of usefulness, very cheering to their spirits may come to their knowledge now; but if not, let them wait, “forasmuch as ye know that your labour is not in vain in the Lord.” Equally true are these remarks in reference to friends beloved who labour with us in other departments of Christian effort and enterprise. The devoted Sunday-school teacher; the self-denying city missionary, amid miserable haunts of vice and profligacy; the pious attendant upon the bed of sickness and death, each, all may labour on, if not cheered by present success, expecting the “well done” of the Master whom we serve, *unitedly* serve, and whose ultimate acceptance of our pious effort is as certain as his own existence.

“O, that each in the day of his coming may say,

I have fought my way through;

I have finish'd the work thou didst give me to do,  
And then from his Lord may receive the glad word,

Well and faithfully done,

Enter into my joy, and sit down on my throne.”

## OUR POSITION.

TO MY BRETHREN IN THE MINISTRY.

BY THE REV. R. H. CARSON,  
TUBBERMORE, IRELAND.

To address one's self to an assembly of mortal, yet immortal beings on the subject of religion, is a work of awful importance.

Rightly considered, it will be regarded by the Christian mind as momentous beyond all degree. Such must be our feelings, if we only truly apprehend our position. We have been, by our "separation unto the Gospel," constituted messengers of God to men. We stand charged in that character with a message from the Lord of all, to guilty, lost, and ruined sinners,—a message announcing the tremendous purpose of God to destroy the impenitent, and his gracious design to save returning rebels. We are sent to the human family to declare to them the fearful consequences of sin, and to unfold the mysteries of redeeming love. To us God has committed a treasure, which it becomes at once our duty and our work to communicate to others. We are "stewards of the mysteries of God," called to dispense the bread of life to perishing souls, "heralds of the Gospel," called to publish abroad "peace on earth, good will to men," "preachers of righteousness," called to unfold the righteous character of God, disobedience of men, and righteousness of Christ. *This is our work.* We are not, as ministers of Christ, to attend to the externals of religion merely, to *afficiate* simply in the assemblies of the saints. Our great business is with the verities of the faith, as these bear on the souls of men. We have to do with living truths, in their relation to living, immortal creatures.

Then shall we be unfaithful to the trust reposed in us by the Author of the Christian salvation? Faithfulness in any calling is necessary, but infinitely more so in the calling of the Gospel. And if we are at all sensible of the weight of responsibility attaching to our sacred function, we must feel deeply the necessity of presenting the truth in all its fullness, simplicity, and force. Brethren, it is not for us to tamper with precious, never-dying souls. Our part rather is "by manifestation of the truth, to commend ourselves to every man's conscience in the sight of God." We are required so to exhibit the doctrines of grace that these shall gain for themselves, if not the assent of every heart, at least the approval of every conscience. To acquit our souls, we must present the Gospel in its own entirety. We must preach the whole truth and nothing

more. Less might be too little to save some, more might hinder the salvation of others. Our only safety is in abiding strictly by the Divine measure. It will not do to cut and trim to please the ears of one party, or go beyond in the declaration of truth to secure the approbation of another.

Nor will it do to entertain our hearers with highly-wrought eloquent sermons on the one hand, or with nicely-composed intellectual discourses on the other. *Real* eloquence and *good* composition are not to be despised; but these never interfere with the strictest discharge of ministerial duty. *Forced* eloquence and *cold* precision are alike strangers to faithful preaching. The one is marked by a show of learning, and an attempt at greatness, that cannot fail to becloud the truth; the other by an entire deadness which necessarily produces its kind in those who hear. The one is a dense vapour abstracting our view of surrounding objects; the other is the encrusting of those objects in the frosts of winter. We must come before our people "not with excellency of speech or with wisdom," nor yet with laboured, and consequently stiffened, disquisitions on Divine things. We must speak plainly, yet forcibly; simply, yet in words of fire. Many of those with whom we have to deal are plain unlettered people. If we employ phraseology which they cannot understand our ministrations to them are lost. If we indulge in flights of fancy, in which they cannot accompany us, soaring perchance on the wings of imagination to the third heaven, we may excite their vulgar admiration, and draw forth their silly and wholly misplaced encomiums, but we shall not certainly instruct their minds or benefit their souls. If we resort to the use of school-boy eloquence, and imitate the delivery of actors on the stage, we may gain their applause, and constrain the exclamation (which if ironical were correct), "How fine! what a preacher!" but we shall never impart to them any real good. What, are ministers of Christ to become puppets to their auditors? Must our learning appear? must our eloquence be heard? must our powers of imagination be exhibited? then let us renounce the sacred functions of the ministry, and betake ourselves to the

bar, the senate, or some of the schools of education and literature. How absurd that we should continue to occupy a place for which we are more than fitted—that we should retain an office to the proper discharge of the duties of which our greatness cannot stoop! If we are to be ministers of Christ, it is surely no more than right that our preaching meet the capacity and information of those to whom we are sent. He labours not only in vain, but his conduct is highly reprehensible who forgets this.

But our plainness of speech, and simplicity of manner, as already intimated, must be combined with force in thought, and energy in expression. If we are to profit our hearers, we must think deeply and speak earnestly. We address intelligent beings—beings also who have passions to be moved. What will avail our pithless, lifeless, essay-like discourses? Nor need it be so with us; we have truths of awful weight, of infinite importance, to declare. What so momentous as the concerns of the immortal soul? What so fearfully important as the eternal well-being of perishing sinners? In the character of God, the nature of sin, the ruin of the fall, and the full, free, and everlasting salvation of Christ, have we not enough of the most precious, the most soul-stirring truths to occupy our entire ministry? If our preaching be of the lighter cast, it must be because we are dealing with Divine truth, not as we have got it, but as we have made it; if it be lifeless, we ourselves must have ceased to feel the power of what we preach.

Brethren beloved in the Lord! BECOLLECT YOUR POSITION—charged as you are with a message from the Great Eternal to dying mortals; standing as you do, as it were, between God and the human family, that you may announce to the latter the fearful consequences of sin, and lead them to the Saviour. You have been made to care for souls, and for these you shall have to give account. On you rests instrumentally the salvation of many, who, if lost through your unfaithfulness, will witness against you in the last day. Oh! brethren, how fearful the situation you occupy—made to bear on your shoulders the eternal destiny of souls! How dreadful the thought of meeting, at the bar of God, even one whose

condemnation your unfaithfulness may have sealed. When the Supreme Judge “will make inquisition for blood,” how will you account for the blood of any that may be required at your hands? God will not hold you guiltless if you are found unfaithful. Fellow-labourers, *remember this*. Allow a reflection so momentous to influence you to increased faithfulness. Be not afraid to declare the truth of God just as you get it in the Divine oracles. However it may grate on the ears of some who desire to sleep on in their sins, declare the whole truth. However it may gratify the tastes of others, vitiated by the almost numberless heresies of the day, go not beyond the Divine mark. You deal with souls; God will hold you accountable. Then presume not to please tastes. At your peril, keep back aught of Jehovah’s message; at your peril, add to that message. Address your people with all simplicity and plainness. High-sounding words and nicely turned sentences will not save their souls. You speak to them on a subject of life and death. Venture not to use language which they may not understand. Be not to them “a sounding brass or a tinkling cymbal.” Speak intelligibly; be not satisfied unless you are understood. Let sincerity and earnestness characterize all your public and private ministrations. You address perishing souls; speak as if you yourselves felt the truth and importance of what you declare to them. Make your hearers feel that you are in earnest, let eloquence that burns with heaven’s fire commend your thoughts, rich in spiritual blessings, to every heart. Summon all your powers, and bring them to bear on the consciences of men. Make the ungodly tremble. Cry aloud and spare not. Show transgressors their sins, and point them to the Saviour.

## NEW SUPPLIES.

BY THE REV. W. ABBOTT.

“And new supplies each hour I meet,  
While pressing on to God.”

THIS is the language of a grateful Christian—of one who knows the Giver of his mercies, and how to appreciate them. He daily and hourly needs them, seeks them, shares them, and is thankful for them. He

feels that grace received from God should bring him to God, and every day nearer to him, and more into conformity with his will; that to please God should be the study and practice of his life. Grace is secret in its communication and operation, but should be visible and plentiful in its fruits. He that shares much the gifts of grace should abound much in its fruits. Thus it will be practically appreciated, and so will be continued, and increased, for "he gives more grace."

The Christian relates his whole history in the verse from which the above lines are quoted. The whole tale he has to tell is about his soul and his Saviour. He was a wanderer from God; Jesus sought him by the Gospel, the news of his grace, and by the spirit of grace; thus he returned to the ways of God, and ever since he has been pressing on to the home of God. "Pressing on" fitly expresses the struggles both of natural and also of spiritual life. Every life has its conflict. The more spiritual the life the more intense the conflict. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In this great conflict we must not forget him who renews our strength, and who assures us of victory.

These new supplies are intended to aid us in pressing on to God. Pressing on to the full knowledge of God, to the perfect love of God, to the complete conformity to God, and to the superlative enjoyment of God. This struggle is to be sustained, and this attainment to be realized, by the help of these hourly supplies.

1. *A fulness is open to me.* That is, I have an interest in God's goodness, and that is all-sufficient for my wants. From his goodness I have pardon, peace, hope—yea, I have untold blessings. His goodness makes me rich in blessings, and ought to make me rich in gratitude. Let me not be miserly in praise, when God is so abundant in goodness.

2. *A wise arrangement regulates my supplies.* I have all I want, and as I want it. Not twenty mercies when I need but ten; nor ten only when I require twenty; but twenty wants will be met with twenty

supplies. So there is nothing short and nothing over—it is to a nicety. Every want has its mercy. It is "ordered in all things, and sure." My mercies are new every morning; I have daily bread, I have hourly supplies. "Surely goodness and mercy shall follow me all the days of my life."

3. *It is a life interest that I have in this fulness.* As my life never dies, my wants never cease, and my blessings will never be exhausted. The poet says, "Feed me now and evermore." God, who is my guide even unto death, is my God for ever. So shall I be supplied through all my pilgrimage on earth, and be for ever happy in heaven.

"His presence through my journey shine,  
And crown my journey's end."

"Crown my journey's end" by admitting me to "the presence of his glory with exceeding joy." For all this I am indebted to Jesus, to Jesus who died to save me, and who lives to bless me. He says, "Because I live, ye shall live also."

*Blunham, Beds.*

## CHRISTIANS SHOULD LOVE ONE ANOTHER.

BY THE REV. T. W. MEDHURST, COLERAINE, IRELAND.

JOHN was the most loving spirit among those who, inspired by God, wrote the Scripture of Truth. The peculiar natural disposition of each Bible writer is to be clearly traced in their separate writings: thus, John writes most frequently upon the importance of Christians having love one toward the other. Let me direct the attention of my reader to a meditation on the words recorded in I John iv. 11, "Beloved, if God so loved us we ought also to love one another." The discourses of Jesus teach us the importance of brotherly love. The love of Jesus towards us is seen in every action of his life. God the Father loved us so much, that he gave his Son Jesus Christ to die for our sins on the cross, and sent forth the Holy Spirit to quicken, guide, and comfort us. God loved us, not for anything good foreseen in us, but when we were unloveable. God having so loved us, we ought, in like manner, to love all who are Christians

because they are Christians, beloved of God, and for Christ's sake. We know some Christians whom we cannot love for their own sakes, but we know of none whom we cannot love for our Saviour's sake. Because all who believe on Jesus are made, by the act of adopting grace, children of God, therefore we should love them, for they are our brothers and sisters, members of the one great family. They and we have one Father, we have been redeemed by the same precious blood, we are led by the same Spirit, we are journeying the same road, we shall all dwell together through all eternity in the same heaven—we ought, therefore, to love one another. What though my fellow-Christians differ with me in opinion, whether that difference be in doctrine or practice, surely such difference of opinion should not stop the out-gushings of Christian love. If I love God, I am bound to love all those who belong to God. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother," 1 John iii. 10. How solemn and suggestive are these words! Love to our brethren in Christ is one evidence of our own personal interest in Christ; yea, John tells us that where this is absent, spiritual life is wanting. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death," 1 John iii. 14.

Christians should love one another with the love of sympathy. We should weep with those who weep, and rejoice with those who are joyous. If my brother is in affliction, he needs my sympathy, and my relationship to him demands that I should seek to cheer him in his sorrow. When a believer in Jesus is filled with holy joy, it should be my privilege to seek to increase his joy.

Let us love one another in action, seeking to do good unto all; but especially unto those who are of the household of faith. I am persuaded we should all be gainers if we had more of that love which is seen in intercourse. Christians everywhere, high and low, rich and poor, rude and polite, learned and illiterate, should meet together more frequently, both for the purpose of getting good, and of imparting good. 'Twas

this feeling which dwelt in the Apostle Paul, when, writing to the "saints" in Rome, he said, "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established (that is, that I may be comforted together with you by the mutual faith both of you and me)," Rom. i. 10, 11.

Christians should earnestly strive to cultivate the love of forbearance towards those with whom they may differ. We do not all see eye to eye yet, but we shall do so by-and-by. While, therefore, we honestly and conscientiously differ with some of our brethren upon many points, yet, let us bear in mind, there are far more points on which we are agreed. If love is a reigning principle in heaven, it were wise that we sought to get as much of heaven on earth as possible. Brethren and sisters in Christ, if we cannot get uniformity on this earth, let us strive after union, which is attainable. In seeking to promote brotherly love, I am aware we shall be repelled, and meet with much opposition; but let us, notwithstanding, seek after the love which is seen in perseverance. If we manifest a loving spirit, we shall, in due time, meet with our ample reward. As God has persevered in his love towards us, so let us seek grace, that we may persevere in our love towards others.

Believer in Jesus, Scripture inculcates in all of us the love of forgiveness. Though a brother injure us seven times, yea, even seventy times seven, yet, if he repent, we are to forgive him and to love him still. Says one, "That is hard work." True, but Jesus will give you needed strength. Think often on, and frequently meditate over, the words of Jesus, "If ye forgive men their trespasses, your Heavenly Father will also forgive you; but, if ye forgive not men their trespasses, neither will your Father forgive your trespasses," Matt. vi. 14-15. Jesus teaches his disciples to pray, "Forgive us our sins; for we also forgive every one that is indebted to us," Luke xi. 4. Alas! how often is God mocked, and a lie told, when this petition is offered. Brethren, let us not do the same.

Christians need more of the love of confidence. I mean that love which thinketh

no ill, and will not suffer itself to be turned from its object, through the malicious influence of tale-bearers. Believe no report to the disparagement of your Christian brother; but compel the tale-bearer to silence, by resolutely resisting his evil design. Ask him to prove his assertions, and he soon will be put to the shame he so richly merits. Let us be jealous over the welfare, interests, and character of our brothers in the Lord, not with a meddling officiousness, but with a godly jealousy. No one member of Christ's family can suffer alone, for all are united. Our own individual honour, and the honour of our Saviour, are bound up with the reputation of our fellow-Christians. Being thus so intimately connected, let us strive to love with a burning desire to further each other's mutual spiritual prosperity. We shall succeed in this the most effectually, as we pray for each other. You must love your brother, if you often plead for him before the blood-sprinkled mercy seat. Brethren, love one another; and in order to this, pray for each other. "If a man say, I love God, and hateth his brother, he is a liar: for he who loveth not his brother whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God loveth his brother also," I John iv. 20, 21.

"Oh, wondrous is the excellence of love!  
Little desired, yet how desirable?  
Station and power are good; possessions, wealth,  
Wit, wisdom, genius, knowledge, eloquence:  
But love—how far superior to all!"

## THE DAY OF SALVATION.

BY REV. A. ASHWORTH, ULEY, GLOUCES-  
TERSHIRE.

2 Cor. vi. 2.

SALVATION is a word soon spoken, but not in this world to be fully comprehended. Eternity alone can reveal its fulness. It supposes much, teaches much, and provides much.

It supposes that man is lost, ruined, and helpless through sin; that God is angry with him on account of sin; that Satan is alluring him to destruction; that he loves his degradation and misery in preference to God's presence and blessing;

that by a holy law, which he has broken, he is condemned to eternal banishment from the presence of God and from the glory of his power.

It teaches that from all eternity God saw man's ruin and destitution; that he determined to open a way of escape through the merits and sacrifice of his own Son; that this the broken law should be made honourable, and the gates of heaven thrown open to all repenting and trusting souls.

It provides much—hope for the troubled soul; peace for the disturbed conscience; holiness for the depraved heart; sanctification for the unholy life; protection, support, and guidance for the heavenly warrior. It assures us of God's constant favour and of a free, perfect, and eternal deliverance from all our fears, our sorrows, and our sins. Surely there is no word more precious than this: ought not every ear to be open and every mind attentive when this salvation is declared to us? Let me entreat you as a brother to think as you never have thought on this great salvation, and my prayer shall be that your meditation may be so blessed of God the Spirit that you may feel its power, realize its preciousness, and ever love its teachings.

I. This salvation is proclaimed *to all*.

Christ died for sinners. No doubt in so doing he had a design; that design was to redeem a number of the human race from the power, dominion, and consequences of sin. This design shall be strictly realized: "For he shall see of the travail of his soul and be satisfied." But we cannot enter into the peculiarities of this design; and as we know not how many or whom he will save, our duty is to proclaim salvation to all. By a reference to the last verses of the preceding chapter it will appear that Paul intended to teach this, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." It is as much therefore as if Paul had said, "This word of reconciliation I declare to you all: you may be learned in the wisdom of men, but ye need the teachings of God; ye may be rich in

the things of time, but ye need the wealth of eternity; ye may be honourable and influential amongst your fellows, but ye need God's favour and God's salvation. This I declare, for it is God's wisdom, God's riches, and God's grandest blessing. Or if you are poor and despised; if you are perplexed with life's difficulties, oppressed with life's duties, and cast down by life's sorrows, then this salvation will make your life happy, pleasant, and safe."

What Paul said to the Corinthians, we say: we would declare repentance and remission of sins in the name of Christ to every sinner under heaven.

1. All men need salvation. All have sinned, and in consequence are exposed to eternal misery, "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." From the consequences of Adam's sin none can be exempt; young and old, rich and poor, great and mean, bond and free, all are alike in God's sight ruined and helpless through sin. "There is none righteous, no not one."

2. Salvation is man's only hope. This alone can deliver him from the curses of a broken law, the guilt and power of sin, and the miseries of hell. To depend upon the mere teaching of any man is to ruin the soul. No church, no man, no morality, can save us. "Cursed is the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord." "Other foundation can no man lay than that is laid, which is Jesus Christ."

3. Salvation is all man can need. It provides, as we have before remarked, every blessing which the sinner has forfeited. It never yet failed to deliver the soul of a true penitent from all the difficulties into which sin had brought it. It never can fail because God the Father is its author, God the Son its provider, and God the Spirit conveys it to the soul, through it perfecting the soul in glory.

II. The period in which this salvation is declared to men is *very short*. "Behold, now is the day," &c. Short is the period, even when we include the time that must elapse between its first declaration by John the Baptist, to its last, before the general judgment—short when compared with

eternity—short when we consider the importance of the subject declared and the amazing interests it involves.

But the period, when confined to the experience of individuals, is short indeed. "For what is your life? It is even a vapour that appeareth for a little time and then vanisheth away." "We all do fade as a leaf, and our iniquities, like the winds, have taken us away." We no sooner come into life than we begin to go out.

1. We would remark, however, that the period is *sufficiently long*. We cannot but admire the grace and condescension of God that he should grant us so much of time as may be needful to prepare for eternity. What a multitude of blessings hath he crowded into this brief period! He hath given us the word of salvation, in which we can see clearly the way to happiness and to God. He hath ordained the means of grace, where this salvation may be opened and applied. He hath blessed us with the warnings of Providence, often very pointed and at all times calculated to benefit. He hath favoured us with conscience, whose voice alarms us when we sin, and bids us prepare to meet our God. And last, but greatest of all, he hath promised the Spirit's influence to convince of sin, of righteousness, and of judgment to come. Not one of us can say, "I have never had an opportunity to hear of, or learn, the way to heaven."

2. God hath *wisely shortened* the period in which salvation is declared. If we were sure that our lives might be prolonged indefinitely, I fear we should find men even more careless and wicked than they now are. The thought of coming death, and that we may soon plunge into the solemnities of eternity, acts, in many instances, beneficially. In Scripture the shortness and uncertainty of life are arguments used to constrain men to immediate and hearty decision. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." "But this I say, brethren, the time is short; it remaineth that both they that have wives be as though they had none, and they that weep as though they wept not, and they that rejoice as though they rejoiced not, and they that buy as though they possessed

not, and they that use this world as not abusing it; for the fashion of this world passeth away." We also, knowing the exceeding brevity of life, can bring our appeals to the conscience with all the more pointedness and power. We can say, ponder well the path of your feet, for it is a short one. The summons to God's judgment-seat may be near, "for there is but a step between you and death."

III. This period once ended it will *never be renewed*. "Behold, *now* is the day of salvation." Common, and yet true is the remark, "heaven is a prepared place for a prepared people." We in this world must be born from above if we would dwell above; Christ must now be found in us the hope of glory, or we must be turned into hell.

1. There is no *need to renew* the period. What purpose would be attained by a renewal of the period? If no good purpose could be attained, surely there is no need to renew it. But I question if the lost could be induced to forsake and to hate sin had they an opportunity so to do. They might desire freedom from their remorse of conscience, from the cruel mockery and torture of hell, and from the fiery indignation of an offended God; but if the warnings of Providence, the alarms of conscience, the sublime appeals of the Gospel, and the thundering curses of the law, all failed to rouse them to earnest thought and to hatred of sin, what could convince them of their duty to themselves and to their God? But we need not speculate on this point. The language of Abraham to the rich man who opened his eyes in hell, is sufficiently distinct. This rich man, either from compassion or from fear, desired that Lazarus might be sent to his brethren to warn them of their danger. Mark the answer. "They have Moses and the prophets—let them hear them." The rich man replied, "Nay, father Abraham, but if one from the dead went unto them they will repent." But Abraham soon undeceived him by the remark, "that if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

2. This period *cannot* be renewed. With reverence we say this, God cannot contradict himself. What then hath he said

respecting our future destiny? "He that believeth and is baptized shall be saved, he that believeth not shall be damned." "Except ye repent ye shall all likewise perish." The Apostles uniformly advance the same sentiments. We are taught by each that when life ends all hope of obtaining salvation also ends. Death either lands us in heaven or shuts us up in hell. If we die unsaved, of us it will be said, "He that is unjust let him be unjust still, and he that is filthy let him be filthy still."

"There are no acts of pardon passed  
In the cold grave to which we haste;  
But darkness, death, and long despair  
Reign in eternal silence there."

IV. While salvation is declared to us we should give it all attention. "*Behold!*" This word is generally used to direct our attention to things of great importance. In this text it has a double meaning. It refers to Christ's prayer for the salvation of sinners, and to God's answer of that prayer. God has said, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Christ, having endured the death of the cross, now pleads that those for whom he died might, in harmony with God's promise, be given to him. "Behold," says Paul, "this is the day when God hears his Son and grants him his request." How important, then, that we should seek an interest in the prayers of Jesus, and that we should experience the full benefits of his sufferings and death! This is the time in which such a blessed experience may be ours. "Behold, *now* is the day of salvation."

We are not, however, required to believe these things without a careful consideration. I know that God has a full and constant claim to our confidence. All that he says we ought to credit, though we cannot understand it. As God he cannot demand faith in what is sinful or injurious; therefore, whatever he declares must be worthy of credit. Yet we often find him appealing to our common sense. "*Consider your ways.*" "Come now, and let us *reason* together." If men would consider, surely they would see the exceeding folly of sin. Our wickedness is that we will not consider; we close our eyes, and then say we cannot see; we stop our ears, and the sweet music

of the Gospel does not charm us; we chase good thoughts from us, and when conscience warns us of our wickedness we seek to drown its voice in vain clamours after sin. Oh, how deceitful and perverse is the heart of man! Can nothing rouse us from our folly? It is said of the prodigal that he came to himself; he began to consider his past history and his present condition. His ingratitude toward his father, his cruelty to himself, and his great sin against God filled his mind with deep remorse, pain, and contrition. But the result of his thought was to arise and return to his father.

O that we were led thus to calm and prayerful thought; and then to come to Jesus Christ as poor sinners! Brethren,

give your attention to the apostle's earnest exhortation, "*Behold, now is the day of salvation.*" It is a day of unspeakable mercy. It is fast running out in the experience of many. Already the shadows begin to gather; the cool of evening has set in. Shall it be that you will carelessly waste its every precious moment? Oh, may God the Spirit bless our remarks to you! May he, without whose blessing all we can do or say will be utterly vain, breathe Divine life into your souls; lead you to serious thought, to earnest prayer, to exercise strong faith, and to hearty devotion in his cause. Then, and then only, will the desire of our heart be realized; you will behold the day of salvation.

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FAENINGHAM,

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

### No. II.—COMING OUT.

(PART I.)

THERE had been a baptism at Brookdale. Many persons, young and old, had been constrained, by Divine love, to throw off the burdens of Satan, and unite themselves with the Lord's people. There had been a moving among the dry bones, and the Spirit of the Lord had blown upon them, bringing new life and new desires. And the numbers of Christ's Church were swelled thereby—the new influences were thrown into the proper channel—the new pilgrims joined companions, whose feet were, like theirs, travelling heavenward.

It was evening in Brookdale at the commencement of our sketch—the quiet, thoughtful, dreamy time, which we all love so well, which sometimes does us so much good. For then, when the noise of the busy outer world is hushed, the spirit holds its festival; the heart looks in upon itself and sees things as they are, not as they seem. Well is it for us, if, in the dim eventide, to keep our thoughts in their right place, we have the companionship of *Jesus*, and, when all other loved ones are absent, "his presence makes our Paradise."

Rather perplexing thoughts had the sole inhabitant of a cosy little room in Brookdale. She was a maiden of about eighteen, and you would have been sure, had you seen her, that she was intelligent and thoughtful; for a bright light shone in her eyes, and a serious expression rested on her brow. An open Bible lay before her, and she read softly, again and again, that important verse, "*Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*"

Lucy Leighton would rather not have understood that text as fully as she did. She was young and interesting, full of life and vigour; not yet had she proved earth, and its loves and pleasures, to be "vanity of vanities, and vexation of spirit." On the contrary, they had many charms for her. Her heart bounded as buoyantly, her step was as light, her voice as ringing as any of the pleasure-seekers around her. A word of praise, a graceful compliment, brought the

warm blood to her cheek, the quickened throb to her heart. And she had no wish to give them all up, and "come out from among them."

But the previous Sunday, she had sat by the water-side, and witnessed the baptism. She had heard the words of the Saviour reiterated, "*If ye love me, keep my commandments,*" and her soul was awaking from its sleep.

She had seen the young disciples immersed, had heard the pastor's solemn charge to them, and she admired, from her heart, the devotion to the Redeemer which they were commencing. And, beside that, her own heart was touched with a new love to him; she, too, longed to follow him; she prayed to be made his, for time and for eternity. And this evening she had shut herself in her chamber, to think over, and to make the surrender.

"Lord, help me do what is right!" she prayed. "*Come out from among them*" was the answer. But there were little counter-influences at work. Lucy would not be a half-Christian. She was no coward. If she prepared to follow the Lord, it would be "*whithersoever he goeth.*" She would not compromise the matter. She would not try to hold Christ in one hand, and the world in the other. The time was come to choose the one, and let the other go.

"Let the other go!" Which? Her eyes fell on a little envelope resting quietly on the mantelpiece. Quietly, and yet it spoke to her very eloquently. She knew, well enough, what was inside, and yet she opened it, and read again. It contained an invitation to the opera. Lucy was very fond of music. It contained a well-known, and manly handwriting. Lucy was very fond of that handwriting. Here, then, was the first trial? And it was a hard one. Suppose she gave up the opera, could she ever give up the writer of that invitation?

She buried her face in her hands, and tears sprang to her eyes. Well, she thought she loved Jesus better still, and *He* had said, "*If ye love me, keep my commandments.*"

A tap at the door startled her. It was opened almost simultaneously from without, and a young lady, all smiles and sunshine, came in. "Lucy, my dear, excuse

me; they told me, down stairs, you were engaged, and seemed to think I had better not interrupt you; but, you see, I have ventured to do even that."

"I am glad to see you," and it was the truth, for to poor Lucy's aching heart her friend's presence was a relief.

"Well, dear, I'm come to talk about the opera; not having any taste of my own, I have come to consult yours. What shall you wear? What shall I?"

"I think, dear—that is—I believe I shall not go."

"Not go! And *Charles* has asked you!" The young lady opened her eyes very wide with astonishment.

Then Lucy told her all: told her how the love of Jesus had touched her heart, how she longed to serve him, how she felt that in *his* service alone there was perfect happiness—perfect freedom, and how she thought she had come to the conclusion to unite herself with his people.

"Become a member of the Church, Lucy! You don't mean that, surely?"

"Yes, dear, I believe I shall be happier and safer then. It seems such a blessed thing to belong to that happy family. I've been reading this hymn, and it makes me wish to join them. Come and read it."

The fair young heads bent together, and read—

"Blest be the tie that binds  
Our hearts in Christian love,  
The fellowship of kindred minds  
Is like to that above.

"Before our Father's throne  
We pour our mutual prayers,  
Our fears, our hopes, our aims are one,  
Our comforts and our cares."

And again—

"O blest society  
Of saints in friendship joined,  
From envy, wrath, and malice free,  
In words and actions kind.

"No strife, but to excel;  
No hatred, but of sin;  
A perfect harmony without,  
Substantial peace within."

"Very beautiful, if true." And there was a bitterness in her friend's voice which made Lucy look at her earnestly.

"Very beautiful, if true; but, Lucy, believe me, there never was a greater falsehood written."

"Oh, Emily!" exclaimed Lucy, shudder-

ingly, "take care what you say. I have ever looked upon the Church of Christ as a band of loving, Christ-like people, with whom it would be an honour to have my name enrolled."

"I know them! Haven't I lived with Church-members all my life? Lucy, if they are better than others, why don't they show it? I, too, have grown weary of sin—I, too, have longed to love and serve the Saviour—but, with such examples as I have before me, I cannot join the Church. They tell us they are heirs of glory—they are redeemed from sin; "old things have passed away, all things have become new." If they would let us see the fruits we might believe. I can tell you of one, who comes home from the prayer-meeting—where he has offered supplications—to make his whole household tremble with fear at his anger, who, because of some trifling thing which has aroused his temper, sends his children weeping to bed, nearly breaks his wife's heart, and disgusts his servants. I can tell you of another, whom I know to be a dishonest man, who takes advantage of feeble women, and anything else by which he can get gold for his coppers. You think they are 'a blest society'—loving one another, forgiving one another, caring for each other—as Jesus would have them! I was one of a party of Christian ladies last night. I never heard so much scandal in an hour before! You and I could not be so uncharitable, so unpitiful toward a sister's weakness if we tried. What are they better than us? Do they spend less time and money on dress? Do they follow the fashions of the world less closely? Do they debar themselves from

luxuries, that they may help others, any more willingly than we? I trust, and the voice that had been so scornful grew soft—"I trust that I shall be pardoned through the merits of an all-atonement Saviour; but I hope it is not necessary to join the Church. Do not weep, dear Lucy; I am sorry to have grieved you."

But Lucy did weep long after her friend had gone, and her room grown quiet again. Oh, Christians! careless of their outer lives, what stumbling-blocks they are! Lucy knew that her friend had spoken passionately—almost angrily—because her life had been embittered by the inconsistencies of which she spoke; but she knew, also, on reflection, that her friend's harsh strictures were too true. Some whom she knew did not seem to have "come out from among them," to be "separate," to "touch not the unclean thing," although they bore Christ's name, and professed to be his disciples.

Still, she believed in her heart that this did not make her own duty any the less imperative. The command was just as plain to her, "If ye love me keep my commandments." But it made the trial greater. How could she, for *this*, give up her friends, her pleasures, her love?

So she halted between the two opinions—and the struggle within was just such a struggle as many of our young readers have had. Which gained the mastery? To which were her talents devoted—the Church or the world? We shall see in our next—and, meanwhile, God help us to throw no stumbling-blocks in the way of inquirers.

## Reviews.

*Happy Years at Hand; Outlines of the Coming Theocracy.* By WM. LEASK, D.D. London: Ward and Co.

DR. LEASK is one of the bright stars of the Christian Church, and has diffused abroad more Biblical spiritual light than most theologians of the day. All his works are written with vigour, and abound in eloquent passages. His words are aptly chosen to convey ideas, and not to weary the reader. The present volume refers, as the title indicates, to the personal reign of the Son of God on earth, the gathering in of the Jews to their own land, the first resurrection of the

Saints to live and dwell with Christ on earth, and the millennial glory of the Redeemer in his holy metropolis—Jerusalem. Dr. Leask does very little in the way of dry argument, but rather treats his subject as one fairly settled in Scripture. Of course he is aware that a great proportion of Christians do not agree with these views; but, whether or not, we feel assured that no one can read the volume without having an intellectual and spiritual treat.

*Memorials of Sergeant W. Marjoram, Royal Artillery, including Six Years' Service in*

*New Zealand, &c. &c.* Edited by Sergeant W. WHITE, Royal Artillery. With a Preface by the Author of "Memorials of Captain Hedley Vicars." London: Nisbet and Co.

THESE memorials are deeply interesting, and cannot fail to edify all orders of readers, and more especially those who feel a desire for the spread of vital religion in the army. The experience of Marjoram was one of conflicts and trials, and his religion was of a manly, earnest, and devoted character. Books of this kind must do good.

*Lyra Anglicana. Hymns and Sacred Songs.* Collected and arranged by the Rev. R. B. BAYNES, M.A. London: Houlston and Wright.

A BEAUTIFUL Gem-Book. The songs and hymns are sweet, spiritual, and refreshing. It is just a book for Sunday reading, closet meditation, or for family fellowship, and it is exquisitely printed, on tinted paper, and most tastefully bound. We hope that thousands of thousands will be found in the dwellings of God's people through the length and breadth of the land.

*The Book of Bible Geography of the Old and New Testaments, alphabetically arranged, to serve as a Scriptural Gazetteer for Schools.* By CHARLES BAKKER. Fourth Edition, revised, with Eight Maps. London: Houlston and Wright.

AN excellent work, and indispensable as a work of convenient reference to all teachers, and invaluable to young people. It cannot fail to command a large circulation.

*The Adult's Help in Learning to Read.* London: Houlston and Wright.  
WELL adapted for the end contemplated.

*Tracts for Priests and People.* No. VII. Two Lay Dialogues. By J. M. LUDLOW. On Laws of Nature and the Faith therein, and on Positive Philosophy. C. Macmillan and Co., Cambridge and London.

MR. LUDLOW'S tracts require much more mind and learning even to understand them than either people or priests generally possess. His tract (No. IX.) on "Dissent and their Creeds, and Dissent from the Church, and Dissent in the Church," is far more intelligible, but we do not think will be satisfactory to Nonconformists

in general. No. VIII. of these tracts, "Evidences for those who Think and Feel more than they can Read," by Rev. C. P. Chretien, M.A., is full of admirable thoughts, and we have read it with delight and profit.

*The Baptist Messenger for 1861.*

WE cannot conceive of a more useful and interesting volume than the "Messenger" for last year. More than 400 pages of closely-printed matter, with portrait of the late editor, and well bound, for two shillings. It ought to have a permanent place in every chapel and school-library in the denomination. Let the friends send for the volume at once, and preserve for the religious instruction of their children, and children's children, this depository of sound truth and Church intelligence for the eventful year that has just closed.

*Baptismal Regeneration. The City of God.* By G. W. MYLNE. London: H. J. Tresidder.

THE first of these excellent pamphlets is a plain, forcible, and Scriptural confutation of that Romish dogma, Baptismal Regeneration; and the second, a beautiful representation of God's glorified Church, or his Holy City. We hope they will be read and circulated.

*Leaven; or, what Constitutes the Difference? Prevailing Prayer. The Tearless World. Time's Waymarks. Hints for Consideration.* London: Tresidder.

PENNY books, of first-rate quality; all seasonable, seasonable to all, and seasonable always.

*Praise, Prayer, and Preaching.* By JOHN SMITH, M.A., LL.D. London: Simpkin and Marshall.

UGHT to be read by every minister and student in Christendom. Its small price places it within the reach of all.

*The 12th Annual Report of the Baptist Tract Society.* Depository, Elliot Stock, 62, Paternoster-row.

*Milton on Baptism.* Eight pages.  
*New Testament Baptism.* No. 218; and  
*Christian Baptism.* No. 219.

ARE well suited to circulate on Baptismal occasions, or to put into the hands of inquirers.

## Poetry.

### THE CHRISTIAN SOLDIER.

The child of God, while here below,  
Must lead a soldier's life;  
His enemies are fierce, and oft  
Engage him in the strife.  
Satan, the world—his outward foes—  
Are leagued with those within,

Foul traitors lurking in the camp,  
Self, unbelief, and sin.

But all God's saints have armour strong,  
And weapons proved of old,  
Helmet and breast-plate, sword and shield,  
As Paul hath plainly told,

They have a heavenly Captain, too,  
 All-glorious in might ;  
 Though weak themselves, in Jesus' strength  
 They can with boldness fight.

Thank God! the Christian soldier's foes  
 No final harm can do ;  
 Jesus hath conquered, and through him  
 His people conquer too.  
 On earth they seldom find repose ;  
 But when the fight is o'er,  
 They, with their Captain, shall enjoy  
 Sweet rest for evermore.

Each warrior brave will one day lay  
 His well-proved weapons down,  
 And from his Captain's hand receive  
 The victor's fadeless crown.  
 To " him that overcometh " here  
 Rich blessings shall be given—  
 Joys that no mortal can conceive—  
 By Christ the Lord in heaven.

While each believer daily strives  
 Against his numerous foes,  
 (And how severe the conflict is,  
 His Captain only knows)—  
 The Church of God, a valiant host,  
 Should join with one accord,  
 And boldly fight in earth's wide field  
 The battles of the Lord.

This mighty army shall obtain  
 A victory complete,  
 When all the nations of the earth  
 Bow low at Jesus' feet.  
 His foes will then his footstool be ;  
 Wars shall for ever cease ;  
 The Church, with Christ, her Captain, King—  
 Shall reign in endless peace!

THEODORA.

THE STRENGTH OF THE STRENGTHLESS.

Lord, our Light and our Salvation,  
 Shall we fear  
 While thou'rt near—  
 Israel's consolation ?

Round about us foes are thronging,  
 And we stand  
 In a land  
 Not to us belonging.

Long the way, and dark and dreary,  
 Stormy sky,  
 Darkness nigh,  
 And our hearts are weary.

Those we loved the best and dearest  
 Fade and glide  
 From our side  
 When the woe is nearest.

What shall keep our hope from dying ?  
 In the night  
 Of our night  
 Who shall stay our sighing ?

Thou, O God! the strong shalt strengthen ;  
 In the strife  
 Of our life  
 Thou our trust wilt lengthen !

Nought we fear with thee beside us ;  
 Though we roam  
 Far from home  
 Harm shall ne'er betide us.

Thou, our Light and our Salvation,  
 Be thou near,  
 Father dear ;  
 Be our consolation!

MARIANNE FARRINGHAM.

LINES SUGGESTED BY THE INTERMENT  
 OF A PIOUS FRIEND.

The scenes of death are dark and grievous,  
 Without the hope the Gospel gives ;  
 This hope, through Christ, comes to relieve us,  
 Through Christ the absent spirit lives.

The dead we now inter with sadness,  
 Immortal life shall yet attain ;  
 Renewed and pure, the soul with gladness  
 Shall animate its powers again.

To God, who sent his Son to save  
 The lost, be endless glory given ;  
 Through him we triumph o'er the grave,  
 Through him we gain the bliss of heaven.

The Park, Nottingham. JAS. EDWARDS.

PERPLEXITY BELIEVED.

Uncertain how the way to find  
 Which to Salvation led,  
 I listened long, with anxious mind,  
 To hear what others said.

When some of joys and comforts told  
 I fear'd that I was wrong ;  
 For I was stupid, dead, and cold,  
 Had neither joy nor song.

The Lord my lab'ring heart relieved,  
 And made my burden light ;  
 Then for a moment I believed,  
 Supposing all was right.

Of fierce temptations others talk'd,  
 Of anguish and dismay ;  
 Through what distresses they had walked  
 Before they found the way.

Oh! then I thought my hopes were vain,  
For I had lived at ease;  
I wished for all my fears again,  
To make me more like these.

I had my wish! the Lord dislaced  
The evils of my heart,  
And left my naked soul exposed  
To Satan's fiery dart.

Alas! I now must give it up,  
I cried in deep despair;  
How could I dream of drawing hope  
From what I cannot bear?

Again my Saviour brought me aid,  
And, when he set me free,  
Trust simply in my Word, he said,  
And leave the rest to me.

W. W. CHATHAM.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

**CARDIFF.**—The Rev. R. Reeves, of Pontfair, has accepted an invitation to the church at Bethany Chapel at the above place.

**BURFORD, OXON.**—The Rev. S. Packer has accepted the pastorate of the church in Witney-street.

**NEWPORT, MON.**—The Rev. J. D. Williams, of Canton, has accepted a cordial and unanimous invitation to the pastorate of the Baptist Church, Temple.

**LONG SUTTON, LINCOLNSHIRE.**—The Rev. Watson Dyson, formerly of Offord, Hunts, has accepted a cordial and unanimous invitation to the pastorate of the General Baptist Church.

**BEULAH, MONMOUTHSHIRE.**—Mr. J. G. Davies, student at the Baptist College, Haverfordwest, has accepted a unanimous invitation from the Baptist Church at the above place.

**LLANFAIR-CAERBYNION.**—The Baptist Church have given Mr. John S. Jones, of Haverfordwest College, a cordial and unanimous invitation, with which he has engaged to comply at the close of the present session.

WE are requested to state that the Rev. Joseph Palmer, who has been supplying for several months at Rehoboth Chapel, Tunbridge Wells, is leaving there on account of the Rev. T. Edmunds' return to the pastorate in that place. Mr. Palmer is open to an invitation from any Baptist Church needing a supply. His address is 53, Sussex-street, Pimlico, S.W.

**BUXTON, NEAR NORWICH.**—The Rev. Jabez Dawson, now, and for the last twenty years, minister of the Baptist chapel at Buxton, and formerly of Sheerness, and also of Blandford-street Chapel, London, has announced his intention, on the ground of his very advanced years and increasing infirmities, to relinquish the pastorate of that church next Lady-day, and to retire from the regular ministry of the Word.

### RECOGNITION SERVICES.

**KIESS, CAITHNESS, N.E.**—On Wednesday, January 1st, the Rev. James Scott was publicly recognised as pastor of the Baptist church of

this place. The services were conducted by the Rev. R. C. Sowerby, of Wick.

**FELAR-LANE, LEICESTER.**—A deeply interesting service in connection with the recognition of the Rev. J. C. Pike, as pastor of the church meeting in the above place, was held on Thursday evening, Dec. 26. Mr. Pike had supplied the pulpit for more than two years during the long affliction of the Rev. S. Wigg. He was then residing at Quorndon, nine miles distant, but upon the decease of that gentleman in July last, being invited to take the sole pastorate of the church, he removed to Leicester.

**NEWPORT, MONMOUTHSHIRE.**—The Rev. J. W. Lance, of Newcastle, having accepted an invitation to become the pastor of the English Baptist church, Commercial-street, Newport, special services were held on Tuesday, Jan. 7th. The Rev. W. Landels, of London, preached a sermon from 1 John i. 1-3. At two o'clock the ministers and friends dined together, and at five a tea-meeting was held, at which about 250 friends sat down. In the evening a public meeting was held in the chapel, presided over by R. C. Slade, Esq., the senior deacon, when addresses were delivered by the Revs. W. Landels, J. W. Lance, Dr. Thomas, of Pontypool; S. R. Young, of Abergavenny; J. Bailey, of Canton; — Pollard and E. Thomas, of Newport.

**IDLE.**—On Thursday, December 26th, a public tea-meeting was held in the school-room connected with the Baptist Chapel, Idle, Yorkshire, to recognise the Rev. H. Rowson (late of Warrington) as pastor of the church. After tea a public meeting was held in the chapel, presided over by William Stead, Esq., of Rawden, when the following gentlemen addressed a large and very attentive audience on the following subjects: Rev. H. Dowson, of Bradford, on "The nature of the pastoral office," to which Mr. Rowson (the pastor) responded; Rev. H. J. Betts, of Bradford, on "The duties of Church members," to which Mr. Calvert (deacon) responded; Rev. S. G. Green, B.A., of Rawden College, on "The constitution of the Christian Church"; Rev. S. Dysou, of Idle (Independent), on "Christian Unity"; Rev. J. Trethorpe, of

Idle (Wesleyan), on "Christian Activity"; after which the meeting was brought to a close by singing and prayer. Mr. Rowson entered upon his labours about seven months ago, and there is every reason to believe that his ministry will be very successful.

#### PRESENTATION SERVICES.

**BRAINTREE, ESSEX.**—On New Year's-day a meeting was held in connection with the Baptist Chapel, BRAINTREE; on which occasion an elegant tea and breakfast service was presented to the pastor, the Rev. J. Mostyn. Upwards of 250 persons sat down to tea. After tea, the Rev. J. Carter (Independent) made a most encouraging and sympathizing speech, and, in the name of the people, presented Mr. Mostyn with the above testimonial. The meeting was then appropriately addressed by the Revs. — Jones, of Earls Colne, and C. F. Vernon, of Thaxted; and Messrs. Bagg, Adkins, Tunbridge, and Game.

**BIDEFORD.**—On Thursday, Dec. 19, the church and congregation assembling at the Baptist Chapel invited their minister, the Rev. Joseph Wilshire, to a farewell tea, on his leaving the pastorate for another sphere of labour, having accepted the unanimous invitation of the Baptist church at Penzance, Cornwall. The attendance was numerous. After tea, at seven o'clock, a public meeting was held, when Charles Beysey, Esq., occupied the chair, and was supported by S. Shoobridge, Esq.; the Rev. Messrs. T. Winter, late of Bristol; J. Light, of Dilton; D. Thompson and A. Powell, of Appledore; W. Clarkson (Independent), C. Williams (Wesleyan) and S. Jory (Bible Christian). It was gratifying, as the chairman remarked, to find so many ministers present on this occasion, to say "Good-bye" and "God-speed" to their rev. brother, Mr. Wilshire. The Rev. T. Winter, in his address, which was one of much affection and sincerity, presented to the Rev. J. Wilshire a most elegant time-piece, subscribed for by the church and congregation.

#### FORMATION OF NEW CHURCHES.

**GLASGOW.**—There has existed, for some time back, a growing desire on the part of many brethren here, for an extension of the Redeemer's kingdom in connexion with the Baptist denomination. It has been believed that among a population of 500,000, there is ample room for one or more additional active working churches, not only without injury to those already in existence, but, on the contrary, with advantage to them; and that such a church, under the pastorate of a brother of devoted piety, deep earnestness, prudent zeal, and good natural talents, would be owned of God in bringing in many from the world, and in leading some of his children to decide to follow their Lord in baptism, who at present entertain, at least, doubts of the Scriptural authority for infant

sprinkling. The visit of the Rev. T. W. Medhurst to this city, in November last, led a few brethren to consider and resolve that steps should at once be taken to carry out the object desired. With this end in view, they gave in their demissions of church-membership, which were received, as they were given, in the spirit of brotherly love, and with expressions of desire for the blessing of God on the undertaking. Mr. Medhurst was invited to the pastorate; but he considered it to be his duty to remain at Coleraine, so long as the Lord continued to bless his labours there. Meantime, the brethren continue to meet together, and wait the further leadings of God's hand; in the hope that he will soon lead to them a man of his own choice, fitted by him for the occupancy of so important a sphere of labour.

#### OPENING SERVICES.

**LEEDS.**—The Particular Baptist denomination of this town, who for many years past worshipped in Bockingham-street, have just opened a new and more commodious chapel, situated between St. James's-street and Sunny Bank-street, which will conveniently seat 375 persons. The total cost of the building has been upwards of £200. At the opening services, Mr. John Kershaw, of Hope Chapel, Rochdale, preached morning and evening; and Mr. W. Vaughan, of Zoar Chapel, Bradford, in the afternoon. Sermons were also preached by Mr. A. B. Taylor, of Rochdale-road Chapel, Manchester, on Monday and Tuesday evenings. The collection made after the services amounted to £40.

#### SERVICES TO BE HOLDEN.

**MRARD'S-COURT, DEAN-STREET, SOHO.**—On Tuesday, 4th February, a public meeting will be held (D.V.) in Salem Chapel, to commemorate the tenth anniversary of the Rev. John Bloomfield's pastorate over the church at the above place of worship. Tea at five o'clock; the public service to commence at half-past six o'clock. Many ministerial brethren have kindly promised to attend. Among them are brethren Williamson, Palmer, Blake, Cracknell, Wyard, Milner, Pells, Chivers, Anderson, Hazleton, &c. &c.

#### MISCELLANEOUS.

**COLERAINE, IRELAND.**—We are glad to hear that the subscription list for the New Chapel Fund has realised £335. Mr. Medhurst has received an earnest call to labour in Glasgow (as we have elsewhere stated), with the view of the formation of a new Baptist church there, which call he has declined accepting, believing Ireland has more need of the Gospel of Christ than has Scotland.

**LEIGH, LANCASHIRE.**—A tea-meeting in connection with the newly-established Baptist Sunday-school, Leigh, was held on New-year's eve, at which nearly 200 persons were present.

Mr. Rigby, the senior superintendent, presided, and gave an encouraging account of the rise and progress of the Baptist interest in Leigh since its commencement in May. The Rev. W. B. Birtt, the minister elect of the Baptist chapel, Atherton, and Messrs. Hayes, Skemp, Burrows, Turner, and other friends addressed the meeting.

WEST BROMWICH, STAFFORDSHIRE.—On Thursday, the 26th of December, a tea-party was held in the above school-room. The trays were gratuitously furnished, and 220 sat down to tea. The Rev. W. Varly, of Birmingham, gave a very interesting lecture on South Africa. The Rev. T. Hanson, the pastor, and others, addressed the meeting. The proceeds of the tea left £11 in the hands of the treasurer. On looking back this year on the many mercies we have received we would thank God and take courage.

STANWICK, NORTHAMPTONSHIRE.—On Thursday, January 2nd, the Baptist church of this place held a public tea-meeting, at which a goodly number sat down, both in the vestry and the chapel. After tea suitable addresses were delivered by the Revs. W. Kitchen, of Ringstead; D. Evans, of Baunds; R. E. Bradfield, of Rushden; and J. N. Smith, of Stanwick. During the evening the new National Anthem, by Rev. Newman Hall, was sung with great effect.

MANCHESTER.—GREAT GEORGE-STREET, SALFORD.—The debt on this chapel has been entirely removed by a vigorous effort of the church and congregation during the past two years. A tea-meeting in commemoration of the event was held on the 4th of December; the Rev. S. B. Browne, B.A., pastor, presided. Stirring addresses were delivered by Mr. M'Laron, B.A., P. Bury, C. Wardley, J. Johnson, W. Crosley, Mr. Brown, sen., and others. During the two years of Mr. Brown's pastorate the church has cleared off debts amounting to £760, and the members and congregation have greatly increased. The Lord has remembered us in our low estate; we rejoice and praise his name.

STOURBRIDGE.—A public tea-meeting was held at the Baptist chapel in this town, to commemorate the settlement of the Rev. B. Bird (having been pastor of the church twelve months), when upwards of 200 persons sat down to tea, the trays having been gratuitously provided. A. Keep, Esq., occupied the chair. Suitable and impressive addresses were delivered by G. Thorne, Esq., Rev. D. Evans (Independent), and the pastor. A deep spiritual feeling pervaded the meeting, from which it is hoped some permanent good will result.

WBM, SALOP.—A public tea-meeting was held in the Baptist Chapel, in this place, on Monday,

Dec. 30th. Upwards of 200 persons partook of the refreshments provided. Later in the evening the chapel was again filled, when addresses were delivered by the following ministers, who had selected subjects of the most appropriate nature for the occasion:—Rev. J. Williams, of Shrewsbury—"God's Provisions for Man's Salvation;" Rev. J. Pattison, of Wem—"Christian Consistency;" Rev. W. Hawkins, of Shrewsbury—"The Power of Vital Religion;" and the Rev. G. Smith, of Wem—"Christian Unity and Co-operation." The chair was occupied by the pastor, and the whole proceedings were eminently enjoyed by all present.

NEWBRIDGE-UPON-WYE, RADNORSHIRE.—The services on Christmas-day in connection with the above chapel were unusually attractive, commencing at ten in the morning and at half-past six o'clock in the evening. The ministers, Revs. D. Jarman and W. Probert, opened the services with prayer, after which the pupils of the Sunday-school were examined on part of the first and second chapters of St. Matthew's Gospel, commencing at 15th verse of the 1st chapter, relieved at brief intervals with choice singing, which was ably conducted by Mr. John Davies, of Woodcastle. Both of the services were listened to with marked attention by crowded congregations.

LOCK'S-LANE, FROME.—On Sunday, Jan. 5, the first anniversary of the opening of the new Baptist Chapel here took place. In the morning a public prayer-meeting was held. In the afternoon Christians of all denominations were invited to unite in partaking of the Lord's Supper. A most delightful season of Christian love and heavenly joy was experienced. In the evening a sermon was preached by Mr. James Holroyd, the pastor. On Monday a public tea-meeting was held in the chapel, when upwards of 200 assembled. The subsequent public meeting was of a most interesting character. Addresses were delivered by Mr. J. Holroyd, who presided; Mr. T. Parkhurst, a co-operator with Mr. Holroyd; and Mr. E. Clark, Baptist minister, of Tiverton. Messrs. Clark, West, Dudge, and Holroyd engaged in prayer. During the meeting Mr. Holroyd requested those, and those only, who had received the grace of God through the instrumentality of this cause since its commencement to rise and join in singing, "Come let us join our cheerful songs." Not less than eighty rose, who two years ago were far from God by wicked works, but who are now brought nigh by the blood of Christ. This church, which now numbers 122 members, originated with the revival movement, which commenced in Frome about two years ago.

HALIFAX.—On Tuesday evening, January 7th, a tea-meeting was held in the school-room of Trinity-road Chapel, Halifax, attended by about

350 persons. The occasion was one of mutual congratulation, the church and congregation having succeeded in clearing off the debt upon the chapel. After tea an interesting service was held, presided over by John Crossley, Esq. Addresses were delivered by the Rev. Dr. Acworth, Rev. H. Dowson, the Rev. H. J. Betts, of Bradford, the Rev. T. Michael, the Rev. R. Ingham, of Halifax, the Rev. John Hern, pastor, and Frank Crossley, Esq., M.P. Mr. Swindel read the cash account: the cost of the chapel was £4,500; toward this, £1,500 had been paid off; there remained, with the current expenditure, a total of £4,820, or an average of £770 per annum. Of this amount, £1,096 19s. 7d. had been collected during the past year. There had been paid on account of money advanced £869 7s. 4d.; and to the Chapel Building Society, for the money they had advanced without interest, £142; leaving a balance in hand of £129 5s. 0d. The reading of this report was hailed with much satisfaction. The balance of £129 5s. 0d. will be devoted to the beautifying of the interior of the edifice. J. Crossley, Esq., M.P., wished them to allow him to make up the amount to £140. This liberal offer was received with great cheering; and a person in the meeting also contributed a donation. The meeting concluded with a vote of thanks to the Messrs. Crossley and all kind friends who have assisted in this noble object.

## BAPTISMS.

AMERSHAM, Old Meeting, December, 1861—Two; January 5, Three; January 14, One, by Mr. Bell. One of the above from the Sunday-school; one for many years a member of the Established Church; and one an aged widow, who, for more than twenty years, has been a disciple of Christ, but, like many others, was afraid openly to confess him.

BALLYMENA, Ireland, November 17—Three; Dec. 1, Two; Dec. 15, One; Dec. 23, One; Jan. 1, One; Jan. 5, One, by Mr. John G. M'Vicker.

BATTLE, Sussex, Jan. 2—One, by Mr. Caleb C. Brown.

BECLES, Suffolk, Dec. 15—Two, by Mr. R. E. Sears, of Laxfield, for Mr. G. Wright.

BOTESDALE, Sussex—We had a crowded chapel on Sunday evening, Dec. 22, to witness the baptism of Mr. G. E. Wray. Mr. Wray preached an eloquent sermon from 1 Peter iii. 15; after which he was baptized by Mr. Berry. Mr. Wray, who is a young man of great promise and ability, is studying for the ministry.

BRADFORD, York, Jan. 4—Six, by Mr. Dowson.

CALNE, Wilts, Sept. 1—Three; Dec. 25, Six, by Mr. I. Wall.

CHUDLEIGH, Devon, Nov. 3—One; Dec. 1, One;

Jan. 5, One, by Mr. W. Duke. Your MESSENGER is a favourite with us here; we take thirty copies.—H. R.

CINDERFORD, Gloucestershire, Dec. 8—Five, by Mr. P. Preea.

COLERAINE, Ireland, Dec. 22—One; Dec. 26, Two; and Jan. 5, One, by Mr. T. W. Medhurst. We commenced the year by taking forty copies of your MESSENGER, but shall not be satisfied unless one hundred copies are taken regularly each month.

CRICKHOWELL, Jan. 19—Three, by Mr. Frederick Evans, of Llangynidr, for the pastor, Mr. Price.

EARLS COLNE, Oct. 6—Four; Dec. 1, Three; Jan. 5, Five, by Mr. G. H. Griffin.

HARROW-ON-THE-HILL, Middlesex, Dec. 22—Two, by Mr. T. Smith. The cause is advancing. The church has purchased a plot of freehold ground for £200, with the view of erecting a new chapel.

HAWORTH, Yorkshire, Jan. 5—Five, by Mr. Thornton.

HULL, Salthouse-lane, Jan. 14—Two, by the pastor, Mr. E. Bailey.

LANGHAM, Essex, Dec. 18—Two, by Mr. R. Bayne.

LAXFIELD, Suffolk, Jan. 12—Two, by Mr. R. E. Sears.

LEICESTER, Archdeacon-lane, Dec. 8—Seven, by Mr. T. Stevenson.

LIVERPOOL, Great Cross Hall-street, Nov. 24—Five; Dec. 15, One; Jan. 5, One, by Mr. W. Thomas.

LLANFANGHUEL CRUCORNEY, near Abergavenny, Nov. 3, 1861—Two; Dec. 1, One; Dec. 8, Two; Dec. 15, One; Dec. 29, Two, by Mr. E. Edwards.

LLANGYNIDE, Dec. 15—Three; Jan. 12, One, by Mr. Frederick Evans.

LONDON, Church-street, Blackfriars, Dec. 29—Two, by Mr. W. Barker.

—, Arthur-street Chapel, Camberwell Gate, Oct. 30—Fourteen; Jan. 2, Twelve, by Mr. S. Cowdy; and on the following Sunday, Jan. 5, Twenty-five were received into the church, including those baptized Jan. 2. The remainder were from other churches. God has done great things for us, but we expect greater things still.

—, John-street Chapel (the Rev. B. W. Noel's) kindly lent for the occasion, Dec. 20—Two, by Mr. J. P. Searle. The candidates were his own beloved daughters, aged 21 and 15. These two sisters, with one of their brothers, are the firstfruits to God of a family of eleven—three in heaven and eight on earth. May all follow, as these have followed, Christ.

Mr. Seale will be happy to supply any destitute church. Address, 32, 86, John's-road, Hoxton.

LONDON, Shouldham-street, December 29—Two, by Mr. W. A. Blake.

Metropolitan Tabernacle, Dec. 12—Twenty-eight, by Mr. Spurgeon.

LOWERTOWN, Hereford, Nov. 8—Three, by Mr. Williams.

MOUNTAIN ASH, Aberdare, Dec. 15—Two, by Mr. Ingram; others are waiting to fulfil the same command. We have received two restored backsliders. This little cause commenced in September last, and has the prospect of great prosperity.

NORTHAMPTON, College-street, Dec. 18—Eight, by Mr. Brown.

OAKHAM, Rutlandshire, Jan. 5—Four, by Mr. Jenkinson; all young in years; one, the eldest son of one of the deacons.

OGDEN, near Rochdale, Dec. 29—Seven, by Mr. L. Nuttall.

PLUMSTEAD, Dec. 18—Two, by Mr. Coutts, at Enon Chapel, Woolwich, lent for the occasion. This infant church at present meets for worship in Plumstead, in a room fitted up for the purpose; but trusts soon to have a commodious chapel suited to the spiritual exigencies of the locality.

SHEFFORD, Beds, Dec. 31—One, by W. T. Whitmarsh. This is a case affording great encouragement to Christian parents. Our friend is one of four sisters, for whose conversion their mother's prayers have risen to God for years. Within the last few weeks two have been baptized and added to Christian churches. Our friend is the third, and the other one, it is hoped, will ere long follow them.

STAUGHTON, Beds, Dec. 8—Three, by Mr. T. Robinson. Two of the above were husband and wife.

STOKE GREEN, Ipswich, Dec. 8—Five by Mr. Webb.

ST. BRIDE'S, Monmouthshire, Oct. 27—One by Mr. T. Williams, Longtown.

SUDBURY, Suffolk, Dec. 18—Two, by Mr. W. Bentley.

SUTTON-IN-CRAVEN, Yorkshire, Oct. 6—Four; Nov. 3, Two; Jan. 5, Five, from the Sabbath-school, by Mr. Archer.

THURLEIGH—One, by Mr. W. K. Dexter, who has lately accepted the unanimous invitation of the Baptist church in this village to become their pastor. We wish your valuable perio-

dical (the MESSENGER) a still wider circulation.

UXBRIDGE, Dec. 29th—Two, by Mr. G. Rouse Lowdon.

WALSHPOL, Montgomeryshire, Nov. 10—Six, by Mr. J. W. Thorne. [This should have appeared last month.—Ed.]

#### DEATHS.

ON November 22, 1861, after a few hours' illness, at Southsea, Portsmouth, Mary Ann, the beloved wife of the Rev. J. H. Cooke, of St. Paul's-square Chapel, Southsea.

ON December 11th, 1861, Mr. Daniel Evans, late of 133, Blackfriars-road, London, departed this life, aged 65 years. For nearly fifty years he had been united with the Church of Christ, having been baptized by the late Rev. James Upton, of Church-street, Blackfriars. After being associated for a long period with that part of the Lord's vineyard, he, in union with several others, left to form the Baptist church, which, for some years, met in the Waterloo-road, where he laboured in the capacity of deacon for a considerable time. But, during the last seven years of his life, he was associated with the church under the care of the Rev. C. H. Spurgeon, and here he acted as elder till he was called away to the general assembly and Church of the first-born above. His dying testimony was pleasing. He knew he was going home, and, though scarcely able to speak, he was sufficiently sensible to let those around him know that he was perfectly happy, meditating upon the preciousness of Christ. At his funeral, which took place at Nunhead Cemetery, on the 19th December, there were present about 200 of the members of the church, and other friends, who had come thither to pay their last tribute to the memory of one they loved; and four of his fellow-members testified their respect by bearing him to the tomb. An affectionate address was delivered on the mournful occasion by the Rev. C. H. Spurgeon. Those who knew him best could only pray that his mantle might fall on them; and the members of his family were led to exclaim, as they watched around his bed, and saw him breathe his life sweetly and silently away, "Let me die the death of the righteous, and let my last end be like his."—G. D. E.

#### NOTICE TO CORRESPONDENTS.

In our Plate of Portraits, No. 10, please to read Rev. Titus Jones, Caersalem, Glamorgan, instead of Thomas Jones, Pembroke. We again respectfully request our friends to forward their baptisms early; and to many esteemed ministers, whose contributions are thankfully acknowledged, we say, have patience with us.

#### THE BAPTIST MESSENGER CONTEMPORARY PORTRAITS.

Proof Impressions of this large steel-plate Engraving, containing likenesses of seventy-six eminent Baptist ministers, may be had at the "Christian World" office, 31, Paternoster-row, or of J. Paul, Chapterhouse-court, St. Paul's, price 6d. each.

**NORTH DEVON.—HOUSE to LET**, eight rooms, good garden. £12. In a town surrounded with picturesque scenery. Close to a Baptist Chapel and a spiritual home. An opening for a cheap day school. Address B. B., care of Mr. W. A. Blake, 4, Trafalgar-square, Charing-cross.

## READY, AY, READY!

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

WHEN attempting to prepare for the service of this evening, I found it impossible to fix my mind upon any one subject. Such occasions will sometimes occur. This afternoon I have taken rather a long journey to visit a friend who is sick unto death, and at his bedside I trust I have learned some lessons of encouragement, and have been animated by witnessing the joy and peace which God grants to his children in their declining hours. Finding that I could not fix on any one subject I thought I would have three. Perhaps it may happen that out of the three there may prove to be one intended by Divine grace for a third of the audience, the second for another third, and the other for the rest, so that there might be a portion of meat in due season for all. You know, my friends, that the motto on board our navy is, "Ready, ay ready." That is something like my text to-night. Ready! Ready! Ready! As I repeat the one word three times, I have three texts in which it occurs, each time in a different connection.

### I.

The first text will be particularly addressed to those who are under concern of soul, having been led by the enlightening influence of the Divine Spirit to see their state by nature, and to tremble in the prospect of their deserved doom. The text which will suit their case is in the 27th chapter of Isaiah at the 13th verse, "Ready to perish." "They shall come that are ready to perish." All men by nature, whether they know it or not, are ready to perish. Human nature is, like a blind man, always in danger; nay, worse than that, it is like a blind man upon the verge of a tremendous cliff, ready to take but another step, and to fall to its destruction. The most callous and proud, the most careless and profane cannot, by their brags and boasts, evade the apprehension that their state by nature is alarming and defenceless. They may laugh it off from their minds, but they cannot laugh away the fact. They may shut their eyes to it, but they shall no more escape by shutting their eyes than doth the silly ostrich escape from the hunter by thrusting its head into the sand. The poor bird imagines, I suppose, that when it cannot see the hunter it is safe, whereas it is never more unsafe than when it has thus blinded its eyes and made itself a victim for the destroyer. Whether thou wilt have it so or no, fast young man in the dawn of thy days—whether thou wilt have it so or no, blustering merchant in the prime of thine age—whether thou wilt have it so or no, hardened old man in the petrified state of thy moral conscience—it is so; thou art ready to perish. Thy jeers cannot deliver thee; thy sarcasms about eternal wrath cannot quench it; and all thy contemptuous scorn and thy arrogant pride do but hasten thy doom; they cannot evade it. There are some persons, however, who are aware of their danger. To them I speak. They are fitly described by the Spirit of God in these words of the Prophet, "The great trumpet shall be blown, and they shall come that are ready to perish." Having passed through this anguish myself, I think I can describe from experience what some of you are suffering to-night.

You are ready to perish, in the first place, because *you feel sure you shall perish*. You did not think so once, but you do now. Once you could afford to put it away with a huff, as a matter which might, or might not, be true, but, anyhow, it did not much concern you. But now you feel that you will be lost as sure as though it were demonstrated to you by logic. In fact, the Divine logic of the law has thundered it into your soul, and you know it. You feel it to be certain that you shall ere long be driven from the presence of God, with that terrible sentence, "Go, ye cursed." If any unbeliever should tell you that there is no wrath to come, you would reply, "There is, for I feel it is due to me. My conscience tells me that I am condemned

already, and ere long I am quite certain to drink of the wormwood and the gall of the wrath of God." You have signed your own death-warrant then; you have put on the black cap and condemned yourself; you have pleaded guilty; you have said, "Yes, Lord, guilty;" and now you think you see before your eye the scaffold, and yourself ready to be executed. You feel it to be so sure that you think you see the judgment-day; you dreamed of it but the other night; you think you hear the trump of the archangel opening all the graves and wakening all the dead. You have already, by anticipation, stood before the bar; you feel your sentence to be so certain that conscience has read it over in your hearing and anticipated its terrors. You are among those who are ready to perish. And permit me to say that I am glad you have come here, for this is the very spot where God delights to show his pardoning grace. Those who are thus ready to perish he is ready to save. Those who write themselves down lost are the objects of our Saviour's mission of mercy; for the Son of Man is come to seek and to save that which was lost.

You are ready to perish, in another sense; *you feel as if your perishing were very near*; you are like the dying man who gasps for breath, and thinks that each gasp must be the last; his pulse is faint and few; the clammy sweat is on his brow, and his tongue is dry with feverish heat. The Valley of the Shadow of Death casts its pale shade on his cheeks. He feels that he must die. And is it not thus hopeless and given over that you feel this evening? You feel that you are coming near to the wrath of God. I have known the day when, as I laid me down upon my bed, I thought that perhaps I should never wake again in this world. Or at midday I have walked the field and wondered that the earth did not open and swallow me up. A terrible noise was in my ears; my soul was tossed to and fro; I longed to find a refuge, but refuge there was none; while ever ringing in my ears were the words, "The wrath to come! The wrath to come! The wrath to come!" Oh! how vividly is the wrath to come pictured before the eyes of an awakened sinner! He does not look upon it as a thing that is to come in ten, twelve, or twenty years, but as a thing that must be before long, nay, which may be to-day. He looks upon himself as ready to perish because his final overthrow has come near home to him. I am glad that you are in this plight, and that you are thus ready to perish, for God does not thus alarm men without he hath purposes of mercy and designs for their good. He has made you fear you are perishing that you may have no perishing to fear. He has brought it home to you in this life, that he may remove it for ever from you in the life to come. He has made you tremble now that you may not tremble then. He has put before you these dreadful things that, as with a fiery finger, they may point to Christ, the only refuge, and as with a thundering voice they may cry, "Escape for thy life; look not behind thee; stay not in all the plain; haste to the mountain lest thou be consumed."

Once more, "Ready to perish." It may be I speak to some who not only know the sureness and the nearness of their destruction, *but they have begun to feel it.* "Begun to feel it," say you, "is that possible?" Yes; when day and night God's hand is heavy upon us, and our moisture is turned into the drought of summer, we do begin to know something of what a sinner feels when justice and the law are let loose upon him. Did you ever read John Bunyan's "Grace Abounding?" There was a man who had foretastes of the misery of the lost even here. "Lo, all these things worketh God oftentimes with man." There be some among us who can even now hardly look back to the time of our conviction without a shudder. I hope there is not a creature alive who had deeper convictions than I had, or five years of more intolerable agony than those which crushed the very life out of my youthful spirit. But this I can say, that terror of conscience, that alarm about the wrath of God, that intense hatred of past sin, and yet intense consciousness of my feebleness in avoiding it in the future, were such combinations of

dreadful thought that I can only describe them in old Herbert's words when he says:—

“My thoughts are all a case of knives,  
Breaking my poor heart.”

I think I once described the convictions of the Law thus:—The Law tied you up to the halberts, and tore off your clothes, and there you hung, naked, in the broiling sun. “Come forth,” said the Law, “bring forth the whip;” and the ten-thonged whip was brought forth, and the Law began to smite, and smite, and smite again; each commandment was a thong, bearing off its morsel of quivering flesh. When this was done, Conscience took you down and rubbed your back with brine, and threw you down on a bed of spikes and brambles, to seek but not to find rest. Oh! the tortures of the man who feels his guilt but does not know the remedy! To look leprosy in the face but not to know that the leprosy may be healed! To walk the lazar-house and hear that there is no physician! To see the flame but not to know that it can be quenched! To feel the pang but never to know that there is a rescue and deliverance! Oh! ye that are ready to perish, I sympathise with you in your present sufferings, but I do not lament them. This is the way in which God begins with all; not to the same degree, but yet after the same kind. He destroys our confidence in our own works, and then gives us confidence in Christ's works. You know how Christian in the “Pilgrim's Progress” is described, as Bunyan puts it, “being much tumbled up and down in his mind,” and when he read a book, and when his wife and children came around him he could only tell them that the city in which he lived was to be destroyed; and though his neighbours—good, easy men—told him not to believe it and not to make a fuss about it, it had come too much home to him to be put away. Mr. Obstinate might say it was a lie, and Mr. Pliable might give it slight heed, pretending to believe it for a season, but Christian knew it to be true. He knew it to be true about himself, and he could not rest nor find any peace for himself till he had told all to run to the wicket-gate, and escape from the wrath to come. To the careless, I say, sound an alarm. Blow the trumpet, cry aloud. Spare not. Let these words sound as a trumpet in your ears—“Ready to perish.” May God the Spirit, while I preach upon the second text, now enable me to blow the great trumpet, the trumpet of jubilee. May the gladsome sound reach the heart of him that is “ready to perish.” May he know that Divine mercy brought him here, that he who was ready to perish might find a God ready to pardon.

## II.

The second text is in the 8th Psalm and the 5th verse—“Ready to forgive.” Does not that ring like a silver bell? The other was a doleful note, like that of St. Sepulchre's bell when it peals out the funeral knell of a culprit about to be executed—“Ready to perish.” But this rings like the marriage peal—“Ready to forgive; ready to forgive.” What meaneth it when it saith that God is ready to forgive?

“Ready” means, as you all know, *prepared*. A man is not ready to go by railway till his trunk is packed and he is about to start. A man cannot be said to be ready to emigrate till he has the means to pay his passage, and the different goods prepared for his transit and for his settling when he gets to his destination. No road is ready till it is cleared; nothing is ready, in fact, till it is prepared. Sinner, God is ready to forgive; that is, everything is prepared by which you may be forgiven. Time was, when the road was blocked up, but Jesus Christ hath with his cross tunnelled every mountain, filled every valley, bridged every chasm, and God is now fully prepared to pardon. There is no need for him to stop and say “I would pardon this sinner, but how shall my justice be honoured?” Sinner, God's justice has been satisfied; the sin of all that believe, or ever will believe, or ever have believed, was laid on Christ when he died upon the tree. If for thy sin Christ was

punished, that sin was completely put away by the great atonement which Christ offered; so that now the righteous God can come out of the ivory palace of his mercy, stretch out his hands of love, and say, "Sinner, I am reconciled to thee, be thou reconciled to me."

"Sprinkled now with blood the throne,  
Why beneath thy burdens groan?  
All the wrath on him was laid,  
Justice owns the ransom paid."

In the case of the ancient Israelite it needed that he should first kill the bullock and that the bullock should be burned upon the altar. Now behold the victim slain already; once for all the sacrifice is offered by Jesus, accepted by the Father, and witnessed by the Holy Spirit. God is ready—that is to say, he is prepared to forgive all who will believe in Christ. All things are ready. There is much wanted on your part, you think; but here you are mistaken. One thing at once, to avoid confusion. I can assure you there is no preparation wanted on the part of our God. If you need a preparation for him, certainly he does not need any preparation for you. The fatlings are killed; the feast is spread; all thou hast to do, poor penitent, is to take thy seat and eat. The bath is filled, O black sinner, come and wash. The garment is woven from the top throughout without a seam, ye naked, come and wear it. The price is paid, ye ransomed ones; take your blood-bought liberty, all is done. "It is finished" rings from Calvary's summit—"It is finished; God is ready to forgive."

But the word "ready" means something more than prepared; we sometimes use the term to indicate *that a thing can be easily done*. "Can you do such and such a thing?" "Oh, yes," you say, "readily." Or again we say, "Can you do it?" "Oh, yes, I am quite ready to fulfill any engagement"—that is, it can be done easily. Sinner, it is an easy thing for God to pardon you. "Indeed," say you—"you do not know where I was last night." Nor do I want to know; if you were anywhere except in hell it is easy for God to pardon you. But you say "How can he do it?" He speaks and it is done. He has but to say to you "Thy sins which are many are all forgiven thee," and it is done. Pardon, you know, is an instantaneous work; justification is rapid as a lightning flash. Black one moment—white as alabaster the next; guilty—absolved; condemned—acquitted; lost—found; dead—made alive. It takes the Lord no time; he can do it easily. Oh, brethren, if he could make a world with a word, if he could say "Let there be light" and there was light—surely now that Christ has offered up himself a bleeding sacrifice for sin, God hath but to speak and it is done. "I will, be thou clean" and every sin shall be gone. Oh, sinner, dost thou not breathe the prayer and say—"Lord, save, or I perish?" Poor sinner, will you not ask him to forgive you? My brother, since he can forgive so readily does not thy heart move, and dost thou not say—"Jesus, save me, or I die?" Stretch forth thy hand now, poor trembling woman up yonder, touch the hem of his garment and thou shalt be made whole, for he is ready to forgive, that is, he can do it with ease.

Again, the word "ready" frequently signifies *promptly or quickly*. He is ready to forgive. I know some of you think that you must go through months of sorrow before you can be forgiven. There is no necessity that you should pass a single hour. I know some of you, after what I said just now about the law working with some believers, feel that you must be four or five years floundering about in the Slough of Despond. There is no necessity for it. The plan of salvation is this: "Believe in the Lord Jesus Christ and thou shalt be saved." I will give you a picture. Paul and Silas have been put into the inner prison, a dark hole into which no ray of light can reach. Paul is laid upon his back, though it has been just now scourged with whips; his feet up in the air, are made fast in the stocks. He begins to sing; Silas joins; they sing of pardons bought with blood; they sing of the

dying and risen Lamb, and as they sing suddenly there is an earthquake; the foundations of the prison shake; the doors are lifted from their hinges; the gaoler, responsible for his prisoners and fearing that they will escape, leaps out, takes his sword and is about to destroy himself, but a voice is heard—"Do thyself no harm; we are all here." He calls for a light; he springs in; he comes trembling to his prisoners' feet, and he says—"Sirs, what must I do to be saved?" And what would some of you have said? "Well, you must first feel your sin; go home and pray." "No," says the Apostle, "believe in the Lord Jesus Christ and thou shalt be saved and thy house;" and to prove that he was saved the Apostle that very night took him and baptized him, believing in the Lord, for and all his straightway. Now, what do you say to this, you old deacons, who say—for many country deacons still say it—that these young converts ought to be summered and wintered before they are baptized? Oh! I have known scores of good old souls in the country who say, "We must not take in Mrs. So-and-so, we have not had time to prove her enough." Was not our Apostle an indiscreet young man to baptize them the same hour? Ay, so would I; if they believed they were ready to be baptized, because they were pardoned—

"The moment a sinner believes  
And trusts in his crucified God,  
His pardon at once he receives,  
Salvation in full through His blood,"

If the Lord will to do it you may be pardoned now. If Jehovah should speak the word he needs not months and years in which to write out and put the great seal to the charter of your forgiveness. He can speak the word, and from high heaven, swifter than the lightning flash, the word shall come, "Thy sins, which are many, are all forgiven thee;" and you shall say, "I'm forgiven; I'm forgiven:—

"A monument of grace,  
A sinner saved by blood,  
The streams of love I trace  
Up to the fountain God;  
And in his mighty bosom see  
Eternal thoughts of love to me."

The word ready is frequently used also to signify *cheerfulness*. When a person says "Would you be ready to serve me?" you say "Readily, readily." "Would you give me your help?" "Oh, certainly, with readiness"—it means cheerfully. Now the Lord loveth a cheerful giver, and I am sure he is a cheerful giver himself. Oh! you do not know, poor sinner, how glad the Lord is when he forgives a soul. The angels sang when God made the world, but I do not read that God sang himself. But when he saves a soul the heart of the Eternal Father is glad, for does not the parable say, "It was meet that we should make merry and be glad?" Not only the servants, but the Father too, was merry. And you know that splendid verse, in the last chapter of the prophecy of Zephaniah—"He shall rest in his love; he shall rejoice over thee with singing." Only think of it—the Triune God singing! What a thought! Deity itself bursting forth in music! And what is this about? It is over his pardoned people; his blood-bought chosen ones! Oh! soul, thou thinkest, perhaps, that God will be hard to be entreated, and that he will give his mercy grudgingly. Mercy from God is free as air. When the sun shines it shines freely, else 'twere not the sun. When God forgives he forgives freely, else he were not a God. Never did water ripple from the crystal fount with half such freeness and generous liberality as grace flows from the bowels of God. He giveth forth love, peace, joy, and pardon, and he gives them as a king giveth to a king. Thou canst not empty his treasures, for they are inexhaustible; he is not to be enriched by withholding, nor is he impoverished by bestowing. Soul, thou dost but libel him when thou thinkest that he is unwilling to forgive thee. I once had, as thou now hast, that hard thought of my kind Lord, that he would not forgive me. Oh! I thought he might, perhaps, do so one day, but I could hardly think so good of him. I came to his

feet timidly. "Surely," I said, "he will spurn me hence. I supposed he would say, 'Get thee gone, thou dog, thou hast sinned against me and defied my love.' But no, you should see with what a smile he received the prodigal, with what fond embraces he clasped him to his breast; with what glad eyes he led him to his house, and with what a radiant countenance he set him by his side at the head of the table, and said—"Let us eat and be merry, for this my son was dead and is alive again, was lost and is found." I would that I could write upon every heart, and grave on every memory of you here present, those sweet words—"Ready to forgive!" Ah, then, and are there any of you who do not want to be forgiven to-night? Methinks you care not for it, but the day may come when you will want it. Sailor! are you here to-night? Within another three months you may be far out on the lone sea; the breakers may have swallowed up your vessel; you may be stranded, or swimming, clinging to an oar; and you will say, "Lord save me or I perish." When the waters come around how gladly would you remember that he is a God "ready to forgive;" and trust your soul with him then. But, oh, how much better if you could trust your soul with him now! Out of this great assembly there are some who will die this week. I do not now make a rash assertion, but I base the statement upon the statistics of mortality. Oh, soul! thou sayest it is nothing to thee now! But when thou art in the article of death—and it may be it shall happen to thee ere another Sabbath's sun shall rise—how might this note ring like music in thy dying ears—"Ready to forgive!" Despair not, oh, despair not! Am I speaking to some abandoned woman who is thinking that she will destroy herself? See thou do it not, for he is ready to forgive. Am I speaking to some man who thinks that he is cast away from society, and swept out from among his kind as a reprobate for whom no man cares? Soul! soul! give not up, for he is still ready to forgive. Though thou hast cursed thy mother, though thy father has shut the door against thee and thy sister shuns thee because of thy vice and thy villainy, yet is he "ready to forgive." Turn thee! turn thee! 'tis a brother's voice that bids thee turn. By the love with which he pardoned me; by the mercy which made him pass by my innumerable transgressions, my brother, I would entreat thee turn—nay, putting my arm in yours, I would say, "Come now, let us come unto the Lord; let us say unto him, 'Receive us graciously and love us freely: ' so will we render unto thee the calves of our lips.'" "Ready to perish" are we; but ready to forgive" is he. For ever blessed be the name of the Lord.

### III.

My third text is intended as a hammer to drive home the last nail. This sentence is most solemnly true of each one of us—"The graves are ready for me," Job xvii. 1.

About three years ago I gazed into the eternal world. It then pleased God to stretch me upon a bed of the most agonising pain, and my life hung in jeopardy, not every hour merely, but every second. Eternal realities were vivid enough before my eyes; but it pleased God for some purpose which is known to him to spare the life; and I went to spend a little season, that I might perfectly recover, with a beloved friend who seemed then far more likely to live than I. This day it hath been his turn to lie upon the borders of the grave, and mine to stand by his bedside. The grave then seemed ready for me. It now seems ready for him. I can only say, I would to God that the place he has were mine. Oh! partial Providence, why didst thou spare the one yet still to fight, while thou givest to the other the crown of victory? As I stood talking to my brother this afternoon, he said, with greater force than Addison, "See how a Christian can die." When I asked him about his worldly goods and possessions—what he could do with his farm and with his cows, he said he had been content to leave them all some time ago. "And what with your wife and your little ones?" "I have just now," said he, "been able to leave them with God." "And how about eternal things?"

said I. "Oh," said he, "you know it is everlasting love; it is unchanging grace; so why should we fear?" He had no doubt to express about his acceptance in the beloved, or about the power of Christ to carry him through his dying moments. When I repeated those words, "The battle's fought, the victory's won; the victory's won for ever," I marked his eyes sparkle as though he heard the melodious voice of the great Captain of our Salvation—"Well done: enter into thy rest." I never saw a bride on her marriage morn look more happy than this man upon the eve of death. I never saw a man, who had just received a glimpse of immortality, more happy and blessed than he. I never saw spirit more peaceful when retiring to its rest, for the slumber of eventide, than he when about to undress himself that he might stand before his God. "Ah," said he, "remember what you said to me, 'Sudden death, sudden glory;' and then his eyes sparkled with the prospect of the sudden glory of beholding his face." One gentle sigh, the fetter breaks, and thou art gone, O earth, and my soul is in heaven. One gasp and thou hast melted, O thy shadowy Time, and I have come to thee, thou welcome substance of Eternity! Oh, blessed be God that "the graves are ready for us!" Christian men, does the idea of a long life charm you? Do you want to be long in this prison? Would you cling to these rags of mortality—this vile body—whose breath is corrupt, whose face is so often fouled with weeping, and upon whose eye-lids hang the shadow of death? Would you long to creep up and down this dunghill world, like some poor worm that ever leaves a slimy track behind? Or wouldst thou not rather

"Stretch thy wings, my soul, and fly  
Straight to yonder world of joy?"

Yet we shrink back again to life, "fond of our prison and our clay." Oh, were we wise, were we but better taught, and had we eyes that could discern the things not seen, we should

"Long for evening to undress,  
That we might rest with God."

"The graves are ready for me." Young men and young women, and all of you gathered here to-night—can you look upon the grave which is ready for you with as much complacency as my brother could do this afternoon? O Grave, thou dost not need to prepare for thy guests. Thy banquet is ever spread, and thy dreary table is always standing in the banquet hall! O Death! thou dost not need to furbish up thy darts, or whet thy scythe; thou art always ready to slaughter the sons of men! O Eternity, Eternity! thy gates need not to be unlocked and thrown back on their hinges, with long and tedious toil: they are ever on the jar. O World to Come! thou dost not need long intervals to make thyself ready to receive the pilgrims who have finished their journey. Thou art an inn whose doors are always open: thou art a harbour whose gates are never closed. Our grave is ready for us. The tree is grown that shall make our coffins. Perhaps the fabric that shall make our winding sheet is already woven; and they who shall carry us to our last home are ready now and waiting for us. "The graves are ready for us." Are we ready for the graves? Are we prepared to die—prepared to rise again—prepared to be judged—prepared to plead the blood and righteousness of Christ as our ground of acceptance before the eternal throne? I shall say no more; but if I could but send you home with the three texts ringing in your ears 'twere well—"Ready to perish;" "Ready to forgive;" "The graves are ready for me." What is your answer, my hearer? Do you reply in the words with which I began, "Ready, ay, ready: ready, ay, ready?" Didst thou say, Death, that I was wanted? Here I am, for thou didst call me? Didst thou say, O Heaven, that thou needest to receive another blood-bought one? Ready, ay, ready? O, Christian men, always keep your houses in such good order that you will be "ready, ay, ready." Always keep your heart in such a state, your soul so near to Christ, and your faith so fully fixed on him, that if you should drop

dead in the street, or some accident should take away your life, you will be ready cheerfully to say, "Ready, ay, ready. Ready for thee, O Grave; ready to triumph over thee, and to pluck away thy sting. Ready for thee, O Death, for where is thy victory? Ready for thee, O Heaven, for, with thy wedding garment on, we are ready, ay, ready." The Lord make us ready, for Jesus' sake!

## Essays and Papers on Religious Subjects.

### THE LIVING GRAVE; OR, THE COLLIERY CALAMITY.

BY THE REV. CORNELIUS ELVERN.

OUR readers must all have heard of the recent fatal event by which more than two hundred poor colliers were entombed alive in the coal-pit near Newcastle, and while the sympathy of a nation, from our beloved Sovereign to the humblest of her subjects, has been awakened towards the sufferers, and their bereaved widows and families, surely a providence so thrilling must have a voice to us all, and cannot fail to suggest to every reflective mind some important and instructive lessons. Even the silently revolving orbs of the firmament are said to be our teachers, for "there is no speech nor language where their voice is not heard." How much more, then, may we conclude that providential events immediately connected with our planet are designed to teach us wisdom.

*I. The very mysteriousness of such an event is sufficient to disarm scepticism of one of its arguments against revelation.*

It is alleged by them that where mystery begins there religion ends, and because they find mysteries in the Bible, they affirm they must fall back upon natural religion, and only study God in his works and ways. We admit there are some things "hard to be understood" in the sacred volume; but as we cannot hold the ocean in the hollow of our hand, or measure the universe with its span, we do not expect to grasp infinity with our finite minds. But in the presence of such a calamity as that before us, we ask the Deist, who is so loud in the praise of the Divine beneficence, to reconcile with that beneficence such wide-spread misery as is now reaching our ears in the loud wailing of hundreds of bereaved widows and orphans! We bow reverently to this solemn providence, as we do to the insoluble pro-

blem of the origin of moral evil, with unshaken trust in him, who "hath his way in the whirlwind, and the storm and the clouds are the dust of his feet."

*II. Such inexplicable providences teach us the necessity of a future state of retribution.*

Here we continually see the innocent and the guilty, the righteous and the wicked, involved in the same calamity. "One event happeneth to them all." In the deluge, and in the destruction of the first-born in Egypt, thousands of morally innocent and unconscious babes suffered the pangs of death with their guilty parents. The righteous Jonathan, and the wicked Saul, both perished on the same battlefield. In the Crimean and the Indian wars a Vicar and a Havelock lie side by side with the ungodly, till "the voice of the archangel, and the trump of God," shall awaken them all to take their respective stations on the right hand, or the left, of the Judge Eternal; and in the Hartley pit there were some, we know, who loved the Lord Jesus Christ, and doubtless ascended from that dark death-chamber to the region of perfect and unclouded day. But if there be no future reward for the righteous, how can we perceive or vindicate the wisdom and the equity of the great Creator?

We are, therefore, necessarily led to conclude that the present state is only a part of the great plan of God's moral government—the commencement of a series of dispensations to be completed in a state of future and of final retribution. With such a lesson from providence, we turn to the "more sure Word" of revelation, and our faith reposes with sacred composure on its veritable assurances, that a day is approaching when the tears of the saints will be turned into the wine of consolation, and the transient triumphs of the wicked into everlasting shame and confusion, and all the

dark and intricate mazes of Divine Providence in the present world will be fully unravelled in the light of eternity. The disclosures of the last great day will fully justify the ways of God to man.

"And O! what change of state, what change of rank,

In that assembly everywhere is seen!  
The humble-hearted laugh, the lofty mourn,  
And every man, according to his works,  
Will take his station to the right or left."

III. We may be assured that this, with every other dark and calamitous event, is among the all things that "work together for good to them that love God and are the called according to his purpose."

To the eye of faith, the bow of hope is seen on every cloud. Why the fall of man—the origin of moral evil—was permitted has been the fruitless inquiry of innumerable speculative minds; but already the beams of redemption have partly illuminated the otherwise impenetrable gloom; and we doubt not there will, hereafter, be such revelations made of this great mystery as shall secure an immensely enhanced revenue of happiness to man and of glory to God.

There is, already, a silver lining to the dark cloud of this colliery calamity. One ameliorating circumstance is that it does not appear that the poor men were crushed to death in agonizing pain, but, as the official account states, "they wore the appearance of men who had gone off in a calm sleep from the effects of the confined gas, inducing the torpor of death." But a brighter beam of mercy than this irradiates the scene. There is good reason to believe some of them, at least, were prepared for the great and sudden change, as in the pocket-book of one of the sufferers was found written with a pencil the following record:—

"Friday afternoon, half-past two o'clock. Edward Armstrong, Thomas Gladstone, John Hardy, Thomas Bell, and others, took seriously ill. We all had a prayer-meeting at a quarter to two o'clock, when Tibbs, Henry Sharp, Gibson, and Palmer exhorted us again, and so also did Sharp."

Let us think, for a moment, what prayers, what exhortations were those uttered by men who were conscious they were standing on the verge of eternity!

Many of these men, it seems, were members, and some local preachers, among the Primitive Methodists. The writer of this article, on reading this, could not help exclaiming, "God bless the Primitive Methodists!" Far away as we are removed from them on some doctrinal points, they are noble pioneers to the Christian army, going into the lanes and hedges, and collieries, where many of us have never penetrated, and for which we may not be so well adapted. And who can tell but those exhortations and prayers were the means of conversion, so that even of that dark pit it may be said, when the Lord counteth up his people, "This and that man were born there?" One of these, it might be, who scratched, with a nail, on a tin flask, those memorable words, "Mercy, O God!" and how many more might pour out from penitent hearts the same cry, the light of eternity will only reveal. One who was miraculously saved (Thomas Watson) attended the Newcastle noon-day prayer-meeting on the following Thursday, and, among other things, said, "Sharp and I cried, 'Lord have mercy on us!' Sharp then said, 'He can save me, and he has saved me; if I don't get to the bank I shall in heaven; I am quite prepared for the journey.'" We then both prayed together. I then called to another man (Robert Bewick); he was a good moral man, but had never begun to seek God. He said, 'Tom, what must I do? Pray for me.' I did pray, and told him now he must pray for himself, or my prayers would avail nothing for him. A hymn then struck my mind, and I said, 'We'll sing a hymn, it begins:—

"On Jordan's stormy banks I stand,  
And cast a wishful eye  
To Canaan's fair and happy land,  
Where my possessions lie."

We sang also the two next verses, and I prayed a considerable time. A rope was then put down into the pit where I was; it was just a common loop. I put one leg in, and as they were pulling me up there were tremendous falls of water, still I felt the Lord was nearer than ever. As soon as they drew me up I fainted with the cold and wet. My father, poor man, came to see me, and as soon as I recovered I found him standing at my bed-side. I said,

'Now, father, what a blessed thing religion is! This is a time to try it.'

Besides all this, who can tell how many souls may be converted under the many sermons that have been preached for the improvement of this calamity! And as it is more than probable that there will, in consequence of it, be legislative enactments, to ensure greater precautions in future, it will, doubtless, be the means of saving more lives than it has destroyed. These and many other considerations which might be suggested will surely suffice to make us surrender all our perplexities to the infinite wisdom of him who doeth all things well.

Another lesson Christians should learn from this event is *the duty of seeking to rescue souls from the bottomless pit*. We can but admire the conduct of the brave men, who laboured so arduously day and night to rescue their fellow-workmen from death. What perils they braved, what toil they endured, and how cheerfully, at the hazard of their own lives, did they seek to save others! And shall not we who have been saved ourselves seek more earnestly the salvation of those who are ready to perish? These noble-hearted men were true missionaries of humanity. O that we, henceforth, may be more prayerful, more laborious, and more successful missionaries of the cross!

Careless reader! permit us to remind you there is another and a "bottomless pit" of which you are in danger, as an impenitent, unconverted sinner, for "the wicked shall be turned into hell, with all the nations that forget God." There was a way from the Hartley coal-pit for the converted miners to ascend to heaven; but there will be no escape for the lost soul in hell! Jacob's ladder, the mystic type of Christ's mediation, had its foot on earth, but no lower; it reached neither into the grave nor to the bottomless pit.

"There are no acts of pardon past  
In the cold grave to which we haste;  
But darkness, death, and long despair,  
Reign in eternal silence there."

Haste, then, to the refuge! flee from the wrath to come, and hearken to the voice from heaven addressed to every penitent sinner, "Deliver him from going down to the pit; for I have found a ransom." That

ransom is the precious blood of Christ, and washed in that fountain you will ere long join the praying colliers from the coal-mine, and all the myriads of the redeemed, to sing "Salvation unto God and the Lamb for ever and ever."

*Bury St. Edmund's.*

## YOUR POSITION.

*To my Brethren the Members of our Churches.*

BY THE REV. E. H. CARSON.

NEXT to the responsibility of a Christian pastor is that of a Christian people. On earth there are none so highly favoured. Called out of the world, and separated to the service of God, they have privileges quite peculiar. They are the sheep of Christ, for whom the richest pastures have been provided, and over whom watch is kept by Christ himself. While others are suffered to wander on the dark mountains, they are gathered into the heavenly fold, and cared for by the Great Shepherd. Not only have they God for their Father, Jesus for their Saviour, and the Holy Spirit for their Comforter; but they have the Word of God and the ordinances of the Gospel, daily to quicken and sustain their souls. Darkness may prevail throughout the land of Egypt, but there is constant light in the dwellings of Israel. What does the Lord withhold from his people that his goodness can impart? He gives them pastors after his own heart. He leads them in the green pastures and by the still waters of his own Word. They have a day of holy rest in every seven, by his express institution. For them the house of prayer is opened, and around their Heavenly Father's seat they are encouraged to gather in sweet and cheering fellowship. There is not a trial which they may not then, by the prayer of faith, unfold; there is not a joy which they may not then, in the song of praise, express. Even in those ordinances that almost partake of the ritual character, they have a "feast of fat things." In their Lord's baptism they have their Lord's grave; and in their Lord's supper they have their Lord's cross. The very communion of saints, their common and constant privilege, is their beginning and foretaste of

coming glory. May we not say to a people so favoured—"Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord, the shield of thy help, and the sword of thy excellency!" Deut. xxxix. 29.

But great privileges inevitably involve great responsibilities. To whom much is given, of them shall much be required. Blessings bestowed are talents imparted, and these may not be hidden beneath the soil. Even the least of our privileges entail corresponding duties. If we enjoy what others possess not, we owe a debt they have not contracted. Brethren of the Churches, have you thought of this? Your position is one of fearful responsibility. Nowhere may you be equalled in the blessings you enjoy. Look around you, and contrast your happy lot with the condition of the ungodly. Sunk in ignorance and enslaved to sin, the great bulk of the world are without God, and have no hope. Millions are buried in heathen darkness. Millions more worship they know not what, having perhaps a form of godliness, but denying the power. How different your state! And think you for this will you not be held to answer at the bar of God? Your precious Bible, the ordinances of your holy faith, the house of prayer, the sacred Sabbath, the ministrations of the sanctuary, have all these no import in relation to the judgment? Above all, the guardian care, the cheering presence, the constant light of the blessed Jesus, are these without a meaning as regards eternity? I love my privileges—I prize, I trust, above life itself, the distinguished favours I enjoy: but this I must, and will, confess—never do I think of the responsibility they entail without a shudder. Ah! beloved, it is no light matter to be the children of so many mercies. Let us take care that we trifle not with a thing so momentous. Your position, my brethren, let me ask in all earnestness, have you ever looked it fairly in the face? Have you calmly considered its mighty meaning and possible results? Alas! I fear few have so done. O, the thoughtlessness that characterizes even the people of God! They think not, when they ought to tremble with emotion. Surrounded as they are with the most dread responsibilities, they are yet, not unfrequently, at their ease in

Zion. Brethren! let me implore you to awake and realize your position. Hesitate not to look at things *just as they are*: hesitate not to look at them in the light of eternity. What can be so important as exactly to know how you stand? and how shall you know this without consideration? Responsibilities you have, whether you perceive them or not—responsibilities, however, which cannot be unknown without the deepest guilt. To God, the judge of all, you shall render an account for every talent committed to your trust. The least of your privileges shall meet you at the Great Assize. Think not you shall be innocent, and hide your Lord's money in the earth. If there allowed to remain, it will rise and witness against you. Go, then, dig it up. Gather together the sacred treasure, and put it out to use. The Master is at the door, and woe to that servant who is found unfaithful!

But your position has another aspect. You are not only generally responsible as the recipients of so many blessings, but you are so, in a special manner, as the *appointed medium for their communication to others*. Called to participate in the blessings of the Gospel, you are also called to diffuse those blessings all around. You are not to suppose when you have enjoyed your privileges your work is done. At this point it but begins. **YOU ARE HENCEFORTH WITNESSES FOR JESUS.** God has put his light within you, not simply that you may yourselves enjoy it, but that you may scatter the surrounding darkness. You are the light of the world, set up to reflect the beams of the Sun of Righteousness. Think not that this is the business of your pastors only. Their business, in an emphatic sense, no doubt it is. But it is also your's, and beware that you seek not to evade its claims. Though not in office, and not, perhaps, even gifted for the public ministry of the Word, you are yet required, each in his own measure, and after his own manner, to exhibit the truth. There are many ways of preaching Christ besides occupying the pulpit. God never intended, though neither ministers nor missionaries, you should remain idle in the field. You can preach Christ with your lives; you can preach him with your substance; you

can also, in a thousand humble ways, make him known with your tongues, as in the cottage, by the way-side, or whenever you meet a friend. Why should you not imitate the Church at Corinth, which was "the epistle of Christ, known and read of all men?" 2 Cor. iii. 2, 3; or the Church at Thessalonica, from which "sounded out the Word of the Lord in Macedonia and Achaia?" 1 Thess. i. 8; or the Church of Rome, whose "faith was spoken of throughout the whole world?" Rom. i. 8; or the Church at Jerusalem, the members of which, being scattered abroad, "went everywhere preaching the Word?" Acts viii. 4. Surely you are not less favourably circumstanced, and certainly your call is equally imperative. The same doors of usefulness are open to you that were open to them, and the same command bids you enter and occupy. You have the like glorious truths to proclaim, the like precious souls to rescue, the like gracious God to trust in. Will you not, then, arise and imitate the Churches of the Apostles and martyrs of Jesus? Oh! if our modern assemblies of saints would but follow, in this respect, the primitive gatherings of the faithful, how soon would the world be converted to Christ! In less than a life-time after Christ the Gospel spread throughout the entire Roman empire, and became a power among men the great of the earth dared not despise. And how was this? The answer is at hand. *The first Christians recognized their position.* They felt they were lights in the world, specially appointed to hold forth the Word of life. They knew God had given them his Word, not to be concealed, but everywhere to be proclaimed abroad. Not within the covers of the New Testament can you find a disciple who was not a missionary. Every one, as soon as converted, believed, and acted on the belief, that he had a commission to his neighbour. No sooner was the Samaritan woman saved than she went to seek the salvation of her townsmen, John iv. 28, 29. No sooner was Andrew brought to Jesus than he brought "his own brother Simon," John i. 40, 41. Thus the light spread; thus the truth was extended.

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*Tubbermore, Ireland.*

## HUMILITY CONDUCTIVE TO HONOUR.

BY MR. JOHN FREEMAN.

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miss the cry of the dogs and not overtake them all day. I must, therefore, put off coming to pray with your mistress till the afternoon." The man returned to his master. "Sir," said he, "the parson is going a hunting, and he says if he loses the cry of the dogs and the huntsmen he shall not overtake them all day. He will come and pray with your lady in the afternoon or evening." This roused the gentleman's resentment, and he appeared filled with anger and contempt at the parson, to think that he preferred a pack of dogs above an immortal soul. The servants were very much distressed to see their master in such a toss of passion, and they laid their heads together to consult what was best to be done. At last says one, "I wish my master would ask our shepherd to pray with my lady; you know he prays sweetly with us down in the underground kitchen every night." Upon this, one of the most discreet servants ventured to go to his master. "Sir, we find that the parson is gone a hunting, and can't come to pray with my lady; we wish you would permit our shepherd to go to prayer, for indeed he prays sweetly with us." Accordingly the squire stepped up-stairs to his lady. "My dear," said he, "the parson is gone a hunting, and can't come and pray with you till the evening; but my servants tell me that our shepherd has a sweet gift in prayer; will you permit him to come and pray with you?" "Yes," said she, "with all my heart." Accordingly the shepherd was sent for out of the field. When he came to his master, "Do you pray?" said he. "Yes, sir. God forbid that I should live one day without prayer!" "Will you pray with my lady who is very ill?" "Yes, sir, with all my heart." He was taken up into the chamber: two cushions were placed by the bed-side: the squire and the shepherd knelt down to prayer. He began and went on with such wisdom of thought, such seriousness of soul, such propriety of language, and such pertinency to the case, that surprised both the gentleman and his wife. As soon as they rose from their knees the master addressed him thus: "Who are you—and where did you come from? You are no common man; and I must know your whole character." The

shepherd was exceedingly backward to make a discovery of himself; but the master's commands were positive and must be obeyed. "Sir," said the shepherd, "I had much rather remain in obscurity; but, since I must make the discovery, know then, sir, that I am one of the two thousand ministers that were turned out on Black Bartholomew day. I had no method of getting my bread, nor any place where to exercise my ministry. I considered that the employment of a shepherd would afford me time for contemplation and devotion. I therefore put on that character, and as such entered into your service." His master looked at him with a mixture of approbation and delight. "You a shepherd! I am resolved you shall be *my* shepherd." He built a place of worship for him immediately, and left the parson to go a hunting by himself.

*Note.*—This was the beginning of the dissenting interest at Bird's Bush, and may be seen in their church book to this day.

Thus ends the interesting memorial written in the spring of 1792, by one-actuated to the very last by an ardent and irresistible desire to improve mankind. Such too, more than a century earlier, had been the result of virtuous suffering accompanied with contentment and submission to the will of God, together with unceasing prayer and firm reliance on Divine Providence. Nor needs anything be added to the memorial but to say, in the words of Psalm cvii. 8, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

*Maryland Point, Stratford, Essex.*

#### ON BELIEVERS' BAPTISM.\*

THE following address was delivered in the Baptist Chapel, Bridgnorth, December 29, 1861, by Mr. Joseph Barlow, previous to his being baptized:—

Dear Friends,—Having been requested to state my views upon the ordinance which is now about to be administered, and my reason for embracing the Baptist principles, I will now endeavour to do so.

I have from an early age been connected with the Independents, and for about five

\* This is inserted by request.—Ed.

years I have been united with that denomination in church fellowship. It is now almost three years since I was first led to give my attention to the subject of baptism, from a conversation I had with a Baptist friend upon the subject, at which time my friend brought forward so many arguments from Scripture in favour of believers' baptism only, that I felt it to be my duty so give the subject a thorough and prayerful consideration, at the same time sincerely hoping that I might be able to find proof in favour of infant sprinkling; for from the fact that I had been connected with the Independents so long, and having been brought to a knowledge of the truth amongst them, most of my friends also belonging to that denomination, I felt a strong prejudice in their favour.

Accordingly, with earnest prayer for the guidance of God, I recommenced the study; but the more I read the Bible and compared the different accounts, and the more I read the works of men upon the subject, the more I became convinced, against my inclination, that infant baptism was unscriptural, and that it was the duty of believers, and believers only, to be baptized.

The first mention we have of the subject in the New Testament is the account of John's baptizing in the river Jordan, mentioned by Matthew, 3rd chapter, and by Mark in the 1st chapter. In those accounts we find that the state of mind required in those who came to be baptized by John was repentance, that repentance which produced good fruit in their after lives; and faith in Christ who was about to appear. Paul, speaking of this baptism (Acts xix. 4), says, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. "In these accounts we have not the least mention of children being brought to be baptized, nor any command to that effect to the parents because they themselves were believers; and I think the fact that John required repentance and faith which infants are incapable of exercising is a clear proof that he did not baptize them.

As regards the manner of baptizing practised by John, we are plainly told that

he baptized in the river Jordan. The apostle (John iii. 23) says the place was *Ænon* near to Salem, because there was much water there. And in the account of our Lord's baptism, recorded by Matthew, iii. 16, we read that when he was baptized he went up straightway out of the water. Now if baptism had been administered by sprinkling or even pouring, as some suppose, what occasion was there for so much water, or why should they go into the river to administer the ordinance? I therefore draw the conclusion that it was by immersion.

Passages I have often heard quoted in favour of infant baptism, you will find in Matthew xix. 13, 14, compared with Mark x. 13, and Luke xviii. 15, where Christ calls little children to him and blesses them; but I cannot see that they have any bearing upon the subject at all; at least if they have I think they are against rather than in favour of the practice, for we find that the disciples rebuked those who brought them, and we cannot for a moment think they would have done this, if either Christ or they themselves had been in the habit of receiving them for baptism. And if our Lord intended then to institute the ordinance why did he not baptize them, or command his disciples to do so? but there is not a word upon the subject.

In the 16th chapter of Mark, we have the commission of our Lord to his disciples, before his ascension, as follows, "Go ye into all the world, and preach the Gospel to every creature: he that believeth and is baptized shall be saved, but he that believeth not shall be damned," &c. We see here that the apostles were commanded to preach the Gospel and to baptize those who believed, and in their labours and teaching afterwards we see how well they understood their duty; for instance, in the 2nd chapter of Acts we have an account of Peter preaching a sermon through which three thousand were pricked in their hearts, and cried out to him and to the rest of the apostles, "Men and brethren, what shall we do? And Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ," &c.; and we read further that they who gladly received his word were baptized.

The 39th verse of this same chapter has often been brought forward in proof of infant baptism; the verse reads thus, "For the promise is unto you and to your children and to all that are afar off, even to as many as the Lord our God shall call." *Children* here does not mean *infants* but *descendants*; we find the word thus used in a number of instances in the Bible, thus in Deut. ix. 2, "Who can stand before the children of Anak?" And again, when our Lord was accused of casting out devils by Beelzebub, he asked, "By whom do your children cast them out?" Matt. xii. 27. The last clause of the verse, "Even to as many as the Lord our God shall call," I understand to mean those who should be led to see their lost and ruined condition, and, through faith in the atoning sacrifice of Christ, should be justified; then they would be entitled to the promise.

In the 8th chapter of Acts we have an account of Philip preaching in Samaria, and we read that when they believed, "they were baptized, both men and women." Here again there is no mention of children.

The doctrine of believers' baptism, and the manner of baptizing practised in the apostles' time, is clearly illustrated in the case of the Eunuch recorded in the same chapter. In that narrative Philip is represented as preaching Jesus to him, and having arrived at a certain water on their journey the Eunuch desires to be baptized. Philip, before granting his request, demands a confession of his faith. The Eunuch, satisfies him, and having commanded the chariot to stand still, they both go down into the water, both Philip and the Eunuch, and when he was baptized they both came up out of the water.

I would ask our Pædo-baptist friends how they reconcile this account with infant sprinkling? I cannot.

The fact that the apostles baptized several whole households has often been brought forward as a plea for infant baptism, but before we can admit such a plea our friends must prove that there were infants in those households, which cannot be done without other evidence than that which Scripture supplies; take, for instance, the case of Cornelius recorded in Acts x. It is said of him, "He was a devout man, and

feared God with all his house," I take it for granted that as both he himself and all his house feared God, that there were no infants, but that all had grown up at least to years of discretion.

Some contend that infant baptism has taken the place of circumcision, and that, as infants were circumcised under the Mosaic law, so they are to be baptized under the Gospel dispensation; but I cannot find any command in Scripture to that effect. I look upon circumcision as a duty enjoined by God to Abraham, and to be observed by his descendants, in order to keep the Jews a separate people, because from them the Lord Jesus Christ was to come according to the flesh; but after he had come it was no longer required, and consequently done away with.

But if baptism may be considered as an antitype of circumcision, it applies much more strongly to believers than to infant baptism; for as circumcision was intended to keep the Jews a separate people, so baptism is intended to separate the people of God from the world.

We find baptism mentioned several times in Paul's epistles, as representing a death and burial to sin, and a rising again to a life of righteousness. Thus in Romans vi. 3, 4: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life;" and again, Colossians ii. 12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

By "the faith of the operation of God," and other similar passages, I understand the converting and sanctifying influences of the Holy Spirit in the heart. And "buried with Christ in baptism," I understand being immersed, as that appears much more symbolical of Christ's burial and resurrection, than merely sprinkling or pouring.

These then are a few of the reasons which have led me to embrace Baptist principles; many more might be brought forward, did time permit, but I think these are sufficient to convince any candid thinker that believers' baptism, by immersion, is the

only one authorised by the Word of God. And when we consider the evils which have resulted from infant baptism, the true servants of God cannot but desire its downfall. If infant baptism was to be done away with, the loss to its supporters would be an immense gain to spiritual religion. It would do away with that soul-destroying error, "baptismal regeneration." The extinction of infant baptism would, in a great measure, destroy the union which exists between the Church and the world, and place the people of God and those of the world in their proper places.

But the question has been asked—What are we to do with our children if we cannot present them to God in baptism? I would reply—Bring them up in the nurture and admonition of the Lord; teach them that they are by nature sinful and exposed to the wrath of God; show them the only way of salvation through the atoning sacrifice of Christ; and by an holy life, by frequent exhortation, and by endeavouring to render religion lovely and inviting, strive to bring them to decision and salvation. And after they have given their hearts to God, then show them that it is their duty to give themselves to his people.

Before I close, I would take this opportunity to express my gratitude to the members of this church for the privilege you have conferred upon me by receiving me to communion and fellowship with you.

I do feel it a privilege and an honour to be connected with a denomination who are not guided in affairs of conscience by the opinions of others, but who think for themselves, and act from principle, and are not afraid to confess their Lord and declare their principles to the world; though at the same time I hope I can truly say, that I love all who love the Lord Jesus Christ in sincerity, of whatever name or denomination, and exercise that Christian charity towards them which our Gospel demands.

Perhaps there are some Christians here who have not yet obeyed the Saviour's command in this ordinance. May I ask, what hinders you from being baptized? Surely you are not ashamed to confess your Lord and Master? Remember what he said when upon earth—"Whosoever shall confess me before men, him will I also con-

fess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven," Matthew x. 32, 33.

Perhaps you look upon baptism as a trifle—a thing of little importance—but I say it is not a trifle. Nothing that our Lord observed himself and commanded to his followers may be considered as a trifle. I do not say that it is necessary to salvation, but I do say that it is the duty of all who love the Lord Jesus. If you have never given the subject your attention, may I ask you to do so with prayer for the teaching of the Holy Spirit which is promised to guide us into all truth? and having settled the point in your own mind, act according to conviction. If you are led to feel that the Baptists are right, join yourself to that denomination and uphold your principles. I firmly believe that if all who hold the Baptist doctrine were to do this it would bring a blessing to the Church and to the world.

If there are any here who have not yet given their hearts to God—who have not yet cast their souls upon Christ for salvation—I would invite you, in his name, to do so. You have tried the world, but it has not yielded you any real solid happiness. Now, try Christ and religion, and I doubt not but you will be able to say and feel with the Psalmist that "happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God," Psalm cxlvi. 5.

## REV. JAMES HERVEY, THE MODEL MINISTER AND CHRISTIAN.

### CHAPTER I.—EARLY LIFE.

"Lives of great men all remind us  
We should make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time."

So sang the poet. Yet other lessons do the lives of godly, noble, and sincere Christians remind us of—viz., to put our trust in that God who never failed them, and strive earnestly to imitate their worthy example. A careful perusal of the character and godly demeanour of a heaven-bound soul should inspire us to seek to cast off our own natural dispositions as far as human nature can, and put on "the new man."

James Hervey—whom we shall represent

in this biographical notice as a model of what a minister and Christian should be—was born in the year 1713, at Hardingstone, now a populous village, a mile from the town of Northampton. His father was minister of Collingtree, some few miles distant. The house in which he was born stands in the village; a neat-looking, country cottage—now considerably modernized—nothing pre-eminently prepossessing in appearance, and merely recommending itself to notice by the associations of bygone days. The haunts of childhood are not forgotten even in manhood—and why should they? There is something suggestive in the recollection of where our boyish gambols were played; of the tears we shed after losing our stock of marbles; where we walked pensively for hours committing our lessons to memory, and dreading the fall of the schoolmistress' birch unless every word was exactly given. We remember our own childish gambols opposite the birthplace of Hervey, and how we fretted because we were placed for a few weeks under the tutorship of an old severe schoolmistress in that village, who somewhat too freely indulged in an instrument at the sight of which our sensitive nature recoiled; and how we fled to an old oak tree hard by, and there sat, shedding tears in profusion. How suggestive the recollection now! We make often our own troubles harrow up our own feelings, until we inflict sufferings upon our heads, and which we really deserve. How un-Christianlike our repining natures!

Hervey learnt the first rudiments of reading from his affectionate mother; and at seven years of age, was sent to the Free Grammar School at Northampton. We do not hear of much of him here, save that he learnt the Latin and Greek languages, and that his mind was sufficiently able to pursue a much higher course of study; but, alas, the schoolmaster (the vicar of St. Sepulchre's Church, in the same town) was haunted with that "green-eyed monster" which ever disaffected humanity to an alarming extent. This clergyman would not allow Hervey to accomplish more than his own son, and consequently his youthful genius was somewhat cramped by the petty-mindedness of this jealous pedagogue.

In 1731 he was sent to Oxford, in which university he resided for several years. We are told that he did not at first make any very diligent application to his studies, principally because he was directed to read certain books unsuited to his taste, and of little advantage to him; and wanting a careful friend to suggest a course of reading profitable and suitable to him. However, he was led to read a work of great merit and beauty, entitled "Spectacle de la Nature," by l'Abbé de Pluche, which fired his genius, and gave him a passion for the beautiful, which, in after years, he so remarkably displayed in his imperishable writings. Philosophy and astronomy and anatomy were studies for which he had an extraordinary liking.

As to the date of his conversion to God, we are at a loss. The Holy Spirit works in a mysterious and yet wonderful way in the conversion of souls to Christ. Grace in the heart is like a seed dropped into the earth; it may not be discernible to human eyes for years after its implantation; but there it is, though maybe for a lengthy period it will only secretly work in the heart, though it must in time appear "to the praise and glory of his grace." Mr. Ryland, the Baptist minister of College-street Chapel, Northampton, who was a particular friend of Hervey, once said that it was not until he was 18 years of age that he had any serious thought of eternity in his mind, and that it was ten years afterwards that he was brought unto the light and liberty of the Gospel. But of this we shall have to speak in our next chapter.

He associated himself in college with both of those godly men, who afterwards became such zealous ministers—Whitefield and Wesley; and, inspired by them, began to devote his time to visiting the sick, and reading to the prisoners in the goal. In a letter to a friend, he says: "I employ every day an hour or more, which I think is as much time as I can spare from my studies, with some well-inclined people of the poorer sort; we read 'Henry on the Holy Scriptures,' and pray together: there is one set in one part of the city, and another in another; I meet at a neighbour's house." Nor was he the less indefatigable in his studies; for we find that, following the

worthy pattern of his friend, John Wesley, he might be seen at his studies while his fellow-students were retiring to rest. His tutor (Mr. Wesley) taught him Hebrew, to which he applied himself with great assiduity.

Dr. Potter, the Bishop of Oxford, ordained him a deacon on the 14th day of September, 1736; and an "exhibition" which he had from his college, worth about £20 a-year, he resigned, simply because he

considered it an injustice to retain what might be of greater use to a poorer student. This was one of his numerous acts of charity which so highly distinguished the man.

From these apparently insignificant facts, which were but the openings-up of the bud of his amiable and loveable character, we will describe, feebly though it be, the history of that inner life which, outwardly developed, became such a noble ensample.

Northampton.

E. LEACH.

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

No. II.—COMING OUT.

(PART II.)

A MONTH had rolled on: Lucy Leighton had not yet fully decided whether to apply to her pastor for admission into the church, or not. One resolution she had formed. She had vowed herself to the Saviour, and was bent upon serving him; Divine grace had constrained her to that. The irresistible love which has drawn so many to the feet of the Saviour had touched her young heart, and stirred a voice that would not be silenced. So, with great distrust of herself—for it was a new work—she began to teach in the Sabbath-school, she left her tracts at the cottages of Brookdale, and sometimes, though with great self-distrust and trembling, she ventured to speak a word for Jesus, and call on his name on behalf of others.

The days of martyrdom have, thank God, long ago passed. Still, even here, in our own enlightened "Christian land,"—even now, in the nineteenth century, when it is fashionable to be decorous, and in a slight sense religious,—some disciples of the Saviour have yet to take up their cross before they can follow him. Refined society smiles upon the Sabbath morning attendance at church or chapel; it will even patronize a week-night service and a little teaching of the young; but the decided, downright "coming out from among them" arouses as much ire now as heretofore.

Lucy was misunderstood in many ways. Her enjoyment of life, her acute sensibi-

lities to pleasure, her sunny disposition, made her laugh as ringing as ever, her face as radiant, her step as quick. Nay, the strong sense of a new joy, deeper than any she had known before—the joy of the Christian—made her happier and sunnier than before. Still some of the old pleasures had to be given up; wherever the occupation had a taint of evil about it, conscience asserted its right, and Lucy declined. And so many of her young companions began to grow cold; they could not understand it. Lucy seemed the same, and yet there was a difference. It had been easier at once to have made a public declaration of the change which had passed over her—better and safer at once to have declared herself on the Lord's side.

Yet, as often as she resolved to do this, some inconsistency would show itself in the professors of the Saviour, and deter her; and the conversation of her friend, whom we have before mentioned, would not be effaced from her memory.

What should she do? Again and again she took her troubles to the All-wise, beseeching his direction; and he never disregards the prayers of the earnest supplicant.

Lucy had a pious mother, who was a consistent member of the church which she longed, and yet hesitated to join. Lucy had, as yet, said nothing to her of the great change which had taken place within. How is it that so many of us could sooner

talk to a comparative stranger of our religious experience, than to those who lie the nearest to our hearts? It is too often the case, that even between a mother and daughter, there is a kind of reserve. Thoughts are unspoken which might tend to throw a light upon some phase of heart experience, and so the inner life is a sealed book even to the most loving eyes.

Lucy had only given vague explanations of her conduct in declining to go to the opera, and engaging in labours of love. But she knew not with what throbs of gratitude her mother had noticed the change, nor what earnest, agonizing prayers had preceded it. One day, in her deep perplexity, not knowing whither to look for direction, she resolved to break through the barrier of reserve, and ask the advice of her whom she knew would not carelessly give it. She halted at the door irresolutely, then, as those kind eyes looked inquiringly into hers, "Mother, guide me!" she exclaimed, throwing herself into her arms.

"Oh, if all daughters of pious mothers did this, if they made their best and dearest earthly friend their *first confidant*, how much easier and happier would their way be made for them!

How, one by one, the doubts melted away in that confidential hour!

"The Saviour has said, 'If ye love me, keep my commandments.' You will find it the happiest day in your whole life when you follow Jesus in the ordinance of baptism."

"Yes, mother, dear, I know. But then—I wish there were not such dark blots upon the characters of those who profess to love him."

"My Lucy! are you perfect yourself? Even this last month, when you have commenced a new life—have there not been failings?"

"Oh, yes, very many, so many as to make me fear that I, too, shall bring disgrace upon the cause I love so much."

"Still, you must not fear. But believe, and depend upon the promise—"My grace is sufficient for thee." You are weak, and you will feel it; but your Father in heaven is Almighty, and he will support you."

"You think it is a duty to join the Church?"

"A decided duty, and a very great privilege. For, Lucy, dear, you will be watched over, and loved, and prayed for by the members. There is sympathy among them—although there may be some hasty judgments, some fault-finding, and many faults in themselves. They are but human, and they have human failings. We must pity them, and hope for the best—thus doing as we would be done by. In the main, they are a loving family, striving to be kind to their brothers and sisters, seeking to do the will of their Father in heaven."

There was a pause for some minutes, and then Lucy said, half-sighingly,—

"I wonder what Charles will think!"

A wistful tenderness stole over the mother's face; she could sympathize fully with the doubt those words implied. She knew how strong is human love, how closely it holds the beloved to the heart. Her hands gently raised the hidden face, as she replied,—

"Sometimes, my child, we have to choose between our God and our dear ones. The affection that gladdens us is his precious gift; but we must not think more of the gift than the Giver. Lucy, would you rather give up Charles, or Jesus?"

"I cannot give up either!" It was the wail of a clinging heart, struggling with the desire to say, "Thy will be done," yet faltering in its deep weakness. The mother's love did not reproach her. There was no harsh lecture, no frown, nothing but sympathy there. She knelt with her child, and, in tremulous accents, supplicated Divine strength for the emergency—sought pardon and pity for human weakness, and grace to make any surrender which he might require.

So Lucy decided to see the pastor whose ministry she attended, and seek admission into the church. The old gentleman received her very kindly. He did not try the young with difficult questions. He gave counsel and advice where it was so much needed, and commended the youthful Christian to the care of the good Shepherd.

The people of the Lord gave to Lucy a hearty welcome. Many who knew her had already prayed that she might be brought out from the world, and enter the church. They gave thanks that their prayers had

been answered. Young persons, who go in and out of the sanctuary, taking their seat on the Sabbath, and listening as others do—yet seldom, in their hearts, thinking of or caring for things of eternity—may not know how many an earnest prayer reaches the throne of God on their behalf. Some person who watches them from his pew—never speaking a word to them, perhaps—but having in his Christian heart a loving interest in youth—petitions for a blessing. It comes, and the recipients are happier, though the seeker be unknown. It would be well to speak a kind word to the aged and poor Christian—we little know what mercies we may have received through his intercession.

Some months passed away, and then the Sunday came on which Lucy was to make a public declaration of her faith in the Redeemer. She was very happy, and yet at her heart there was one great sorrow. She had made the surrender. She had decided to give up Charles rather than Jesus. He who had been her companion had always declared himself averse to coming out from among them. He called it being "righteous over much." It was sufficient, he thought, to go to chapel, and read the Bible occasionally, and be good sort of people generally. So, as they were not agreed, Lucy had decided that they could not walk together, and Charles had seemed to acquiesce. Yet it had left a sad yearning in her heart. Had it not been so, it would have been no sacrifice; but now that she had given up all that could make her earthly life beautiful, truly she had not offered to the Lord that which cost her nothing. There was a strange wistfulness on Charles's face, as he took his seat that Sunday morning. A strange moisture was in his eyes, as he looked at Lucy's seat—vacant now. And when she came from the vestry with the other candidates, and their eyes met, Lucy knew that the sorrow at her heart had its counterpart in his.

But soon holier thoughts filled her heart, which throbbed with the joy of following the Saviour. "In keeping his commandments there is great delight." Lucy found it so. It was the happiest hour of her life.

There can be no more solemn service in our worship below than this outward dedi-

cation of life and heart to God in Believers' Baptism. It was a solemn, happy day for Brookdale. As they stood at the water's edge, and thought of the vows they were making, more than one youthful Christian felt the expressive words—

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

Earnestly spoke the good old servant of God to the spectators of the solemn engagement. He told them how short is life, how important preparation for death, how Jesus loves to pardon; and he gave them for their evening thoughts—"He that believeth and is baptized shall be saved." Then, after supplicating that many more from the congregation might be led to the footstool of Jesus—that his grace might enable the candidates to walk worthily all their future lives—he led them one by one, and they "went down into the water," and were baptized "in the name of the Father, and the Son, and of the Holy Ghost."

As he took Lucy, he repeated that verse—

"When we devote our youth to God,  
'Tis pleasing in his eyes;  
A flower, when offered in the bud,  
Is no vain sacrifice."

Joyful tears filled her mother's eyes, and for that hour at least her heart was full to overflowing with perfect joy.

So Lucy came out from among them. Not in her own strength ever hoping to be kept separate, but clinging entirely, trusting wholly in him whose "strength is made perfect in his weakness." And so he kept her—as he will keep all who trust to the same source—from inconsistencies and falling.

And Charles? He loved her all the more for the strength of character she had shown. He loved the same Saviour too; and six months later he too became a member of the church at Brookdale. And her friend, spoken of in our last? Many prayers are offered for her. Many she offers for herself; and she is learning to look rather at virtues than failings. All are travelling the same blessed road to the same eternal home.

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life."

## Reviews.

*A Handbook of Revealed Theology.* By the Rev. JOHN STOCK. With a Prefatory Notice by the Rev. C. M. SPURGEON. London: Elliot Stock, 62, Paternoster-row.

A CLOSELY-PRINTED systematical volume of Divinity of 356 pages. The work is well conceived, well arranged, and thoroughly well executed. The style is good, and the tone and spirit worthy of the great themes expounded and illustrated. Of course, persons of divers religious opinions will take their exceptions to certain theological views expressed; but when the same thing may be said of God's own book, the writer need not be either surprised or discouraged. We believe it will be gratefully received by Christians of most evangelical denominations. Mr. Spurgeon's preface is clear and outspoken, and will no doubt be useful in introducing the book to a large number of devout inquirers, who are seeking the truth as it is in Jesus. As this volume is cheap and portable, it ought at once to find its way into all our chapel and Sunday-school libraries.

*Tracts for Priests and People.* No. XI. *The Spirit Giveth Life.* By the Rev. J. L. DAVIES, M.A. Cambridge and London: Macmillan and Co.

FROM the generally concluded heretical tendency of the writings of Mr. Davies, we took up this tract with great doubt and hesitancy. After a careful reading, while there is much that is vague and uncertain, there is much that is thoroughly clear and really good. Its criticism on the two covenants, or dispensations, is well worthy of attentive perusal, and the style is a perfect model of good and vigorous composition. No true evangelical Christian can doubt what he says in the following brief paragraph: "The New Testament teaching as to the true relation of a living man to God, however mysterious it may be, is positive and undeniable. The whole man is claimed for God. We belong to the Father, to Christ, to the Holy Spirit.

*Streams from Lebanon.* By the Rev. T. W. MEDHURST, Coleraine, Ireland. Halifax: Milner and Sowerby.

MR. MEDHURST writes much, but he writes

well; and we are sure his earnest, terse, and telling productions must do good. This beautifully got up volume we trust will have, as it deserves, a large circulation. We only add it is full of well-written, spiritual, and pointed articles, alike adapted to convince the sinner and to lead the inquirer to a saving knowledge of the Gospel.

*Martha Dryland; or, Strength in Quietness—Brief Memorials of a Sunday-school Teacher.* By JAMES SPENCE, D.D., of the Poultry Chapel, London. London: J. Snow.

A SWEEPING memorial of an excellent and faithful Sunday-school teacher, who, with wise arrangement, and constant devoted action, served her generation, died in the faith and hope of the Gospel, and has left behind her much to direct and cheer all labourers in the cause of Jesus. This is one of that valuable class of biographies which we hope will take its place in all the Sabbath-school libraries of the land. We commend it, too, to the fathers and mothers of our religious homes as a the book for domestic reading of young people in general.

*Life at Bethany; or, the Words and Tears of Jesus.* By the Rev. EDWIN DAVIES. Second Edition, revised and enlarged. London: John Snow.

AN admirable volume on a portion of Scripture that has often been illustrated, but seldom with more spiritual effect than by Mr. Davies. It is just the book for being presented as a token of Christian solicitude and affection, and we cannot conceive of any one not giving it a cheerful and hearty reception. We trust it will be abundantly useful.

*The Unerring Guide; or, Youth Directed in the Journey of Life.* By Rev. JOHN SMITH, of Witheridge, Devon. London: W. J. Johnson, 83, Fleet-street; and John Snow.

THIS is the second edition of a work having a preface by Dr. Campbell and an introduction by the Rev. J. H. Wilson. The subject is one of first importance, and the book keeps close to the expressed idea; and we trust it will be a counsellor and guide, under God, to thousands of thousands of our young people.

## Poetry.

### HARTLEY COLLIERY.

"In the midst of life, we are in death."

Life, health, and hope, and undiminished strength,

Had stalwart labourers that solemn day;  
God spoke, and his high hand cut short the length

Of years to come—they all in darkness lay.

The poisoned air his servant was—it rose  
And stole the lives at his Divine behest;  
The frames were laid in death's too deep repose.  
It was the Lord—he doeth all things best.

And some glad tidings reach the stricken ear—  
How, when the worst was falling on the heart,  
They gathered earnestly to kneel in prayer  
For pardon, and for meetness to depart.

So passed they all away. And who may tell  
 How many swell the noble host above!  
 How many, ransomed, e'en at last, from hell,  
 Rise now, to sing for aye Redeeming love!

God pity the lone widows in their grief—  
 The helpless orphans in their deep distress;  
 And sanctify the bountiful relief  
 Which pitying hearts have sent to aid and  
 bless!

And soon, where death the home can ne'er be-  
 reave;  
 Where sorrow is a long-forgotten word;  
 A glad reunion may they all receive;  
 The severed now, be ever with the Lord.

MARIANNE FARNINGHAM.

#### THE CHRISTIAN PILGRIM.

We sing the pilgrim; but our lines  
 Will poor and feeble seem  
 When we recall the glowing words  
 Of Bunyan's prison dream.

The "pilgrim's progress" he describes  
 By emblems grand and clear,  
 That charm the wise man and the child,  
 The peasant and the peer.

Whence doth the Christian pilgrim come?  
 Where is his native place?  
 We answer—he was born in sin,  
 Like all of Adam's race;

And he pursued, with willing feet,  
 The broad and downward way,  
 Until Jehovah's sovereign voice  
 In mercy bade him stay.

What are the features of the way  
 By Christian pilgrims trod?  
 'Tis one whose only entrance door  
 Is Christ the Son of God.

Strait is the gate, the Saviour said,  
 And narrow is the path;  
 And as the pilgrim walks therein  
 Full many a change he hath.

Now he is lingering with delight  
 By clear and living streams;  
 Jesus, his Son, around him sheds  
 Celestial, cheering beams;

Anon, dark clouds will veil the sky,  
 And dangers he will meet,  
 While thorns and briars vex and wound  
 His wayworn, wearied feet.

The pilgrim stumbles too, at times;  
 Or, from the upward way,  
 In devious and forbidden roads  
 He wanders far astray:  
 But, though he stray, his Father's arm  
 Will surely bring him back,  
 Mourning that ever he had left  
 The right and narrow track.

And whither is the pilgrim bound?  
 He seeks a city bright,  
 With jasper walls and gates of pearl,  
 God and the Lamb its light;  
 Thither has Jesus gone before  
 His mansion to prepare;  
 And what are all his earthly woes  
 Compared with glory there?

THEODORA.

#### GOD BLESS OUR WIDOWED QUEEN.

##### A NATIONAL PRAYER.\*

Father of Mercies, at whose will  
 Both Queens and Princes reign;  
 Who dost the proudest realms o'errule,  
 And life and death ordain;  
 Since it hath pleased thee hence to call  
 Good Albert from earth's scene,  
 Be thou the lone one's comfort now;  
 God bless our widow'd Queen!

Thou hast withdrawn her earthly guide,  
 Her bosom's lord, her stay;  
 Be thou her consort, hence, instead  
 Of him thou'st call'd away!  
 Be thou her children's Father now;  
 May they for succour lean  
 On thy strong arm confidingly,  
 Beside their mother Queen.

Do thou, in this bereavement dire,  
 Sustaining strength impart;  
 And grant her still, long, long to reign  
 In ev'ry British heart!  
 Dry thou the Royal mourner's tears;  
 Give balmy hope between;  
 Hear thou the nation's heartfelt prayer—  
 God bless our widow'd Queen!

W. S. PASSMORE.

\* The music for these lines, by Mr. W. T. Wrighton, may be had of Messrs. E. Cocks and Co., New Burlington-street, London.

## Denominational Intelligence.

### BAPTIST MISSIONS.

TRUK'S ISLANDS (BAHAMAS).—On this numerous and interesting group of islands, Baptist missionaries have laboured with great ardour and marked success; a fact to which 61 churches, containing nearly 3,000 members—the sable offspring of Ham—bear testimony. Happy are we

to add that their membership is not merely nominal: sober, intelligent, devout, generous, truthful, they adorn the doctrine of God our Saviour in all things. Freed by our legislature from the debasing and cruel yoke of human slavery, they have also realized "the liberty of soul" with which Christ makes his people free.

In them Sunday-schools and missionary operations find earnest and self-denying sympathizers and supporters. Amongst these devoted people, our highly-esteemed missionary brother, the Rev. W. Rycroft, his excellent wife, and their coadjutors labour with great acceptance; there are crowded congregations giving willing, anxious, and intelligent attention to "the Word of Life." Our dear friends and the members of their churches are not only earnestly soliciting the outpouring of the Holy Spirit on the inhabitants of these lovely islands of the sea, but beg of Christians at home to unite with them in heartfelt and believing prayer, for the bestowal of the Divine influence. Our beloved friends are not strangers to human misrepresentation and persecution, even in quarters from which better things ought to have been experienced. Still they look upward, and press onward in the name and strength of the Lord. The erection of 60 churches, and the necessity of erecting others, very much exercise the mind of our dear brother and his friends. Still, new chapels must be built; repairs must be effected. Especially is a chapel needed at St. Domingo, and a mission-house for teachers. We most earnestly hope that Christian friends will rejoice the heart of our laborious brother, by contributing liberally to his deeply-interesting field of missionary operations. Mr. Rycroft has pledged himself to the people of St. Domingo, that he will take out a chapel for them; a pledge which we doubt not he will be enabled to redeem; a pledge which has awakened sympathy in, and called forth efforts from, some who do not usually encourage such operations. Again most earnestly do we urge friends to send contributions to aid this most interesting mission, addressed to the Rev. Mr. Rycroft, at the Mission-house, 33, Moorgate-street, London.

#### MINISTERIAL CHANGES.

**COUNTERSLIP.**—The Rev. E. P. Macmaster, of Cow-lane, Coventry, has accepted the unanimous invitation of the Baptist church at the above place, so long under the pastorate of the Rev. T. Winter.

**WESTMANCOTE, NEAR TEWKESBURY, GLOUCESTERSHIRE.**—The Rev. R. Morris, of Humnanby, Yorkshire, has accepted the unanimous invitation of the church and congregation at the above place.

**LONG CRENDON, BUCKINGHAMSHIRE.**—The Rev. Eli Dyson, of Rishworth, Yorkshire, has accepted the unanimous invitation of the Baptist church and congregation at the above place, and hopes to commence his labours there on the first Sabbath in April next.

**STANHOPE-STREET, LIVERPOOL.**—The Rev. Rees Evans, of Libanus, Ystrad, Glamorganshire, has accepted the unanimous invitation of the church and congregation at the above place,

and is expected to commence his labours there about the 23rd of March.

#### RECOGNITION SERVICES.

**COMMERCIAL-ROAD, LONDON.**—On Tuesday, January 21st, services were held at the General Baptist Chapel, Commercial-road East, London, in connection with the settlement of the Rev. Thomas Goadby, B.A., as pastor. At the afternoon meeting, the Rev. C. Stovel delivered an able discourse. The Revs. W. Underwood, president of the College, Chilwell, near Nottingham; J. E. Richards, of Coverdale Chapel; J. Batey, Dawson Burns, W. Hickman Smith, J. S. Stanion, and T. J. R. Temple, spoke at a public meeting in the evening.

**PENZANCE.**—On Tuesday, January 16, a large meeting was held in the school-room of the Clarence-street Chapel, to recognize the settlement of the Rev. J. Wilshire, late of Bideford, as pastor. At six o'clock, the room was filled to overflowing by members and friends of the church, with a great number of the several Christian denominations, to partake of the cup that cheers, and to give the rev. gentleman a welcome greeting. After tea the chair was taken by Mr. T. Heyne, sen., who, in an affectionate manner, gave Mr. Wilshire a cordial greeting. The remainder of the evening was occupied in a very interesting manner by speeches from Rev. S. T. Allen, Independent; — Harris, Primitive Methodist; Messrs. Tresseder, senior deacon, T. Heynes, S. Elliott, A. Berryman, R. Matthews, and others. Mr. Wilshire, in an affectionate manner, addressed the audience, and could not but say, with the other brethren, that it was the hand of Divine Providence that had marked out his path to direct him to this sphere of labour.

**ABBECARN.**—Public meetings were held at the Baptist chapel, on Wednesday and Thursday, January 29th and 30th, in connection with the recognition of the Rev. David Rhys Jones, as pastor (being the successor of the late Rev. David Rhys Stephen), when the Revs. E. Thomas, Newport; T. Thomas, Bassalleg; L. Jones, Briery-hill; J. P. Williams, Soar, Rhymney; T. Reeves and O. Griffiths, Risca, preached impressive and instructive sermons. They were kindly entertained by E. Rogers, Esq., at his residence. The Baptist church here has been considered by its friends to stand in need of fresh efforts for its resuscitation, and with this view the church has acted upon what they believed to be their duty, in endeavouring to obtain for this place of worship the services of an earnest, eminent, and liberal-minded minister of the Word of God. This desire which the church has long cherished it has now succeeded in realising, and it will be a source of great gratification to the neighbourhood at large. The Rev. D. R. Jones has been labouring successfully at Rhymney for upwards of eleven

years, where he has gained for himself the good opinion of his flock and the public.

#### PRESENTATION SERVICES.

**EAST DREBHAM, BACK-LANE.**—A tea-meeting of a very pleasant character was held at the above place on January 21st, followed by a public service, presided over by the pastor, the Rev. J. L. Whitley. Several appropriate speeches were delivered by the deacons, pastor, and other friends; one of the most aged members spoke on brotherly love, and, in the name of the church and congregation, presented the pastor with a copy of Alford's Greek Testament. After a suitable response for the present, and several short speeches from various friends, the meeting closed, leaving an impression on the minds of all present that it had been good to be there.

#### OPENING SERVICES.

**RINGWOOD, HANTS.**—A new Baptist chapel has just been opened at the above place, fitted up, at present, to seat 300 persons, space being left for two large galleries, with a parsonage house adjoining; the whole expense of which has been undertaken and defrayed by our kind and much-respected friend, Mr. J. Bartlett. The opening service took place on the evening of the 14th of February, by a special prayer-meeting. Our minister, Mr. J. Lindsey (late of Helperton), presided, and during the evening delivered a most suitable discourse from 1 Cor. ix. 16. The day will be one ever to be remembered. This being the first Baptist church in this town, we crave from our friends, for the truth's sake, a little assistance to help us during the first year, after which we trust we shall be placed in a self-supporting position. The smallest donations will be thankfully received by Mr. J. Stockley, Ringwood; or by Mr. J. Lindsey, pastor.

**HOLYHEAD.**—On Tuesday, January 14th, the New Park-street English Baptist Chapel was opened for Divine worship. The foundation-stone of this edifice was laid by the Rev. C. H. Spurgeon, in September, 1860. The site is most eligible, and the building will comfortably seat 300 persons. There is a large lecture-room under the chapel. The opening services were as follow:—In the morning, reading and prayer by the Rev. D. Evans, of Dudley; the Right Honourable Lord Teynham then preached from Luke xi. 13. In the afternoon, the recognition of the Rev. W. Davies, from Pontypool College, as pastor of the newly-formed church, took place. Lord Teynham commenced the service by reading and prayer. The Rev. D. Evans delivered the introductory discourse. Dr. Morgan proposed the usual questions, which were answered in a highly satisfactory manner. Dr. Morgan then offered up the ordination prayer, accompanied with the imposition of

hands. After the ceremony, the doctor delivered a faithful and affectionate charge to the young minister, from John xxi. 15-17. The Rev. D. Evans then gave a truly practical address to the new-constituted church. In the evening the service was conducted in the Welsh Baptist Chapel, when Lord Teynham preached an impressive sermon from 1 Cor. i. 1, 2. On Wednesday evening the Rev. D. Evans preached in the new chapel, to a very numerous assemblage. The collection amounted to £25. This newly-formed church has already had many additions—four were immersed January 18; others are waiting to follow their Lord and Master. The Sabbath-school numbers over 200.

#### SERVICES TO BE HOLDEN.

**SHOULDHAM-STREET.**—The Rev. C. H. Spurgeon will preach at Shouldham-street Chapel, Crawford-street, Bryanstone-square, on Thursday, March 13, at 12 o'clock, in aid of the British Schools. Admission by tickets only, to be had of Mr. Sumner, bookseller, 101, Edgware-road; and of Rev. W. A. Blake, 83, South-bank, Regent's-park, N.W.

**CLAPHAM.—EBENEZER CHAPEL, WILTEMBERG-STREET.**—On Tuesday, March 25, a special service will be held. Rev. J. Bloomfield will preach at three o'clock. A public meeting in the evening; Thomas Pocock, Esq., will take the chair. The meeting will be addressed by the Revs. W. Alderson, J. Anderson, J. Hazelton, T. Chivers, W. Plack, T. Attwood, and others. Christian friends are most cordially invited.

**SOHO CHAPEL SUNDAY-SCHOOL.**—The 23rd annual sermons on behalf of the above will be preached (D.V.) on Lord's-day, April 13. Morning, at eleven, by Mr. Pells, the pastor; afternoon, at three, by Mr. Bloomfield; evening, at half-past six, by Mr. Wyard.—On the following Tuesday, the Ninth Old Scholars' Meeting will be held. Tea at half-past five. All who have been either scholars or teachers in the school are affectionately invited.

#### MISCELLANEOUS.

**THE METROPOLITAN TABERNACLE.**—The present number of members on the books is 1,912. The following are the statistics of the past year:—Increase: By baptism, 387; by letter, 42; total, 439. Decrease: By death, 13; by dismission, 14; by exclusion, 1; by non-attendance, 30; total, 58. Clear increase during the year, 381.

**BALLYMENA, IRELAND.**—Two sermons on behalf of the Baptist Foreign Missionary Society were preached in the new Baptist chapel at Ballymena, on Lord's-day, January 19, by the Rev. T. W. Medhurst, of Coleraine. The Rev. J. G. M'Vicker, of Ballymena, is progressing in his labours since the erection of his new chapel.

**UNION-STREET, STONEHOUSE.**—The present income of the Ebenezer Baptist Chapel being insufficient for the maintenance of a pastor, the

cheerful assistance of all lovers of the truth as it is in Jesus is respectfully solicited. Donations will be thankfully received by the treasurer, Mr. Charles Trego, 8, Union-street, Stonehouse. "The poor shall have the Gospel preached to them."

**"THE FREEMAN" NEWSPAPER.**—We are glad to find that an effort is being made to increase the circulation of this organ of our denomination. Our esteemed friends the Rev. F. Trestrall and Rev. C. J. Middleditch are acting as secretaries to the movement. Without pledging ourselves to all that appears in the *Freeman*, it would yet give us much pleasure to hear that its circulation was largely increased.

**BRIDPORT.**—On Saturday evening, December 21st, as the Rev. H. W. Stemberge, pastor of the Baptist church in this town, was sitting in his study, a small parcel was sent to him; upon opening it, he found to his utter surprise a beautiful purse, containing a few sovereigns and some silver, which his congregation had in this quiet manner presented to him as a Christmas offering, accompanied by a note expressive of their regard and esteem for him as their minister and pastor. A similar present was made to Mr. Stemberge about two years since.

**HIGH WYCOMBE.**—The seventh anniversary of the settlement of the Rev. D. Pledge, as pastor of the Union Chapel, was held on Monday, Jan. 20. A public tea was held in the schoolroom; after which addresses were delivered, expressive of sympathy with the pastor, and gratification at the prosperity of the church, by the Revs. T. Davies, John Haydon, Mr. Payne, late of Regent's-park College, J. Ruffy, Esq.; Messrs. Butler, Pearce, and other gentlemen. The meeting was well attended, and was deeply interesting. The pastor presided, and expressed his gratitude for the sympathy shown by the other churches in the town towards himself and the cause.

**HAY, SOUTH WALES.**—The annual tea-meeting was held in the Baptist chapel on Tuesday, Feb. 11, when about 250 sat down to tea. Afterwards a lecture on "The Ancient Britons" was delivered by the Rev. B. Davies of Greenwich, and Historical Lecturer for the Rev. C. H. Spurgeon at the Evangelical Institute. The chair was taken at 7 o'clock by the Rev. C. Wilson Smith, of Kington. The following ministers were present:—Rev. M. Harvey, Independent; Rev. T. Overton, Wesleyan; Rev. D. Sinclair and a party of 20 friends from Peterchurch; Rev. T. T. Phillips, Pain's-castle; and Rev. R. Lloyd, Penyrheol. The chapel was densely crowded.

**OGDEN, NEAR ROCHDALE.**—The annual tea-meeting in connection with this place was held Monday, January 20th. About 500 persons sat down to tea. After tea the chair was occupied by the Rev. L. Nuttall, minister of the place,

and addresses delivered by several of the teachers and others. The meeting was enlivened by a selection of music sung by the scholars, Miss Brierley presiding at the piano. From the secretary's report it appeared that during the past year a branch school had been opened at Littleborough—the total number of scholars and teachers at both places being 345. The efforts of the esteemed pastor, Mr. Nuttall, have been crowned with great success. A new chapel is being erected, and is fast approaching completion. It is a neat stone building, to seat about 600 persons, and is to be opened on Good Friday.

**BAPTISTS IN IRELAND.**—The efforts of the Baptist Irish Society during the past year have been encouragingly successful. The returns published in "The Baptist Hand-book for 1862," show twenty-two churches, with a total of 623 members, as reported, from fourteen churches, being an increase during the year of 159 members. This, however, does not give anything like a correct view of the state of the Baptist denomination in Ireland, owing to the fact that a large number of small churches without pastors are in existence in various country districts. The church at Belfast, at Rathmines, Dublin, and eleven other churches, have neglected to furnish the returns requested by the officers of the "Baptist Union." This must be considered culpable neglect on the part of our churches, who refuse to send returns even when requested and furnished with the necessary printed forms. Our own list of baptisms would be much larger each month if one of our readers in each church would send us the necessary report. The information thus presented is of immense value, and affords much encouragement to a large mass of our readers.

**FRAMSDEN, NEAR STONHAM.**—On the evening of January 1st a public meeting of the church and congregation at Framsdan, Suffolk, was held to express their gratitude to God for the success attending the labours of their young pastor, George Cobb, during the past year, the first year of his labours among them, and to seek a more copious effusion of the Holy Spirit. The pastor, who presided, stated the object of the meeting, after which the senior deacon presented Mr. Cobb with a copy of Dr. Gill's "Exposition of the Old and New Testaments," in six volumes, and Benjamin Keach's "Key to Open Scripture Metaphors," as a token of their thorough appreciation of his labours. The pastor responded in feeling terms, stating that this expression of their love was greatly enhanced by the fact that it had been procured by the small donations of the poor. The only thing he could do was to give himself afresh to them, which he felt a pleasure in doing. Various short and kind addresses were given by the friends, interspersed by singing and prayer.

After the pastor had offered prayer the meeting separated, "thanking God and taking courage." Our correspondent adds: We have nearly doubled the circulation of your cheap and valuable publication this year. May the great Head of the Church own it for more extensive usefulness.

THE district of South Wales and Monmouthshire is about to sustain a severe loss. The Rev. A. McAuslane, of Newport, has accepted an invitation to become the pastor of the late Dr. Fletcher's congregation, worshipping at Finsbury chapel, London. Mr. McAuslane is no ordinary man. Although he has only been a resident in the district for a short time, his influence has nevertheless been felt far and wide throughout South Wales. As a preacher, his services have been sought by every section of Dissenters. His fervency of manner, his natural eloquence, and his unbounded zeal in the prosecution of his Master's work, have established for him an enduring name throughout the country. His labours have not been confined to the preaching of the Gospel. He is an ardent advocate of the temperance cause. He was amongst some of the first of the promoters of the South Wales Total Abstinence and Prohibitive Association, and he is at present the honorary secretary of that important institution. The members of the Dock-street church and congregation, Newport, deeply regret his departure from their midst. He is greatly beloved by all of them, and they deplore his loss as a great calamity. In leaving Newport for the metropolis, Mr. McAuslane's great aim is to be located in a more extended sphere of usefulness. The blessings of thousands will accompany him to his new field of labour. He has been a burning and a shining light while sojourning in our midst, and we trust that he may be made yet more abundantly useful in the great city.

NEWTON ABBOT, DEVON.—The church and congregation in this town have long laboured under great disadvantages in consequence of the want of chapel accommodation, in addition to which, having no school-room, they are necessitated to instruct the children, to the number of 130, in the small chapel. After prayer to God for direction, they have succeeded in getting a piece of ground almost contiguous to their present chapel, where they intend to build a more commodious place of worship. Their intention is to get one-half of the sum required before the building is commenced, and they hope to raise the remaining half before or at the opening services. In furtherance of this object a meeting was held on Friday, January 17, in the Salem chapel school-room, kindly lent for the occasion, when about 200 persons partook of tea, provided gratuitously by twelve ladies, after which a public meeting was held. The chair was taken by J. C. Parray, Esq., of Torquay, and animated

addresses were delivered by the Rev. J. Keller, of Bovey; the Rev. J. King, of Torquay; J. Bowden, Esq., E. Ford, Esq., E. Kent, Esq., and the Rev. F. Pearce, the minister. At the close a collection was made which, with the proceeds of the tea and donations received, amounted to £174 4s. As the people are nearly all poor and unwilling to get into debt, they earnestly solicit the assistance of all who have a desire for the salvation of sinners and the extension of the Redeemer's kingdom. Donations towards the object will be thankfully received on behalf of the church by Mr. J. Broucombe, or Mr. P. S. Michelmore, Newton Abbot, Devon.

#### BAPTISMS.

- BALLYMENA, Ireland, Jan. 19—One, after a sermon on behalf of the Baptist Foreign Missionary Society, by Mr. T. W. Medhurst, of Coleraine.
- BERWICK-ON-TWEED, Jan. 12—Four by Mr. L. B. Brown.
- BIRMINGHAM, Mount Zion Chapel, Graham-street, Jan. 1—Twelve; Jan. 23, Nine, by Mr. C. Vince.
- BLUNTIAM, Beds, Feb. 2—Two, brother and sister, by Mr. Abbott.
- BRENTFORD, Park Chapel, Feb. 16—Four, by Mr. E. Hunt.
- BRYNMAWR, Calvary, Jan. 12—Six; Feb. 9, Nine, by Mr. T. Roberts. Seven of them from the Sunday-school.
- CALSTOCK, Cornwall, Feb. 9—Three by Mr. T. Thomas. Your valuable periodical is circulated well in this district, and we wish it a still wider circulation.
- CARDIFF, Hope Chapel, Jan. 1—Two by Mr. J. Bailey.
- CHELTONHAM, Cambray Chapel, Jan. 19—Twelve by Mr. W. Collings, of Gloucester, for the Rev. James Smith. [We have great pleasure in stating that hopes are now entertained of the Rev. James Smith's recovery from an attack of paralysis, from the effects of which he has suffered during the last six months. We earnestly hope these expectations will be realized, and that we may again be favoured with his valuable contributions to our pages.—ED.]
- COATE, Oxon, Nov. 3—Six by Mr. E. Arthur.
- COLERAINE, Ireland, Jan. 30—One, by Mr. T. W. Medhurst.
- DUNSTABLE, Beds, Jan. 30—Eight by Mr. D. Gould.
- GLADSTREY, Radnorshire, Dec. 8—One by Mr. G. Phillips.
- HADDENHAM, Cambs., Feb. 14—Five by Mr. T. A. Williams.
- HOLYHEAD, North Wales, New Park-street, Baptist chapel, Jan. 18—Four by Mr. D. Evans, of Dudley. There are many more candidates before this newly-formed church.
- LLANNYDEN, Denbighshire, Jan. 12—Two, by Mr. W. E. Watkins, late of Haverfordwest College. The cause here is in a very flourishing state. Several are waiting for membership.
- LLANGYNNIDR, Feb. 9—One, by Mr. F. Evans. With thankful lips and hearts we state that others are waiting for the same glorious privilege.

**LIVERPOOL.** Stanhope-street, Tortexth-park, Dec. 29—Four by Mr. Eees Evans.

**LONDON,** Metropolitan Tabernacle, Jan. 30—Seventeen by Mr. Davis, for Mr. Spurgeon.

—, Spencer-place, Goswell-road, Dec. 1—Ten by Mr. P. Gast. Eight of the candidates at this baptism were from Barnet, and will form the nucleus of a Baptist church in the above place. Feb. 6, Five by Mr. P. Gast.

—, Vernon Chapel, Bagnidge Wells-road, Jan. 30—Two, by Mr. S. Pearce. Eighteen have been added to the church during the past ten months; others are waiting. "Truly the Lord is with us."

**MERTHYE,** Glamorganshire, Enon Baptist Chapel, Dec. 22—Three; Feb. 12, Four, by Mr. B. Lewis.

**MILLWOOD,** near Todmorden, Yorkshire, Feb. 2—Four, by Mr. Speed, of Bradford.

**NEW RADNOE,** Jan. 6—One, in the presence of a large congregation, by Mr. G. Phillips, of Evenjobb.

**PEMBROKE,** Feb. 5—Six by Mr. D. Davies.

**PILGWENLLY,** Jan. 8—Six; Feb. 5, Five, by Mr. E. Edwards.

**PLUMSTEAD,** Feb. 12—Two by Mr. J. Coutts, at Enon Chapel, Woolwich, lent for the occasion.

**PLYMOUTH,** George-street Chapel, Jan. 29—Eight by Mr. T. C. Page. [Our friend, who has furnished the above information, wishes to know why the baptisms at George-street have not been inserted before. Our answer is simply this: no account of them has been sent.—ED.]

**RUSHDEN,** Old Meeting, Northamptonshire, Jan. 26—Four by Mr. J. E. Bradford.

**SHEFFORD,** Beds, Feb. 2—One by Mr. W. T. Whitmarsh. Our friend has been a member of the Wesleyan body for seven or eight years, and was convinced of the importance and duty of baptism at the baptismal service held here on Watch Night, as reported last month.

**SKEFFRITH,** Monmouthshire, Feb. 2—Ten by Mr. T. H. Jones, of Pontypool College.

**SOUTHAMPTON,** Canal-walk, Oct. 27, 1861—Two, by Mr. J. Puntis.

—, East-street, Jan. 30—Five, by Mr. B. Osvan.

**STEPNEY,** Cave Adullam, Jan. 29—Three by Mr. J. Webster. Mr. Webster has accepted a unanimous invitation to the pastorate at the above place with pleasing prospects of success.

**STONEHOUSE,** Devon, Jan. 26—Two by Mr. W. Welch. "The Lord hath done great things for us, whereof we are glad."

**SYDNEY,** New South Wales.—During the year 1861, Forty-five have been baptized by Mr. J. Voller. Two of the candidates were daughters of the pastor; one under fourteen, the other under twelve years of age.

**WOOLWICH,** Queen-street, Jan. 26—Ten by Mr. Teall. Among these was the only child of our pastor, and three members of the family of one of our deacons. All we hope will be, not only numerically, but in other respects, a blessing to the church. "The Lord hath done great things for us, whereof we are glad."

#### DEATHS.

On January 16th, at his residence, 14, Brisbane-street, the Rev. John Forsyth, the beloved and much-respected pastor of the

Baptist Church at Greenock. Our brother has passed from us, in the full vigour of his manhood, to the realms of the blest. The church was making rapid progression through the instrumentality of his labours in its midst. His loss is deeply regretted by all who knew him. We commend his bereaved widow and fatherless children to him who is "the husband of the widow and the father of the fatherless."

On February 10th, at Paddington-street, Marylebone, aged 69, James Blake, father of the Rev. W. A. Blake, of Shouldham-street, and Rev. J. H. Blake, of Sandhurst. His end was peace.

On February 12th, Matilda, aged 24, the beloved daughter of Mr. Isaac Dugan, of Ballywillan, north of Ireland. During the glorious revival which visited Ireland in 1859, she was converted, being one among the many who were "stricken." Immediately after she had found peace through believing on the blood of Jesus, she became united in fellowship with the Baptist church at Coleraine, where her beloved parents were members. From this time till the day of her death she was able continually to rejoice in full assurance of her interest in the finished work of Jesus. To her pastor, a few hours before her departure, she said, "He is faithful that promised." Many times during her severe illness she exclaimed, "I am going home, to be with Jesus for ever. I long to be away, and yet I would not be impatient; my Saviour knows best." She requested that her funeral sermon might be preached from Isaiah xxxv. 10, and Heb. x. 23. Strikingly appropriate were these precious words to the experience of our sister:—

"Farewell, blest happy spirit;

Our grief we dare not own,

Since thou dost now inherit

A kingdom, crown, and throne."

T. W. M.

#### EDITORIAL NOTICES.

Will our friends kindly give us their ideas in as concentrated a form as possible? We cannot undertake to insert lengthened accounts of tea-meetings, or, indeed, of any services, unless possessing very special interest: while we are thankful for useful information, it must be brief.

As a rule, we have no direct control over the advertisement department, and seldom see what it contains until it is published. The editor has had his attention directed to an advertisement concerning the Cameron Baptist Mission Station, and deeply deplores it should have appeared in the advertisement sheets of the BAPTIST MESSENGER, having no sympathy with the charges therein contained, nor the attack made on our Foreign Mission.

#### THE BAPTIST MESSENGER CONTEMPORARY PORTRAITS.

This beautiful Steel Engraving, containing Portraits of seventy-six Baptist ministers, (now living), may be had separately in a neat coloured wrapper, with printed list of names and stations of Ministers included in the plate, price 2d. Proof Impressions, price 6d. "Christian World" office, 31, Paternoster-row; or of James Paul, Chapterhouse-court, London.

## CHRIST RECEIVING SINNERS.

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

"And it came to pass as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples."—Matthew ix. 10.

How strangely different was our Lord Jesus Christ from the philosophers of Greece ! They were reserved in their demeanour ; eclectic, or studiously choice, in their tastes ; and jealous of contact with their fellow-creatures. Retiring from the busy haunts of men, to encircle themselves with an atmosphere created by their own breath, they wanted none in their society but those who were fit companions for men so exalted in wisdom. Their disciples looked up to them with profound but obsequious reverence, and they themselves, in their respective walks and halls, talked as men would teach little children, completely subject to their dictation, but they always kept the common people at a distance, for they concerned not themselves to instruct the many, but only to teach the few who were ambitious to be wise like themselves. Now, our Lord and Master was no philosopher, shut up alone with his few disciples. He had his chosen twelve, but he and they mingled with the populace. He was a man among men, and not a philosopher among those shut out from men. True, he taught greater wisdom than all the sages, and better philosophy than all the wise men of Greece, but still he was familiar with the people, tender-hearted, mild, and of a gentle spirit, and we have an instance of it here, in his doing what Solon or Socrates would never have done—he sat down to take his meals with the common people about him—eating with publicans and sinners. How different, moreover, we may add, was Christ from the great prophets of the olden time. You cannot imagine—with the utmost stretch of imagination you cannot imagine Moses sitting down to eat with sinners. He is king in Jeshurun ; an awful majesty surrounds the prophet of Horeb, who was mighty in word and deed. Wherever he goes, he appears as the man whom office has exalted above his fellows. The character he bears, like the appearance of his face on a certain occasion ; he shineth so that men can scarcely gaze upon him unless he cover his face with a veil, and himself by seclusion. True, he was accessible enough in the exercise of his office for all who had complaints to be decided at the bar where he presided as judge ; but who would think of making Moses his companion ? Even his brother Aaron and his sister Miriam seem to have a great gulf fixed between them and their mighty brother ; they cannot come to him without becoming deference ; neither does it seem that he can come down to be on a social level with them. Or look at Elijah—the very pattern and mirror of a prophet—how high he towers above the men of his age ! The thunderbolts which come down from heaven to devour the captains of fifties seem like types of Elijah's character. One admires him as a prophet, one might follow him as a teacher, but who could desire him as a friend ? Stern, unflinching, faithful, he gives not his right hand to sinners. The only thing they can say of him is what Ahab said, " Hast thou found me, O mine enemy ? " He was not their enemy, but still, his sternness in rebuke, and the bold, thundering speech of that mighty one made men tremble before him, and we can hardly imagine that publicans and sinners would have wished to have sat down to eat with him. Ah ! my brethren, the Christ whose Gospel we preach is no unapproachable philosopher. The glory of his person reflects a brighter lustre than the dignity of office. He appeared among men not as one lifted up from the ranks to procure station for himself, but as one who bowed down from the heavens to convey blessings to the people. The ignorant and the illiterate may find him their best friend. He is no stern law-giver, who, wrapped up in his own integrity, looks upon the transgressor with the eye of justice ; neither is he simply the bold enunciator of penalty and punishment, nor the pitiless denouncer of crime and iniquity. He is the gentle lover of our souls ; the good

shepherd, coming forth, not so much to slay the wolf, as to save the sheep. As nurse tenderly watcheth over her child, so watcheth he for the souls of men; and like as a father pitieth his children, so does Jesus pity poor sinners. It is not so much drawing sinners up to him as coming down to them; not standing on the mountain-top and bidding them ascend, but coming down from the mountain and mingling in social intercourse with them; coming down from the high pastures and the hill-tops after his sheep in the glens and in the ravines; coming down that he may lay hold of them, lift them on his mighty shoulders, and bear them up aloft to the place where he shall fold them in purity, bless them with all grace, and preserve them unto future glory, from all fear of destruction. Jesus, the sinner's friend, be that his choice title, for such he is. Oh! Jesus, may we know thee to be such tonight for ourselves personally! We are sinners, be thou a friend to us.

Before I strike into the subject I want to paint you three pictures, in order to show you, by the force of contrast, the way in which Christ, the Physician of souls, really cures and heals. There have been different schemes for cleansing society of sinners. Even men, themselves sinners, have been conscious that their iniquity so saps and undermines the very foundations of society, that it must be prevented and uprooted. Behold now the schemers! List ye to the voices which have chained men's ears and awed men's hearts, but have failed to better men's condition. First came *Severity*, and he said, "There is a plague broken loose among this people; fetch out the tainted ones; there are the spots upon their very brows; the venom of the disease has started to the skin; there is no doubt about their being infected. Smite them, slay them, let them be destroyed. Take them away, executioner; it is better that they perish than that the whole nation should be lost. Cut off the few sickly sheep, lest the whole flock should rot. Destroy them; blot out their memory; raze their houses, and let not their children bear their names." But the Saviour came in, and he said, "Nay, nay, not so; wherefore will ye destroy them? The disease will spread the more. Their blood shall be scattered on the men that slay them, and shall infect their executioners, and these shall come back and infect the men that judged them; and on the very bench the leprosy shall be seen starting to the judge's brow. Wherefore deal ye thus hardly with your brethren? Ye are all yourselves diseased; there is a plague in each of you. If ye thus begin to uproot some of the tares, ye may not only uproot the wheat, but ye may uproot the whole field, which, after all, might bring forth something which would be better than absolute sterility. Nay, spare them, spare them; let them not die; give them into my hands." And he went to each of them, and he said, "Your forfeited lives are spared; it is known that you deserve to die according to the laws of your fellow-men; but I have undertaken that without violation of law you shall nevertheless escape." And he touched them, and he healed their running sores, and said, "Now these men shall spread life through your ranks; I have restored them from their sickness, and now, instead of being to you well-springs of everything that was abominable and filthy, they shall become fountains of everything that is lovely, and pure, and of good repute." Glory be unto thee, O Jesus; glory be unto thee, for thou hast done far more than Severity ever could have done.

Then next came in one called *Stern Morality*, and he said, "Let us not kill them; let not the laws be like those of Draco, written in blood; but let us build a lazaret-house, with high walls, and let us thrust them in there, and shut them out from contact with their kind; in this way they shall live, but they shall do no injury." And the Pharisee said, "Let my house be far away from the infected spot;" and the self-righteous man said, "Let not the winds blow from them towards my nobility; let them be separated; let them be shut off as persons accursed; we will not go to them, nor speak to them." The Pharisees were trying this measure in Christ's day. They had tabooed the publicans and sinners. They said, "No, we do not touch you with so much as one of our fingers;" they drew

together their garments, and gave them plenty of passage-room in the streets; or if they touched them, they baptized ere they ate bread; and even if they had dealings with them in the market-place, they washed their hands, lest they should have been defiled. And so society agreed that a lazar-house should be built, and that the infected sinners should be put in there to die and rot by themselves. But Jesus said, "Not so, not so; if you shut up all the infected, every one of you must be shut up, for ye all have some degree of disease. Wherefore shut ye up these few? Ye do not well; ye may build the walls as high as heaven, but the festering disease within shall find an outlet, and taint your sons and your daughters, notwithstanding all that ye do, and it shall be for ever the hotbed of everything that is obnoxious, and tends to destroy you, despite your seeking to be removed from it." You know how to this day a certain class of sinners are always considered by good, reputable people as being unworthy ever to be spoken of, or noticed, and people try to forget that they even exist. But our Divine Master went to the gates of the lazar-house and knocked, and when they were opened he said to those within, "Ye may come forth." Society outside objected, so he said, "Well, then, if they may not come forth, I will go in with them. Shut to the door, and keep out the over-righteous; I am come to eat bread, and to dwell with you, the infected and the sinful ones." He put out both his hands, and touched them, and healed their diseases, and the blood leaped again in their veins, and their flesh came unto them as if they were little children. Then he opened the gate again, and, strange to say, society outside was sick this time, and infected, and he said, "Go ye forth and heal them;" and he sent those once-lepers forth to heal those who thought themselves well, and thus he made the curse itself a channel through which to spread the blessing. Blessed, blessed be thou, O Jesus! thou hast done for sinners what the sternest laws and strictest customs of society never could have effected.

But there have been others of a gentler spirit, a generation of philanthropists, who are not insensible to the kindred claims of humanity; but they do not possess the mind that was in Christ Jesus. They say—"Let us look at the case of these rebellious sinners in the gentlest possible light; let us consider them as hopeful; let us use means for their healing, but let us take care that we put them in quarantine for many a day before we let them out; let the physicians go and fumigate them; put their clothes out till you have got the fever out of them; and if after a long probation they are proved to be really clean and healthy then let them go forth to freedom." But Jesus said, "Nay, not so; why will ye keep them thus shut up to themselves? If one should grow better his fellow will bring back his sickness. Will ye thus deny them your help and sympathy, and shut them up by themselves? Your quarantine shall breed disease, and all your fumigations shall be in vain, for while you are seeking to cure you will be generating the very plague you wish to destroy; nay, I will go in unto them even as they are." He presented himself to them; their sores were running, and they themselves were obnoxious, yet he touched them—nay, he embraced them. They were filthy, but he took them in his own hands and washed them; they were ragged, but he himself took off their rags, and clothed them in his righteousness; he gave them the kiss of his love upon their very cheeks. "Oh!" said they, "this is healing indeed; we were never healed before; people told us to get well, and then they would do something for us; they told us to cleanse ourselves, and then they would receive us; but thou didst take us as we were—all black, and defiled, and loathsome—and thou hast made us clean." Glory be unto thee, O Jesus, for thou hast done ten thousand times more for poor lost souls than all our philanthropy ever suggested. Thy wisdom has availed where our prudence has defeated its own ends. Our sympathy has been marred by our vanity. Our counsels have been thwarted by our conceit. We have repelled the confidence of sinners, while thou hast won their hearts; for thou hast sat down to eat with them, and thy disciples have shared the feast.

I have thus tried to paint three pictures. I do not know whether I have held the

brush steadily enough, or have had sufficiently good colours to be able to draw them to the life. I only want to show you that while we are condemning the outcasts Christ Jesus comes forth and saves them; while we are trying to keep sinners away from us he comes and heals them; and while we are hoping the best, and thinking of means that will gradually renovate them, he goes and restores them there and then. Christ takes into his very arms some that we would not touch with a pair of tongs. He puts into his very heart those whose names we would hardly venture to mention. He takes the beggar from the dunghill; he picks up the despairing from the Slough of Despond, and taking the vilest of the vile he transforms them by his grace and makes them meet to be partakers of the inheritance of the saints in light. After so long an introduction, I must bring the sequel of my sermon into a narrow compass. I shall have three points, and briefly would I speak on each. First, I will try to illustrate the truth I have feebly put forth—that Christ comes down to sinners and saves them just as they are; then I will try to give one or two reasons why he is so willing to do it; and afterwards close by deducing an inference of encouragement to the sinner. If Christ is so willing to receive the sinner—here to-night I know I have some outcasts—some who have given themselves up as hopeless—how desirable it is that they should be led to seek him who has come from heaven to seek them.

I. First of all, then, let me try to illustrate the way in which Christ comes down and receives sinners. There was a man—a tax-gatherer—who had cheated no end of people. He had an ill name everywhere; none more obnoxious than he to the proud, moral, orthodox Pharisees. One day he heard that Jesus of Nazareth, the prophet, was about to pass through his native town—the accursed city of Jericho; and our rich friend having a curiosity, and nothing but an idle curiosity, to see the mighty Saviour, thinking, doubtless, no better of him than that he was some strange enthusiast, climbed up a tree; and there, amidst the thick boughs, he hoped, himself concealed, to look down upon the famous stranger. Had it been a Pharisee who was passing by, he would have avoided the very shadow of that tree, lest sin should mingle with the shade, and so he should be defiled. But Christ, whose instincts of mercy always make him sharp-sighted where there is an object for compassion, came straightway beneath the tree, and looking up he said, “Zaccheus, make haste and come down, for to-day I must abide in thy house.” Strangely did the Pharisees murmur, “He is come to be the guest of a man that is a sinner.” Even the people themselves were surprised that a man of such ill report among the populace should, notwithstanding, have the honour of entertaining the Lord and Saviour. But our Lord went into Zaccheus’s house, and the truth went into Zaccheus’s heart. There, on the spot, that sinner became a saint; restored voluntarily to those he had injured four-fold of the fruits of his peculation; determined to give the half of his goods to the poor; and Jesus said, “This day is salvation come into thy house, forasmuch as thou also art a son of Abraham.” Oh, Saviour, thou didst right well. Suppose he had passed him by, Zaccheus would have been as bad as ever. Suppose he had upbraided him, then perhaps the tax-gatherer would have replied in language not very complimentary; but that kind word, that look of mercy, that sweet look of pity, that fond token of forgiveness broke the hard heart of the rich oppressor, and he entertained his Saviour and became his disciple. This is how Jesus deals with sinners. Have we a stranger in this house to-night, the house where Christ has many a day wrought deeds of mercy? Sinner, he will not despise thee. We are rejoiced to see thee where Christ is preached. Christ’s eye is on thee now. Where thou art I cannot tell, but he can. Oh, it may be that even now he will say, “Make haste and come down, for to-night I must abide at thy house.” Who can tell? It may be with you as it has been with many a score in this house; you may go home to forsake the drunkard’s cup, to leave the Sabbath-breaker’s haunts, to forsake the abodes of blasphemy, and to say, once for all, “Christ has called me; his I am, and him

I desire to serve." This is how Jesus deals with sinners, even with curious sinners.

On another occasion Christ was passing by the sea-side. There was a toll-house, and a publican was there taking tolls of the people. His name was Levi, at least that was his name when he had been at home, but I suppose he had run away from his father's house and become a publican, and now he did not like to keep his old name, but took a new one. This is done by many a young man when he leaves his country village to go and enlist in the army. He had got his new name of Matthew, but little did he think when Jesus went by that he would look at him. However, he did so, and said to him, "Matthew, follow me." 'Twas all he said, but there was a volume in it. The look, the glance, the majesty with which he pronounced his Divine command produced a most willing obedience, and Matthew the publican became Matthew the apostle and Matthew the evangelist. Now if Christ wanted an evangelist why did he not choose one of the Scribes? If he had needed an apostle why did he not select a Pharisee? Nay, it must be a sinner. Christ came to seek and to save that which was lost, and he must have a sinner. Perhaps the Lord is looking about here to-night to find some valiant preacher for the truth. Perhaps thou who art standing yonder in the crowd art the man. Christ found a Bunyan once on Elstowe Green playing with his tip-cat; he found a Richard Weaver down in the mines blaspheming the name of God. Who knoweth—he may find thee for a high purpose—to bless thee, and make thee a blessing. Oh! there may be some here who will make hell's old pillars shake, though they are to-day the sworn friends of death and hell; but he who has permitted them to go on so far may say, and say even now—"Almighty grace, arrest that man; change him; renew his heart, and make him a new creature in Christ Jesus." Certain is it that the mightiest servants of Christ have often been taken from this very class with whom Jesus and his disciples did eat bread.

But there was wanted once a person to anoint the Saviour, some woman who should break an alabaster box of precious ointment, and anoint his feet. Shall it be reserved for the Empress of Rome or some mighty Queen? 'Twere an honour for which they might well be content to pawn their crowns. No, "a woman that was a sinner" must be found to be, if I may take the term, lady-in waiting to the King of kings—maid-of-honour to him who was now King of nations, and who was soon to be crowned King of the Jews. She comes into the house; moved with love; she washes his feet with her tears, wipes them with the hairs of her head, kisses his feet, and anoints them with the ointment; she breaks her box; she pours the precious ointment on his head. Simon, the Pharisee, finds fault, but Jesus tells him that she has had much forgiven, and that, therefore, she loves much, and instead of upbraiding her he turns round and says, "Thy sins, which are many, are all forgiven thee; go in peace." Oh! do I speak to some woman here who might well take the term of a sinner to herself? Sister, this is how Christ received the woman that was a sinner. He received the homage of her love, love such as none but she could render, love that could only come from a woman who had borne such a character, and therefore possessed such gratitude and love. This I say is how the Saviour receiveth sinners; to-night, even to-night may he receive you.

But there was another case. Jesus Christ was about to die. You see he visited a sinner; he had a sinner for an apostle; he had been anointed by a sinner; and now there was wanted some one to go with him from earth to heaven. When the Master entered heaven, it was not meet that he should enter alone. Let not the conqueror come home without some spoil. Oh! Hero, why shouldst thou enter the gates of thy paternal metropolis without bearing some captive with thee! Who shall accompany the Saviour? Shall it be some martyr who, in fiery chariot, shall mount with his Master? Shall it be some devout apostle, who, amid a shower of stones, like Stephen, shall see heaven opened, and so enter in with the Lord to praise his grace? Nay. A thief is dying on the cross; the Master is again

numbered with the transgressors, and dies in the very company in which he lived. The thief prays, "Lord, remember me," and the sentence is pronounced, "To-day thou shalt be with me in paradise," and probably the first soul that entered paradise after the advent of the Lord to glory, was the soul of this poor sinner—this very thief.

Once more only. After the Master had gone to heaven, there was needed a man who should become the Apostle of the Gentiles. Peter, the Jew, was by far too bigoted, even when his nature was overruled by grace. There was so much of the Jewish steadfastness in him, that he would never make the Apostle of the Gentiles. The Master, therefore, resolved that he would, for once, call out of heaven with an audible voice, and that, as a pattern to all that should afterwards be saved, he would save some one. Who shall this be? Well, now, send an officer through Greece and Rome, and you shall find scores that you might recommend. But the least likely individual in the world was taken. There he is. His very breath is threatening; he hates Christ, and he abhors his disciples. He dragged a dozen of them, to prison yesterday, and he stood, when Stephen was stoned, glutting himself with his death. He is now on his way to Damascus, being exceeding mad against the saints, and persecuting them even unto strange cities. "But at mid-day"—he tells his own story—"I saw a light from heaven beyond the brightness of the sun; and when I had fallen to the earth, I heard a voice, saying, Saul, Saul, why persecutest thou me?" and he adds—"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." This is my Master's way of dealing with sinners. Proud professors, is this the way you deal with them? Professed Christians, whose hearts are grown callous, is this the way you act towards poor souls? And, oh! poor lost soul, is this the way in which thou thoughtest Christ would act? He will do with thee as he has done with them. He is as ready to save to-day as he was in the days gone by. He has as great a love and anxiety for sinners now as he had when he went about the cities of Galilee to teach and to heal; or when he poured out his soul unto death, that he might purchase them with his blood.

II. I now turn to the second point. How is it that Christ is so willing to come down to poor sinners and save them? Do not think it is because he is insensible to their guilt. Sinner, Jesus Christ knows better than you do what a bitter thing sin is. Think not that he has lost sensitiveness. Sin is as hateful to him as it can be, he loathes and detests it. It is not, therefore, for that reason that he seeks the company of lost ones. Why then? It is because *he has a loving affection towards sinners*. There is a child crying; two or three below stairs wish that voice were hushed; they cannot endure it, they cannot bear it, but the mother smiles, she runs up-stairs. "It is my child," says she, "it is my child that is weeping there." We hear the sinner blaspheme, we are angry with him. Christ weeps for him, he comes to save him. "He is my child," saith he, "he is my child, my brother,

"Joint heir with me  
He yet shall be  
In glory everlasting."

There is all the difference between what one can do for another when we have love and relationship—or what a wife would do for her sick husband—and what the stranger may do. Imagine the husband to be filled with some loathsome disease; the nurse says no, for no money in the world will she stay longer. Besides, the disease is infectious and she might take it home. Yes, and if it were as infectious as the plague, and as noxious as the pit into which the uncoffined dead are cast, that wife would stand there to suffer, to sicken, and to die, for "It is my husband," saith she, "one with me in ties of blood." And here is a sinner, too, who is so full of filth that the most charitable stand aside; but the Lord stands there, for he sees in that abject sinner an object for

his pity, one that is of his flesh, and of his bones. "He is one with me," saith he, "by eternal covenant and union, and I will follow him till I heal him, I will watch him till I save him and make him wholly mine." Besides, there is another reason: Jesus Christ loves thee, poor sinner, because he sees in thee the purchase of his precious blood. "I bought him," saith he, "with blood. Do you think I will lose him?" But, Lord, he blasphemeth thee. "Ay, but I have bought him with my blood." But he has made a league with death, and a covenant with hell. "Ay, but I will disannul the covenant, and break the league, for I bought him, and I will have him." Oh, Jesus never forgets his bloody sweat, his groans, his agony, and his death. Methinks I hear him say, my brothers, "By my agony and bloody sweat, by my cross and passion, by my death and burial, I will have him, for I cannot suffer these things in vain." Moreover, Christ views the sinner not as he is in himself, but as he is in the purpose of redemption. "His whole head is sick—I can heal him," saith he; "his whole heart is faint—I can restore him, and I will." His heart has gone astray, his mouth is an open sepulchre, his eyes are windows of lust, his feet are swift to shed blood. "I will amend all that," saith he, "I will make him a new creature, I will make him meet to be a partaker of the inheritance of the saints in light. He looks, you see, not for what he can be himself, but what he can make him. And then Jesus sees in every poor sinner another angel of light. He sees you, soul, if he has chosen you before all worlds and bought you with his blood—he sees you to-night, not as you now are, but as you shall be. Oh, what a wonder shall it be when that drunkard over there shall sing in heaven, when yonder harlot shall have the golden harp in her hand! And yet he that said it can do it, he that ordains to save can pluck out of the very fire, and redeem by power these whom he has secured by purchase. And Jesus sees thee, sinner, hymning his praise; he sees thee without spot, or wrinkle, or any such thing, washed in his blood, renewed by his Spirit, brought safely home, and glorified with him eternally. No wonder that Christ, then, looks after poor sinners, and is willing to come down to them. He can see what you and I cannot see—what they are to be, or what they shall be, when he has fulfilled his purpose in them and brought them safely home. Sinner, thou darest not approach a minister, but thou canst approach Christ; there is no pride in him, no reproach, no cautious reserve. Though thou canst not tell thine own father about it, thou canst talk to Jesus when thou canst not speak to a parent. Thou art afraid to mention thy sin and thy repentance to the wife of thy bosom—tell it to him. There is no music that he loves so much as the music of the sinner's confessions; there are no pearls more precious to him than those pearly tears which repentance forms in the eye of trembling souls. Do not think that he is hard to please, he loves sinners. Think not that you will find it difficult to get access to him. He knows a sinner at a distance, and he will come and meet you when you are yet a great way off. You will be happy to be saved, but he will be more happy to save you; you will rejoice to be pardoned, but he will rejoice more than you will. You will be honoured in being saved; he will be honoured in saving you. I cannot put this truth about Christ's compassion in such words as I could wish. I preach now only to sinners. If you write yourselves down as not being a sinner, I have not any Gospel to preach to you. I have no Gospel except for sinners. But if you stand self-condemned I preach to you. I say it to the self-condemned, the law-condemned, the prisoners that plead guilty, those who are ready to confess that they are undeserving, ill-deserving, hell-deserving—Christ is an approachable Saviour. Nay, he is willing to be gracious; with arms outstretched he pants to receive poor souls. The gate is open, the feast is spread, the bath is ready for your washing, the garment is ready for your clothing, heaven itself is ready for your glorification; come and welcome—come and welcome—sinner, come.

III. And now I close by endeavouring to teach you the practical lesson which

ought to flow from the fact that Christ receiveth sinners and eateth with them. I was very pleased to read in the last year's report of the special services held in the different theatres of so many instances of persons who, having been first of all awakened in the theatre, afterwards came here. Many who had never cared to go to a place of worship at all were aroused at the special services, then came here; and afterwards—according to that statement which I can verify from our own church records—they have joined this church. Right glad am I if I may thus be a partaker in the labours of my brethren who seek to imitate their Master in going among the publicans and sinners. Now, when we speak of a sinner everybody says, "Well, I am a sinner;" and it is a curious proof that people do not know what a sinner is, or else they would not say they were. Suppose I should say to a man, "You are a criminal." "I am not, sir, I deny it." Now what is the difference between a sinner and a criminal except this, that the sinner is the worse of the two? A criminal is a person who offends against the law of man; a sinner is a theological term mainly, and signifies one who offends against the law of God. To be a criminal—oh, it is horrible; but to be a sinner—we are all sinners. Everybody says, "Oh, yes, we are sinners." Nobody thinks anything of that. The day will come when you will think it would have been better to have been a frog, or a toad, or a viper than to have been a sinner; for next to the word "devil," there can be no word that has more terror and crime in it than that word "sinner." Sinner means one that cares nothing for God, one who breaks God's laws, despises God's mercy, one who will soon have to suffer God's wrath on account of his sin. That is to be a sinner. Now such as these Jesus Christ is willing to receive. You cannot, therefore, any of you say, if you perish, that you perish because he would not receive you. "Oh, but," say you, "he would never receive such a one as I am." Have you tried him? There is not in hell itself a sinner who will ever dare to say he sought the Lord and he would not hear him. There is not in the pit a spirit that can say, "I would have been saved, but Christ refused me." There is not one who is spending ages in misery who can look up to God and say, "Great God, I asked for mercy through the precious blood, and thou saidst, 'I will not give it thee.'" No, that shall never be. On earth and in hell there shall never be a spirit that trusted in Christ and yet perished. But I ask you again—you say Christ will not save you. Did you ever try him? Did you ever give him a fair trial? Did you ever on your knees, conscious of your lost estate, say, "Jesus, save me or I die." You are blind; did you ever say, "Thou Son of David, have mercy on me?" and did you cry and cry again, and did he turn his back and leave you in darkness? Leper, you are filthy; did you ever say to him, "Lord, if thou wilt, thou canst make me clean?" And did you say to him, "Lord, I lie at thy feet; do thou speak the word and heal me?" No, you know you never did. You have often resolved you would. Under an earnest sermon you have said, "I will go and return unto my Father's house," but you forgot it. When you got outside some idle companion met you, and you forgot all about it. But let me say to you, despite all the years in which you have heard the Gospel in vain, if the Spirit move thee to-night to say, "I will go to-night, to-night I will confess my sin, to-night I will say, 'Thou Son of David, have mercy on me,' to-night I will put my soul's affairs into his hands"—sinner, he will save thee. Or if he save thee not, I'll perish with thee, and the Church of God shall perish too. This is all our hope, that Jesus died. If one soul can perish gazing upon his wounds then must we all perish. Then the pit must engulf the salvation of God and all the blood-bought. But that can never be. There is an old tradition which I will tell to-night as a rebuke to the self-righteous, and as a comfort to the sinner. Dean Trench, quoting from a Persian moralist, tells one of his old fables about Jesus. Of course it is a fable, but it has got the very spirit of the truth I have been preaching about contained in it. When Christ, according to this fable, was travelling through a certain region he stayed at the cave of a hermit. Now there was in this neighbourhood a young man who lived in the town whose vices were so black that, according

to the repute of the neighbourhood, the devil himself would not dare to associate with him lest he should be made worse than he was. This young man, hearing that the Saviour, who could pardon sin was in the hermit's cave, went to him. Falling down on his knees he made confession of his sin, acknowledged that he was utterly unworthy of mercy, but entreated for the sake of Christ's gracious heart that he would pardon the past, and make him a new man for the future. The monk who lived in the cave said to the young man, "Get you gone, you are not worthy to be in such a holy spot as this!" and turning to the Saviour, he said, "Lord, appoint me a place in another world as far away as possible from this wretch." The Saviour said, "Thy prayer is heard; thou art self-righteous, I appoint thee thy place in hell; this man is penitent, and seeks mercy at my hands, I appoint him his place in heaven; and thus both of you shall have your desire." Now there is the very spirit, I say, of the doctrine of justification by faith in that. Go you that trust in your good works—go you and perish. Come you who acknowledge your evil works, confess them, hate them, flee from them, put your trust in Jesus, and you are saved; while they that go about to establish their own righteousness shall perish everlastingly. Oh, that my Master would draw some soul to himself to-night! What say you, ye that are standing in the crowd there, will ye go, will ye go with this man? He bids you come, will you come, will you come to him? He receiveth sinners. You cannot plead that you are too vile. He takes offscourings, the devil's sweepings he will take. You may not say of him, however despairing of yourself you may be, "Oh, he will reject me." Trust him, trust him now. Oh! Spirit of the living God, prove the Divinity of Christ's Gospel to-night by turning lions into lambs, and ravens into doves, and let the chief of sinners prove thy power to save.

## Essays and Papers on Religious Subjects.

### THE RIGHTS OF MAN, AND THE WHOLE DUTY OF MAN.

BY REV. JOHN COX,  
Author of "Our Great High Priest."

NEARLY a century ago a book was written which produced a considerable commotion in the world. The same writer afterwards wrote a much worse book; he became a very dissipated and wicked man, and died most miserably. The first book to which I refer was called—"The Rights of Man," and the writer was the notorious Thomas Paine. This title, "The Rights of Man," was flattering to human pride. Men love to be told of their "rights," but are prone to forget their responsibility. They are loud in demanding, but slow in yielding.

Several years earlier, another and a very different kind of book had been published, which became popular in a much smaller circle. It was called, "The whole Duty of Man." This book was flattering to man's pride in another form. It did not put duty on a right foundation, but fell in with man's legal tendencies, and set him upon working for life, instead of from life.

There is another book which was published long before either of those which I have mentioned, a book all pure truth, and which sets the points upon which the other two treat in their true light. That book is the BIBLE. In it there are four things stated which must be well considered and entered into before the other two can be rightly apprehended. These are *the rights of God*. It is God's right to be loved supremely, served constantly, glorified eternally. *The ruin of man*. "All have sinned and come short of the glory of God." "There is none that doeth good, no not one." *Redemption by Christ*. "It is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners." "Him God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past." *Regeneration by the Holy Spirit*. "Ye must be born again." "According to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost." Now, when these four points have been well pondered, and truly

experienced, then, and not before, can we really enter into the "rights of man," and "the duty of man." Those who have acknowledged God's rights, have felt their own ruin, received the atonement, and experienced the renewing power of the Holy Spirit, may now gratefully inquire "what are our *rights*." Such will find, among many other things, that they have a right to call God Father, and power to become the sons of God; right to enter into the holiest by the blood of Jesus, and to have access into that grace wherein they stand; right to the tree of life, and to all the glories of the paradise of God.

But this *right* is altogether in the name and merit of another. It is those only who are "justified through grace that are made heirs according to the hope of eternal life." It is the righteousness of Christ received by faith that is the soul's title to eternal glory. This glorious fact secures all the glory to God. Clothes the saved soul now and through eternity with humility; it also fills the heart with grateful love and holy desires. Those who are thus blessed will be jealous for the rights of God and zealous of good works. Thus everything is put in its true order;—man saved, God glorified, and holiness exhibited.

## PRAYING IN THE SPIRIT.\*

BY THE REV. W. BAKER.

"Praying always with all prayer and supplication in the Spirit."—Eph. vi. 18.

THERE are few things which may not be counterfeited, or caricatured; but the base coin is an acknowledgment of the currency of the standard gold, and the caricature is a tacit admission of the superiority of the character which it exaggerates and deforms. Many of the graces of the Holy Spirit may be exhibited in a similar manner by persons entirely graceless. Speaking of hypocrites (Greek, *upokritai*, stage-players, those who act under a mask), our Saviour says, "When thou prayest thou shalt not be as the hypocrites." They may then engage in this sacred exercise; but it will be in a characteristic way. There will not be the life, the fervour, and spirituality of true

devotion. How much to be dreaded is a state of mind in which it is possible for us to abuse the privilege of communion with God! The child of God has the most delightful and refreshing fellowship with his heavenly Father in this exercise; but a formalist is an entire stranger to such dignified experience.

It is not, however, necessary to suppose a man to be a confirmed hypocrite if he detects himself in offering prayer without that life and unction which constitute spiritual worship. Good men may be, sometimes, placed in such a position and brought under such influences that they cannot worship in "spirit and in truth." In all ages the godly have found many hindrances in coming to a mercy seat, and have deeply mourned their earthliness and carnality, exclaiming, "My soul cleaveth unto the dust." "Thou hast covered thyself with a cloud that our prayer cannot pass through." But there is one thing we must insist upon, viz., that such failures in prayer, in the case of the child of God, are the exceptions to his general experience; in the case of the formalist they are the rule. Let us consider this matter in relation to the occasional experience of the child of God.

I. HOW GOOD MEN MAY PRAY WITHOUT THE SPIRIT. We are not about to discuss the propriety or impropriety of forms of prayer, either for public or private use. The questions to occupy our attention are of a more vital nature. In the cases now supposed there may be great reverence for the Divine name; there may be much real earnestness and importunity of soul; there may be much general faith in the power of prayer, as a Divinely appointed means of blessing, and yet no prayer "in the Spirit." Surely then we ought carefully to analyze errors so specious; so baneful to the Christian, and so dishonouring to God. We shall illustrate this point by the following observations:—

(1) We may be conscientious in the observance of the duty of prayer, and yet not pray in the Spirit. Set times of devotion are desirable, wherever possible, and yet they may be observed in so cold and lifeless a manner that we may have no spiritual unction, or power, in the exercise. "This people draw nigh me with

\* Notes of a Sermon delivered at Church-street Chapel, Blackfriars-road, London.

their mouths, and honour me with their lips, but their heart is far from me," Matt. xv. 8. Whether we speak of family prayer or of any other form of it, the same remark applies. There is always a danger of two extremes of feeling and action in regard to prayer: either to rest satisfied with a perfunctory performance of the duty, without any real vitality of soul in connection with it; or that, feeling less interest in it than we desire, or feel conscious of in our past experience, we should be discouraged and discontinue the observance of the duty. The spirit of darkness closely observes the Christian in regard to prayer. When we have been lifeless and formal he will suggest that we have had a calm and peaceful time; but if that will not delude us, he turns upon us furiously and contemns the exercise altogether, saying within us, "Why do I pray at all? I am not heard; I have no heart for the duty. I only mock God and incur untold guilt. I will defer it until I feel a more devout inclination, and less rebuke of conscience in connection with my attempts to pray." No, my beloved, listen not to such dark suggestions. Know thy disease, but, oh, despise not the means of your healing! Pray on in spite of discouragements. God will reveal himself unto you yet, as he doeth not unto the world.

(2) Any sinful reserve is inconsistent with praying in the Spirit. David says, "If I regard iniquity in my heart, the Lord will not hear me." But if we closely examine our hearts we shall often find some "little sin" reserved in some of the secret recesses of the soul, which is the weight, or the besetment," hindering us in the race heavenward. It paralyzes the hand of faith; dims its eye that it cannot see the glories of eternal things; it fetters the spirit in prayer, unless the conscience be incapacitated for service by frequent indulgence of sin, and oft-repeated violence done to its claims. St. Augustine, for years previous to his real conversion, through the influence of a godly mother, and a religious education, prayed to God for converting grace. But, as he afterwards confessed, he was afraid lest God should hear him and tear him from some favourite sins, in which he had long indulged. This same principle is the blot

upon many a Christian's character. It is the prison-house of the soul. It makes heaven as brass, and the earth as iron beneath the feet. It is the mildew which smites all the fruits of Christian character, and mars the effect of the most earnest labours. This remark does not confine itself to the action of gross forms of physical pollution. There are other sins more subtle and less odious in the public opinion, quite as deadly in their influence in neutralizing our prayers. There is covetousness, which is *idolatry*—an unjust grasping of worldly things—an illiberal spirit in relation to the cause of God—a spirit of anger, and a censoriousness against Christian brethren, which is a violation of the love of the Spirit—a man-worshipping zeal for the prosperity of the Church, rather than a holy concern for immortal souls, and the honour of Christ. Oh, let us endeavour to lift up holy hands, without wrath, or doubting; without wavering, or worldly policy; without some secret idolatry cherished in the heart, where Jesus ought to reign supreme.

(3) When some temporal consideration forms the prevailing object of desire in prayer. It is a delightful thought that none of our affairs are too trivial for the tender care and wise conduct of our heavenly Father. But even the hairs of our head are numbered; all our lot is mercifully appointed, and all things shall work together for our good, as loving God, and "called according to his purpose." Yet the soul may so burden itself with temporal affairs in prayer as to be unable to realize the paramount importance of spiritual blessings. One of the most affecting cases to illustrate this truth occurs in the history of Lot, who was commanded to escape to the mountain, not to look behind him, nor stay in all the plain. He pleaded that some evil might overtake him, and he might die; that Zoar was very near—was only a little city. It was also in a fruitful valley, and not like the rugged hills to which he was bidden to fly. But the results were most disastrous, and proved that the prayer was altogether the cry of nature. A man may desire spiritual blessings for worldly objects. A minister may ask for success from a love of popular-

ity rather than a concern for souls. A church may desire increase from a feeling of rivalry in relation to others more prosperous in the same town or locality. How remarkable the experience of Jonah in relation to his mission to Nineveh! He wished to see his work successful, that he might have the credit of being a true prophet, and men might be awed by his influence. Elijah, whose prayer shut up heaven, and opened it again, on one occasion poured forth a mere cry of cowardice and impatience. A man therefore was he, of like passions with ourselves, though gifted at intervals, with singular powers and commands from God. The Apostle James goes farther still, and makes a most humbling statement concerning our experience at times—Ye ask, "that ye may consume it upon your lusts," iv. 8.

(4) Some prayers are only the cry of nature under deep afflictions. Of Israel it is said, "When he slew them, then they sought him, and returned, and inquired after God," Psalm lxxviii. 34. The mariners in the storm called upon their heathen gods, Jonah i. 6. Behold the tears and cries of Esau, after a birth-right which in his heart he despised. The same natural exhibitions of feeling may, in the case of the believer, be mistaken for holy importunity. The bitterness of grief, rather than the intensity of spiritual desire, may give importunity and sincerity to our prayers. All the feelings may be stirred up, and yet our prayers not be spiritual. A man may be affected to tears by the prevailing earnestness of others in worship. He may weep because others weep. He may be affected with the sound of his own voice and the reflex influence of his own gifts in prayer. Like Saul when he prophesied being changed into another man, while there is no evidence of a gracious disposition. Like Balaam, whose whole nature was moved by what he saw, and for the time felt. Such persons make excellent enthusiasts; but not exalted Christians. The action of the feeling may be of a very refined order, and yet not partake of the purely spiritual features of worship. Take an incident in the case of our Lord. (Let us not be misunderstood.) He went and fell on his face and prayed, say-

ing, "O my Father! if it be possible let this cup pass from me." Now, if he had stopped there, he would have been just where many of his children frequently are. But these sinless strugglings of his nature against suffering were not the only exercises of his mind; in what followed we see the pleading—the victory of the spirit over the flesh.

## II. ENDEAVOUR TO EXPLAIN PRAYING IN THE SPIRIT.

If we give a few of the certain criteria of true devotion we shall best accomplish our object.

(1) There will be a peculiar discovery of the Divine glory to the soul. We have access to the Father by the Spirit, and we shall feel our nearness to him. The thick veil of sense, so often between the soul and God, will be withdrawn. Whoever else may be present, we shall comparatively forget all, and talk with the holy, heart-searching God. Holy confidence in him will be felt and be associated with truest reverence and humility.

(2) We shall pray with resignation to the Divine will. We shall feel a readiness to do or to be anything our Father in heaven sees fit. Prayer is a grand exercise of the spirit of adoption. It is the soul crying "Abba, Abba." And in proportion as we feel this we shall have no will of our own. Plausible, worldly objections to the will of God will be but as a cobweb between the eye of the soul and the purposes of God. We may well desire such resignation; it is the secret of true happiness. It is not stoical indifference to what comes, but child-like acceptance of it, painful or pleasant, as our Father's best lot for us.

(3) We shall long after the blessing from the most spiritual considerations. We shall not pray with all manner of reserves. We shall not seek our own interest. We shall not ask for favours to consume on our lusts. There will be a concentration of pathos, patience, humility, and importunity, not usual to us, and these all directed by spiritual motives and objects. Sometimes there will be inexpressible groanings in spirit, not murmurings.

(4) There will be importunity and persistency in our prayers. Such faith will attend the soul that it will not faint. It will wait

and watch unto prayer. The Spirit who knoweth the mind of God will induce these wrestlings of soul, and we shall not go away and forget what we have prayed for, perhaps even forget whether we prayed for such a time or not!

(4) Prayer in the Spirit will be followed with the happiest results in the life. How easily, yet it were painful to do so, could we put our hands upon those who in prayer can charm and edify the brethren, whose simple earnestness makes you sometimes enraptured, but whose life in detail causes you regret and weeping! God forbid we should sit in judgment on individuals; but we must speak what our text contains, and the most simple-minded Christian will most cheerfully receive counsel and admonition. Let us each try to appear before God, who is a Spirit, in a spiritual attitude of mind, and our own soul will be richly rewarded therein.

In conclusion, then, how does this subject convict each one of us of numerous and serious defects; what a mercy that our services and our prayers can be purified by the blood of sprinkling! Let us daily invoke the aid and unction of the Spirit; this anointing will make us spiritual; then shall we become prevailing Israels before the God of the Church, and the Holy One shall dwell in us as his temples, in all the fulness of his glory and the riches of his grace. Amen.

#### AFTERWARDS.

BY THE REV. J. JENKINSON.

Prov. xxviii. 23.

THE inspired volume is so exhaustless a treasury that it contains a thousand times more of Divine instruction than has hitherto been derived from it. Moreover, it frequently presents truth to us in so concentrated and condensed a form that even a single word is not only admirably appropriate to the immediate subject in reference to which it is employed, but is also suggestive of many other applications which may without impropriety be made of it. The word placed at the head of the present essay is an instance of this. It suggests—

I. *The afterwards of neglected duty.*

Respecting every new-born babe the voice of God's providence is, "Take this child and nurse it for me." Both reason and revelation require that it should be rightly and wisely taught and trained; that the reins of parental authority should be held kindly yet firmly; and especially that it should be trained "in the nurture and admonition of the Lord." But these obligations are not always discharged. Lack of wisdom, lack of firmness, loss of temper, love of ease, and many other causes lead to its neglect; and perhaps when mistaken parental love allows a fault to pass uncorrected, or the will of the child to be gratified at the cost of the will of its parent, the day may sometimes pass on more smoothly than if discipline had been faithfully maintained. But the "afterwards" will surely come. For as certainly as a defective harvest follows a negligent or unskillful seedtime, so certainly is parental negligence or folly followed by ripened disobedience and oftentimes by flagrant immorality.

Again, a brother's fault is seen, and duty requires us to reprove it; but as to do this rightly demands no small amount of love and wisdom, fidelity and kindness, and especially as we may have cause to apprehend that faithful reproof will probably be offensive to the erring brother, there is no small danger of our forgetting that "he that rebuketh a man shall afterwards find more favour than he that flattereth with the tongue." It is thus with all our omissions to do right. The culpable neglect is succeeded, perhaps slowly, yet not the less surely, by the "afterwards" of retribution.

II. *The afterwards of the waste or improvement of time.* The Divine Proprietor of all our talents has lent them to us with the injunction, "Occupy till I come." Of these talents time is one of the most precious. Under a sense of this some endeavour faithfully and diligently to employ each passing hour aright; but alas, with how many is it otherwise! Hours, days, weeks, months, and years are wasted, and frequently far worse than wasted. But both cases are followed by an "afterwards." Diligent improvement of time in early life is always succeeded by

more or less of recompense in after years. Even in the present world its advantages are manifold; and then at last there will be the commendation of the Master who has graciously observed and approved the service. And waste of time has its "afterwards" of retribution too. Myriads have had to spend a large proportion of their days in poverty and toil who might have escaped them by diligence in early life; in addition to which there is the fearful "afterwards" beyond the grave.

III. *The afterwards of transient religious impressions.* Herod "heard John gladly and did many things." While Paul was preaching Felix trembled, and said, "Go thy way for this time; when I have a convenient season I will call for thee." Agrippa said, "Almost thou persuadest me to be a Christian." In these and countless other instances the sword of the Spirit pierced the conscience, and excited some degree of feeling in the soul; but in each case the sinner, though impressed, was not converted from his sins. Hence he became "like a man beholding his natural face in a glass; but who goeth his way and forgetteth what manner of man he was."

Perhaps some of the readers of these lines well remember the time when some alarming providence, or some personal affliction, or a religious tract, or conversation with a Christian friend, or the warnings and entreaties of some faithful minister of Christ, produced apparently deep anxiety about the future, and led their truest friends to hope they were beginning to seek salvation for their souls. But, alas! their goodness was "as the morning cloud, and the early dew." They neglected to seek strength from the Almighty, to implore the power of his grace, to cast themselves upon his sovereign mercy, and to trust to Christ and his work as their only ground of hope; and now the fearful "afterwards" has come. The Most High seems to have said respecting them, "They are joined to idols, let them alone." "Why should ye be stricken any more? ye will revolt more and more." They appear to be now "past feeling." They can sit unmoved under the most faithful ministry, and pass without concern amidst the most solemn and alarming scenes; and

thus "after their hardness and impenitent hearts are treasuring up wrath against the day of wrath and revelation of the righteous judgment of God."

IV. *The afterwards of gracious convictions.* These are sometimes less striking, less painful, and apparently less likely to lead to a happy issue, than those which are spurious. But they are genuine; they are the work of the life-inspiring Spirit. They therefore lead the sinner, not only to see and to deplore his wickedness, but to feel and to deplore his weakness too. He is thus led to cry, "Lord, help me. Thou Son of David, have mercy on me."

"A guilty, weak, and helpless worm,  
On thy kind arms I fall:  
Be thou my strength and righteousness,  
My Jesus and my all."

And this earnest application to the throne of grace, this clinging to Christ and trusting to him, and this desire to find his all in Jesus—is infallibly followed by its blessed "afterwards." He who repents at the foot of the cross will rejoice in the full, finished, and free salvation of him who, died thereon; and he who begins tremblingly to pray, will surely "afterwards" find cause triumphantly to sing.

V. *The afterwards of an unsound profession of religion.* Although it is incumbent on every believer in Christ to make a public profession of his faith, and a manifestation of unkindness and ingratitude to his best friend not to do this, yet "all are not Israel which are of Israel." The visible Church and the real Church have in no age of time been one. The tares and the wheat grow together. They did so in the apostles' days, and in the days of their heavenly Master too; and they do so still. Hence, though it is matter of regret, it is no matter of surprise to find among ourselves apostates from the faith. Perhaps their profession once appeared more trustworthy than that of some who have endured to the end. Their zeal was perhaps more ardent, their love more obtrusive, their knowledge more extensive, their gift in prayer more acceptable than those of some of their associates: but the latter continued steadfastly to cleave to Christ, and to walk in his ways, and thus rendered their profession but the public commencement of their heaven-

ward course; the former made their profession the end, or nearly the end of their progress; and so the "afterwards" has come. Like the corn upon the rock, having no root they have withered away; their zeal has burnt itself out; their love has waxen cold; their gifts are now unemployed in the Lord's service; and their knowledge is a curse rather than a blessing, both to themselves and others. And a more terrific "afterwards" awaits them, when the Judge of all shall say to them, "I never knew you; depart from me, ye that work iniquity." (See Heb. vi. 4-8, x. 26-31; 2 Peter ii. 20; Jude 5.)

*VI. The afterwards of the Redeemer's sufferings.* How intense and complicated these sufferings were no created mind can imagine. The anticipation and endurance of them well nigh crushed even his gigantic soul. But in his tremendous conflict, he steadily kept the "afterwards" in view. It was "for the joy which was set before him"—the joy of ransoming countless millions of immortal souls, of sending his Holy Spirit into their hearts, of receiving the highest proofs of his Father's approbation, of welcoming his ransomed ones to heaven to be the trophies of his triumph and his associates there for ever—that he "endured the cross and despised the shame."

*VII. The afterwards of the sinner's rebellion.* For a time this may remain unpunished, and apparently unnoticed by the God against whom he has revolted. The health of transgressors may be as firm, their circumstances as easy, their fields as fertile, their business as prosperous, their projects as successful as those of the Lord's children, perhaps incomparably more so. But the fearful "afterwards" is coming—will come certainly—may come speedily and suddenly. This solemn truth the Psalmist learnt, in his visit to God's sanctuary (Psalm lxxiii.), and was thereby led to exclaim, "How are they brought to desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image."

*VIII. The afterwards of the backslider's folly.* It is often difficult for a time to distinguish between backsliding and

apostasy. But the end resolves the doubt. Backsliders return again to God through Christ—apostates never do. Yet the backslider frequently finds a terrific afterwards to his misconduct. Lot did; Aaron did; David did; so did Peter. The God of all grace heals the backslidings of his ungrateful children, but he often does it in such a way as almost drives them to despair. Although he loves their souls, he hates their sins; and therefore, in fulfilment of his covenant engagement, he visits their transgressions with the rod, and their iniquity with stripes. And though God graciously forgives them, they cannot forgive themselves; but in many instances go softly all their following days on account of their folly and their sin.

*IX. The afterwards of the Christian's toil.* Missionaries, ministers, village itinerants, Sabbath-school teachers, tract distributors, and indeed all who in any way are earnestly seeking the salvation of souls are at times tempted to say, "We have laboured in vain, and spent our strength for nought." "We have wrought no deliverance in the earth, neither have the inhabitants of the world fallen." But their "afterwards" will come. The seed sown is even now germinating and growing, though invisibly to us. And the harvest will far, very far, exceed our expectations. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." And what an ample recompense will it be to meet precious souls in heaven to whom we have been instruments of usefulness on earth!

Moreover, be it remembered that what our Divine Master requires of us is not success but fidelity. "Be thou faithful unto death, and I will give thee a crown of life." Fidelity is his requirement, success is his bestowment; always granted at the time and in the measure he deems best and wisest, yet frequently as the fruit and recompense of faithfulness.

*X. The afterwards of the believer's trials.* "In the world ye shall have tribulation" is the assurance of the faithful and true witness, an assurance which has to a greater or less extent been verified in the experience of all his people. Nor can we reasonably expect it to be otherwise with ourselves. Yet

nature does not like to suffer—shrinks from it—and too frequently prompts to hard thoughts of God respecting it. And where this is not the case, the soul sometimes in its agony cries out, “O God, how long?” But though the chastening is at present not joyous but grievous, it nevertheless “afterward” yields the peaceable fruit of righteousness unto them who are exercised thereby, Heb. xii. 11.

O that blessed afterward! How many a fainting Christian has been cheered by its anticipation, and rendered joyous and grateful by its realization. And even where the trial ends only with life the happy afterward is still sure; for every tried and afflicted saint shall find

“All his sorrows left below,  
And earth exchanged for heaven.”

XI. *The afterwards of death.* Both to the saint and to the sinner this will be unutterably momentous. The latter will be driven away into everlasting punishment, “where the worm dieth not, and the fire is not quenched;” and where will be interminable weeping, wailing, and gnashing of teeth. The rich man had his enjoyments on earth; but he died and found himself in hell, as every one who lives and dies impenitent and unbelieving must inevitably do. But to the former the “afterwards” of death will be “glory, honour, immortality, and eternal life.” Lazarus had what the world deems evil things on earth; but at death he was carried by angels into Abraham’s bosom to dwell for ever in that abode of blessedness where “the wicked cease to trouble, and the weary are at rest.”

XII. *The afterwards of the final judgment.* That solemn day will be the consummation and termination of the existing state of things; but it will, both to the righteous and the wicked, be only the dawn of eternity. The never-ending suffering of the lost in their resurrection bodies will then be only beginning to be felt. The interminable “for ever” will be still before them. In the deepest depths of their wretchedness there will still be an “afterwards” of deeper wretchedness; and thus for ever and for ever.

On the other hand, to the saved the first judgment will be but “the morning” (Psalm xlix. 14) of heaven’s ever-blessed,

ever-glorious day. In their highest bliss there will still be an “afterwards” of higher bliss, and thus for ever—even for ever and ever. God grant that that bliss may be ours personally to enjoy!

*Oakham.*

## THE SCOPE OF PRAYER.

BY THE REV. S. K. BLAND.

THE various petitions we utter at the throne of grace are thought to be of very differing importance. And probably they are so.

Our requests do alike include the smallest bodily wants and the highest interests of the soul; the provision of daily food and the gift of eternal life; safety on a journey, and reception in the heavenly home; forgiveness for a foolish word and the robe of perfect righteousness; mitigation of pain now, and endless pleasure hereafter.

Do we right and well in such comprehensive prayer? Have we authority for rising so high and for stooping so low, when we thus beseech our Father—the God of glory? But is there in reality so wide a difference, so vast a disparity between the smallest and the largest request? Let us think.

If we would judge of actions, opportunities, gifts, words, truly we must take the Lord’s view of them; and we know that, in his eyes, the outward aspect never fixes the value. The purpose, the sufficiency, the result—these are his tests. The present seed is measured by the future ear; the bending of the bow by the effect of the arrow. The humble groan of the publican would hardly be called eloquent; the striking of his breast in anger against himself might be thought futile; but the clearance of guilt he bore home with him was an enduring mark of the estimate of Jehovah.

The captivity of a little maid is barely worth a stroke of the historian’s pen, but the cleansing and worship of the Syrian general brings glory to the God of Israel. A Midianite’s dream might be laughed at as childish, but if made to cheer the heart of Jerubbaal it nerves the triumphant warrior, “The sword of the Lord and of Gideon.”

Are we right, we again ask, solemnly and cheerfully—solemnly, for it is an awful thing to be wrong before God; cheerfully, because

we have a sure word of prophecy, teaching we are right? We know we are, for these three reasons:—

First, the Lord has heard our manifold requests, and has been found by us both in great and small matters. He has forgiven our sins and spread our table; he has given us his dear Son, and with him all things added.

Again, we know we are right, for many of our wishes, intentions, contrivances are vain, and would bring evil if wrought out. Now God is the only judge of this. Therefore we know whatever we fail of obtaining from a prayer-hearing God, it is our rich portion to receive in lieu a willingness to resign; for we may depend on this, it is only withheld on account of its foreknown harmfulness.

Thirdly (and surely this alone were enough), it is the Lord's declared pleasure to be sought unto, for all he will give. Yes, it is even so, the Lord delighteth to hearken and hear, to sympathize with and record, to cleanse and fulfil the desire of the praying heart.

For around a sinner's prayer cluster all the glories of the God of heaven and earth; and is not the cry of earthly need founded on the promise of heavenly mercy? Truly the uprising of praise for goodness obtained awards the crown to the pleasure and power of God alone.

Our second question was, "Is the difference between our great and our little petitions so wide as it seems to us?" Let us seek a satisfactory answer in this wise.

If a poor man, looking round his empty house, ask the meal he already hungers for, is the spirit of his desire bounded by the mere satisfying of his appetite?

It would be in truth but a little thing if that meal were withheld. It were no great matter if, day after day, no food were brought, and his sinews shrank, and his life ebbed, and his frame drooped. It were after all only a small matter if his life's flight were stayed in mid-journey, if the weaver's shuttle caught in the meshes, and the wheels of the wondrous machine were clogged, and the main-spring snapped. All this would, in the light of eternal day, look but little; but, ah! if the enemy could take occasion by the hunger and poverty to tempt him to curse the God in whom he

lived, that were not a little thing. Or if the poor widow by living from hand to mouth is helped to feel her sole dependence on the Lord, and her heart's gratitude is raised thus daily to the Giver of her crust, this is not a little thing. Let us learn to judge of things more by their results; the the most insignificant are often mightily influential for good or for evil.

No prosperity is too great if the God of all give himself with his gifts, no privation too cutting if it drive to the inexhaustible store-house.

Surely we may open our mouths wide, expecting the Lord to fill them; and we may ask his counsel in every care, and anticipate permission with blessing, or thwarting with resignation; and either shall prove alike good and raise us nearer to God!

*Chesham, Bucks.*

## REV. JAMES HERVEY, THE MODEL MINISTER AND CHRISTIAN.

### CHAPTER II.—HIS CONVERSION.

"God moves in a mysterious way,  
His wonders to perform;"

AND Cowper knew it, by a long and singular train of evidences, which he could never afterwards deny, though, under the influence of the tempter, he believed the Lord's mercy had "clean gone for ever," and that with him wrath had supplanted mercy. In the experience of the man whose biography we attempt to sketch, there was a fulfilment of the Scripture: "I will work, and who shall let it?" and, at the same time, the Holy Spirit worked so slowly and imperceptibly that *before* his conversion a change of heart was believed to have taken place by those endeared to him by natural ties; and for some time *after*, and while the work was being carried on, they did not discover any apparent difference. And these mistakes by Christians—so often occurring—should teach this lesson, to the truth of which thousands of heaven-born, blood-washed, and sin-redeemed souls might vouch, that, as "man's ways are not my ways, saith the Lord," so man, when he attempts to search out the labyrinthical mazes of God's providence (which, indeed, they are *to man*), and attempts to discover the first movements of the Holy Spirit in a

the heart, knocking down one evidence as carnal, and another as appertaining to the affections, he merely seeks to make himself the arbiter of that of which God alone is the Judge, and bewilders himself in matters not within the province of his own mind. There are unquestionably some who, like Madan, have been struck down by the hammer of God's law in a moment; there are others, and in this category we shall place the illustrious Hervey, with whom the Holy Spirit was pleased to deal in very tender youth, and in a mysterious and gentle way. We know what Hart saith:—

“So gentle sometimes is the flame,  
That if we take not heed  
We may unkindly quench the same—  
We may, my friends, indeed.”

Hervey had been carefully and watchfully brought up by his affectionate parents, who were anxious to see him become a lover of the Scriptures; and it was remarkable that, at a very tender age, he and his sister would sit together on a window-seat in the parlour reading the Bible and conversing upon its sublime realities. The Holy Spirit had already sown the seeds of Divine grace in the youth's heart, and it budded forth in a devout reverence for the Word of God, a hatred to sin, and a love for holiness. Time rolled on, and still he was the same! His desire was, by every act of godliness, and of charity, and holiness, to *merit* that life which is the *gift* of God. He practised all those rigid observances which but lead the soul farther from Christ. If practising virtue, and charity, and attending to the sacrifices of the sanctuary, tend to satisfy the longing soul, then must Hervey have been a satisfied saint! But all these things seemed to act contrariwise. Christ and his soul were far distant. He realized not that satisfaction which arises from the knowledge of the *free* grace of God, wholly and solely unconnected with the mud-daub of human merit. After his fashion, he believed in the free grace of God; but, strange enough, he considered it none the less essential that it depended upon profound sanctity and rigidity of principle and conduct. A homely proverb might put it thus—“He put the cart before the horse.” In the living soul, good-works

must follow the inward reception of Divine truth, or that man is but a mere Antinomian.

Leaving Oxford in the same year he had been ordained a deacon (1736), Hervey became his father's curate at Collingtree, in Northamptonshire. Here he laboured with great acceptance, for, as he says, “The people love me, and love my doctrine, and long for the true milk of the Word.” And then he adds, with his usual fervour and solicitude for the salvation of souls, “O that their precious souls were as firmly united to Christ, as their favourable opinion is secured to me!” In after years, when he settled at Weston Favell, he found they had not forgotten his ministrations, the key of which lay (as he himself remarked to a friend) in his conversing with them in private, just as he did in the pulpit, and endeavouring at every opportunity to show them the way to eternal life.

Afterwards he accepted the curacy of Dummer, in Hampshire, where his flock was generally of the working-classes, and illiterate as well as poor. While here, his people at Collingtree, in a very pressing letter, urged upon him to return; but which he “let pass,” not forgetting, however, in his reply, to send them some excellent considerations in their choice of a minister, whom he rightly designates as “a person of the greatest importance imaginable;” “his office,” he continues, “is of the most beneficial or prejudicial tendency. Beneficial, if he be able, faithful, and watches for his people's souls as one that must give account. Prejudicial, if he be unskilful, inactive, and unconcerned about the spiritual welfare of his people.” Hervey, as a Christian minister—an ambassador of heaven's joyful tidings to fallen sinners—felt a tremendous responsibility resting upon him; and we need not be surprised to see *faithful* ministers groaning in their hearts, and wrestling with cries and tears with the Lord on behalf of never-dying souls, when theirs is such a serious charge. They have to preach these tidings, “Whosoever believeth on the Lord Jesus Christ shall be saved.” “Him that cometh unto me, I will in no wise cast out.” “Come unto me, all ye that labour, and I will give you rest;” and woe to them if they do not

faithfully perform their duty. The letter is well deserving of republication. Among the many necessary qualifications, he enumerates the following: he must strive to possess the meekness and calm patience of his Master, returning blessing for cursing; courteous and condescending; not trifling nor ludicrous; possessing love for both Christ and his people, and striving to win souls. His preaching must be plain and fervent, suited to all classes; and especially must he be a man of earnest prayer. And this, in conclusion, he exhorteth them to,

that God would send them a minister, commissioned by himself. "I scarcely know," he adds, "anything that is above its power, or beyond its reach. Prayer has locked up the clouds, and opened them again; made the earth as iron, and the heavens as brass; prayer has arrested the sun in his race, and made the moon stand still in her march, and reversed the perpetual decree; prayer has fetched down angels from above, and raised up the dead from beneath, and done many wonderful works."

Northampton.

EDWARD LEACH.

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

### No. III.—THE UNFADING HOPE.

"Hope, when all others die, fadeless and pure."

THERE were traces of deep sorrow in Myrtle Cottage. All the blinds were down at the windows, the knocker on the door was muffled, and sawdust was strewn in front of the house. Many a look of sympathy noted the marks of grief, many a prayer arose heavenward for the inmates. And there was great need. For, in those desolate rooms, hearts were well-nigh broken with the weight of grief which had fallen.

It was the Lord's-day morning. From many a happy home arose hymns of joy and praise, welling up from full hearts, buoyant in their health and enjoyment. Already bright faces had gathered in the Sunday-school, from escaped which a buzz of eager, busy voices. And others, many others, were preparing to join the great multitude; and worship together in the sanctuary. "What think ye, will he come to the feast?" was asked by many an expectant one longing and waiting for the Saviour's blessing. Upon almost all the calm peace of the Sabbath seemed to fail, and sacred, subdued thoughts, and holy desires, and a sweet feeling of rest seemed to pervade the hearts that, in the week, were battling and struggling with the difficulties of the way.

But there was no welcome for the Sabbath in Myrtle Cottage. No joy, no glad-

ness, no rest there. The late breakfast remained cold and untouched. A lady in deep mourning—her face pale with weeping and watching, and a gentleman, with white, compressed lips, and pained brow, sat on either side of the neglected fire, caring for nothing, conscious of nothing, but their own overwhelming sorrows.

God had severely tried them. They were tested in every way. Difficulties had arisen. Their business had not prospered. The speculations of Mr. Baldwin had signally failed. Everything seemed to go wrong; all his hopes were dashed to the ground, all his efforts seemed to be in vain. He could not blame himself—he acted, so far as he could, honourably and uprightly. But it sometimes happens in this life, that industry is unrewarded, and carefulness of no avail; and, strive how we may, success will not come. It was so now; and on the morning in question, in the room next that occupied by themselves, two bailiffs were taking a breakfast hearty enough.

Mr. and Mrs. Baldwin were Christians, and through the past week they had striven very hard to say those strong, noble words, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no

herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

But on the Saturday the last day of that long, dreary week, their two only children had almost simultaneously sickened. The hot lips refused to prattle the accustomed sounds, the little arms no longer clasped the dear neck on which their childish tears had been so often dried. They turned away from the mother who would have given her life to save theirs, from the father who watched them with starting eyes and sinking heart; and, in the long, dark night which followed, died, only an hour apart.

Then was the cup of sorrow full to overflowing. Then it seemed as if the wrung hearts of the bereaved parents must break. Every ray of comfort died out, and the silent house was like the grave of buried hopes and joys.

Thus, in a kind of stupor of grief, they sat looking vacantly into the fire. Yet once the wife's eyes wandered to the set, still face opposite to her, and the woman's love, which nothing can kill, sprang anew into life. She forgot herself for a minute, in her pity for his grief.

"William!"

His stony eyes looked into hers.

"It is Sunday."

"Well?"

"Shall we go to chapel?"

"Chapel—what for?" and a bitter smile, more terrible to see than even tears would be, flashed for a moment across his lips.

"William, God has not forsaken us. Who can tell but that there may be a message of mercy for us this morning if we go to the sanctuary for it."

He rose almost mechanically, and the stricken heart of Mrs. Baldwin went up to the Healer with a passionate entreaty.

How the voices of merry children in the streets, whom Sunday could not quiet, grated upon their ears—how the smiling faces which passed them made their own more sad—how even the birds, in their singing, seemed to mock their grief—so selfish does sorrow make us! But a calm fell on their spirits as they entered the house of God.

The service that day seemed to be especially suited to their case. The congregation sang that grand old hymn,—

"O God, our help in ages past,  
Our hope for years to come;  
Our shelter from the stormy blast,  
And our perpetual home."

Then the minister read the 90th and 91st Psalms; and afterward those comfortable words of the Lord Jesus—"Let not your heart be troubled; ye believe in God, believe also in me."

Like drops of cooling water they fell on the parched and fevered hearts of Mr. and Mrs. Baldwin; and in the prayer that followed, "out of the depths" did they cry unto the God of their salvation. Up through the darkness of grief, of almost despair, the chastened spirits sought the hand that had smitten them so strongly, and strove to cling to it, as their only, their tried support.

And was there a message for them? The preacher read the text, "*Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.*"

Oh those Bible words! What unutterable power there is in them! How they calm the perturbed spirit, and whisper peace in the fierceness of the tempest. Melting power, strengthening power had they on this Sabbath morning. Yes, the preacher read the text; but it seemed to them that a greater than he preached the sermon. Such hope—such undying hope was breathed into their crushed spirits as they listened. *God was left.* That friend would never die, that resource never fail them. Amid the blasts of adversity, blowing upon them from all quarters, they could cling to the "Rock of Ages," and be safe. And there came upon them that comforting assurance—

"Earth has no sorrow that heaven cannot cure,"

and they thought of that blessed home, where there little ones were already gathered, away from the cold and sin of earth. Sweet thoughts had they of that "rest which remaineth," and their hearts grew strong as they remembered it.

So they left the sanctuary. Their home was dark as when they left it. The cold bodies of their darlings lay still and lifeless. They looked forward to the to-morrow, not knowing what it might bring forth,—sure only of the promise that "their bread would be given and their

water sure." But a spark of *hope* was in their hearts, and they had new strength to endure.

Oh, when the Smiter's hand falls upon us, let us never forsake the house of God, but go, with our woes and sorrows, to the

"streams which make glad the city of our God."

"In every new distress  
We'll to his house repair,  
We'll think upon his wondrous grace,  
And seek deliverance there."

## Reviews.

*Bunyan Library*. Vol. IV. The Acts of the Apostles. An Exposition for English Readers, on the Basis of Professor Hackett's Commentary. By the Rev. S. G. GREEN, B.A., of Rawdon College. With a New and Literal Version. Vol. 1. London: J. Heaton, 21, Warwick-lane.

VARIETY, at any rate, distinguishes the "Bunyan Library." In this, we think, there is the evidence of considerable discretion. The present volume of the series is one of intrinsic value, and cannot fail to secure a favourable introduction into the families and Sabbath-schools of Baptists; but must, also, be welcomed by all Evangelical Christians as a work admirably adapted to aid in the better understanding of both the letter and the spirit of the Acts of the Apostles. When it is remembered that to this portion of New Testament Scripture we are chiefly indebted for our knowledge of the really Primitive Churches, and their ecclesiastical polity, enough is indicated to show the importance of this publication. In size, form, and execution it is quite equal to the excellent volumes which have preceded it.

*Life Sketches and Echoes from the Valley*. By MARIANNE FAERNINGHAM. London: "Christian World" office, 31, Paternoster-row.

QUITE in keeping with all the productions of this author. It contains short and pithy pieces on an infinite variety of subjects, and would prove a valuable help to Sunday-school teachers. We strongly advise our friends to obtain a copy. It is very neatly got up.

*Dr. Chalmers's Astronomical Discourses*. Glasgow and London: W. R. McPhun.

THESE unrivalled discourses, well got up, and for a shilling. We should rejoice to hear that hundreds of thousands of copies were speedily circulated. If our young men don't, especially, at once possess it, we shall conclude that their Christian associations have done little for their mental or theological improvement.

*Tales, Legends, and Historical Reminiscences of the Scottish Covenanters*. By ELLEN EMMA GUTHRIE. Second Edition. Glasgow and London: W. R. McPhun.

A CHARMING book, in every respect—subject, illustrations, type, and binding. A book to delight the young, edify the old, and interest all classes of readers.

*The Life of the Rev. Joseph Cartwright*, successively Minister of Orpington, Kent; Mount Zion Chapel, Devonport, &c. By HIS SON. London: R. Banks, 5, Chapter-house-court.

THE life of an excellent and devoted servant of the Saviour, who, after seventy-eight years of earthly pilgrimage, died in the triumphs of the faith and hope of the Gospel. The reading of this eventful life must be edifying to Christian readers in general, but will be especially so to those whose privilege it was to know him in the flesh, and to have enjoyed the benefit of his labours. As it is published at a price within the reach of the poor, we hope it will be largely circulated.

*Man and his Many Changes; or, Seven Times Seven*. By GEORGE COREE, M.D. London: Houlston and Wright.

A TELLING small book, on a most important subject. Here, in popular phraseology, we have a condensed survey of man physical, from childhood to old age, with a list of the peculiar diseases to which every phase of life is subject, and sound advice—medical, physiological, and dietetic—as to the very relation of the human body. We predicate a very large circulation for it, if it is only known as it deserves to be by the million.

*The Metropolitan Tabernacle Pulpit; containing Sermons by the Rev. C. H. SPURGEON*. Part LXXXI. London: Passmore and Alabaster, J. Paul, and G. J. Stevenson, Paternoster-row.

FIVE sermons preached in the Metropolitan Tabernacle in the month of January last, and giving to the millions of British readers what only the thousands who heard them could not otherwise possess. All the subjects are good, and treated in Mr. Spurgeon's usual and efficient mode. This is saying, we are sure, more than enough in the way of commendation.

*Tracts for Priests and People*. No. XII. The Testimony of Scripture to the Authority of Conscience and of Reason. By the Hon. and Rev. W. H. LYTTLETON, M.A., Rector of Hagley and Hon. Canon of Worcester. London and Cambridge: Macmillan and Co.

THIS tract will well repay a careful and discriminating perusal. While the subjects discussed are of great importance, the writer evinces on the whole both a philosophical and Christian spirit; and we think no one can read it without it acting as a powerful incentive to religious thought and devout reflection.

*The Shadow of the Almighty.* By NEWMAN HALL, LL.B. London: Nisbet and Co.

An excellent exposition of part of the ninety-first Psalm, well adapted for spiritual edification and usefulness. We rejoice in the increase of books of this character.

*The Gospel Fragment Basket, &c.* By JAMES BUTTERFIELD, B.M. London: Bethlehem; or 2, Yeoman-terrace, Lower-road, Deptford.

This small square tract of 28 pages contains the substance of several discourses, in which evangelical truth is presented in a plain, yet graphic

and telling manner. The writer has evidently made the Puritan authors his models, and we have no doubt but multitudes of spiritual persons will find the truths presented a feast of fat things to their souls.

*Revival of Religion.* A Paper read by the Rev J. WILLIAMS, of Glasgow, at the Annual Conference of the Baptist Association of Scotland. Glasgow: Geo. Gallie. London: Heaton and Son.

WORTHY of general circulation.

## Poetry.

### THE CHRISTIAN WRESTLER.

We read how Jacob wrestled once,  
At night, by Jabbok's ford,  
Nor rested till he had obtained  
The blessing of the Lord.  
Then Peniel—"the face of God"—  
The patriarch called the place,  
For there he with Jehovah strove,  
And saw him face to face.

'Twas then his title was exchanged  
For Israel—glorious name!  
And Jesus' church in every age  
This royal term may claim.  
E'en now the Israelites, indeed,  
Who walk earth's thorny Dale,  
All wrestle earnestly in prayer,  
And with their God prevail.

Yes, they prevail—for Jesus' sake,  
And by the Spirit's power,  
They bring down blessings from above  
In many a copious shower.  
"Prayer moves the arm that moves the world;"  
All that the heirs of heaven  
Shall ask of God in Jesus' name,  
Believing, shall be given.

When God a wrestling spirit gives,  
O! may we not conclude  
That soon or late he means to send  
The much-desired good?  
The children of his wrestling saints  
Have oftentimes been blest  
Long after those who prayed for them  
Have entered into rest.

True Christians wrestle with their God,  
But ah! this is not all—  
The prince of darkness is their foe,  
And strives to make them fall.  
He may throw down, but to destroy  
The fiend shall try in vain,  
For though believers oft may fall,  
They surely rise again.

For to such wrestlers help Divine  
Is given from above—  
Help from the Saviour, who himself  
On earth with Satan strove.  
And though he bruised the Master's heel,  
Yet Christ has bruised his head,  
And shortly all the Church of God  
Upon the foe shall tread.

THEODORA.  
HOPE THOU IN GOD.  
AIR—"Weep Not for Me."

Christian, when thy way is dreary,  
Hope thou in God.  
When thy soul grows faint and weary,  
Hope thou in God.  
He that hears thy mournful story  
From his throne of highest glory,  
Will with grace and strength restore thee,  
Hope thou in God.

When temptations sharp assail thee,  
Hope thou in God.  
When all earthly friends shall fall thee,  
Hope thou in God.  
In thy sorrows he'll ne'er leave thee,  
In distresses he'll ne'er grieve thee,  
Nor in friendship e'er deceive thee,  
Hope thou in God.

When the skies around thee darken,  
Hope thou in God.  
To his rod in meekness hearken,  
Hope thou in God.  
Though the storm thy fears awaken,  
And thy trust in man be shaken,  
One hath ne'er thy soul forsaken,  
Hope thou in God.

When the storm is passing o'er thee,  
Hope thou in God.  
Brighter scenes are yet before thee,  
Hope thou in God.  
Like the grass thy foes he'll wither,  
And from all thy fears deliver,  
Till thy peace flows like a river,  
Hope thou in God.

Norwich.

C. H. HOSKEN.

## JESUS ONLY.

None besides the crucified  
 Can the burden'd sinner ease;  
 He who once for sinners died,  
 Can alone the soul release.

None need doubt his power to save,  
 Though their sins be mountains high;  
 If his mercy now they crave,  
 They shall never, never die.

Full provision he hath made  
 To assist their weakness here;  
 On the Mighty help is laid,  
 Why should sinners then despair?

Come, ye speakers, God will hear,  
 Though your sins may you oppress,

Jesus for you will appear,  
 He your souls will richly dress.  
 Thus array'd, you'll ever find  
 Peace which mortals ne'er can give  
 Heavenly comforts fill the mind,  
 Even whilst on earth you live.

And in death your God will guide  
 Safely through the swelling stream;  
 With your Jesus by your side,  
 'Twill be like a pleasing dream.

Then when time hath pass'd away,  
 And the heav'nly shores you gain,  
 Bright will be th' eternal day  
 Which reveals the Lamb once slain.  
*Thurlough.*

## Denominational Intelligence.

## THE BAPTIST MISSIONARY SOCIETY.

**ANNUAL SERVICES.**—In connection with the Baptist Missionary Society, it may be convenient if we announce that the Rev. C. J. Middle-ditch will preside at the Mission-house prayer-meeting on the 24th of April, and that the subscribers to the Missionary Society will meet at the same place on the 29th. The annual meeting will be held on Wednesday, the 30th of April, at Exeter Hall, chair to be taken at eleven o'clock, and Edward Baines, Esq., M.P., has kindly consented to preside. The Revs. Dr. Vaughan, E. White, and Arthur Mursell, and W. H. Watson, Esq., have engaged to be present to advocate the claims of the society on that occasion. The annual sermon will be preached at the Metropolitan Tabernacle, on the evening of April 30th, by the Rev. S. G. Green, B.A., resident tutor of Rawdon College, Yorkshire. The morning sermon will be omitted, as the usual day (Thursday) for the annual meeting is the day fixed for the opening of the Exhibition.

## MINISTERIAL CHANGES.

**HACKLETON, NEAR NORTHAMPTON.**—Mr. S. Williams, of Pontypool College, has accepted a unanimous invitation from the Baptist church at the above place.

**DEBBY.**—The Rev. J. Batendale, of Rawdon College, has accepted a very cordial and unanimous invitation from the church in Agard-street. He will shortly commence his labours.

**MANCHESTER.**—The Rev. H. Harris, of Hill-park, Haverfordwest, has accepted the unanimous invitation to the pastorate of the church at Granby-row, and intends commencing his labours the first Sunday in May.

**EDINBURGH.**—The Rev. W. Tulloch has announced his intention to resign the pastorate of the Tabernacle. The church and congregation

have much increased during the six or seven years of Mr. Tulloch's ministry at the Tabernacle.

**TRINITY CHAPEL, NEWINGTON.**—On Monday, March 10th, the Rev. W. H. Bonner gave notice that he should terminate his pastorate at this place on April 6th. A resolution was passed unanimously expressive of deep regret at the necessity of accepting Mr. Bonner's resignation, testifying, at the same time, to his ministry as being conscientious, Scriptural, and faithful. Mr. J. Cooper, in moving this resolution, spoke on behalf of the deacons of Mr. Bonner's unblemished reputation and excellent spirit; Mr. Hudson, an ex-deacon of long standing, seconded the motion in similar terms. Mr. Bonner stated that he had no other engagement at present in prospect. His address is 6, St. David-street, Dover-road, S.E.

## RECOGNITION SERVICES.

**LLANTHWY RYTHERCH, MON.**—On January 14th and 15th services were held at the Baptist chapel in connection with the settlement of the Rev. J. George, late of Pontypool College, as pastor. The following gentlemen took part in the services: Revs. E. Thomas, Newport; S. R. Young, Abergavenny; R. Johns, Llanwonarth; A. Morton, Brynmawr; F. Evans, Llangyndir. Mr. George commences his ministerial labours with very pleasing prospects.

**SOUTHSEA.**—On Tuesday, the 18th of February, a tea and public meeting was held at Ebenezer Chapel, Southsea, to welcome the Rev. T. Tollerfield as co-pastor with the Rev. G. Arnot. At the hour appointed for tea, the school-room was crowded, and about sixty had to be provided for in the chapel adjoining, where the public meeting commenced at seven o'clock; Mr. Alderman Crassweller took the chair. The Rev. G. Arnot

gave an account of the unanimous invitation which had been given by the church to the Rev. T. Tollerfield. Mr. Tollerfield gave a brief sketch of his views of doctrine and church government, and the Rev. W. A. Blake, of Shouldham-street, London, gave the charge to the newly-chosen pastor. During the evening several local brethren gave short addresses. Mr. Tollerfield enters at once on his duties with pleasing prospects of success.

**ROCHDALE.**—The ordination of the Rev. E. C. Pike, B.A., to the pastorate of the church and congregation of West-street was solemnized on Wednesday, March 13th. A portion of Scripture was read by the Rev. E. C. Lewis, who also offered prayer. The Rev. C. M. Birrell delivered the introductory discourse, drawing attention to the great principle expressed by our Lord, "My kingdom is not of this world," deducing from it this inference, that the Church of Christ consists only of spiritual persons, and exercises only a spiritual administration. The Rev. E. C. Pike then gave an account of his conversion, which he described as coming on gradually, and being attributable, under God, to the religious impressions derived from his mother's teachings, and the sermons of his father and grandfather, and added a statement of his religious belief, and the circumstances under which he had come to Rochdale. The ordination prayer was offered by the Rev. J. C. Pike, the newly-appointed pastor's father. The charge to the minister was delivered by the Rev. J. Angus, D.D., president of Regent's-park College, London, who chose his text from 1 Thess. v. 25, "Brethren, pray for us." The Rev. H. W. Parkinson, and the Rev. Mr. Brown, also took part in the services of the day.

**KINGTON, HEREFORDSHIRE.**—On Thursday, Feb. 13th, a large and enthusiastic meeting of the friends of the Rev. C. Wilson Smith was held in the public hall, to recognize him as pastor of the Baptist church in this town. Upwards of 350 persons sat down to tea. The chair was taken by the Rev. B. Davies, of Greenwich; who, after stating that he represented the Rev. C. H. Spurgeon on that occasion, in a warm and affectionate manner introduced the pastor to the meeting, who gave a brief outline of his past life, his connection with the Rev. C. H. Spurgeon and explained the way he had been led to accept the pastorate of the church, stated what his future course would be, and the truths that would form the basis of his pulpit labours, taking for his watchword, "Win souls for Christ." The Rev. C. Short, M.A., of Swansea, followed with an excellent and appropriate address to the pastor, and the Rev. B. Davies, of Greenwich, to the church. Addresses were also delivered by the Rev. J. Jones, of the Rock; T. French, of Hereford; F. Wiles, of Hay; G. Phillips, of Evenjobb; W. Jones, of Huntington; appropriate and earnest prayers were made by the Rev.

W. D. Ingham, of Pembroke, and J. Brown, of Kington; suitable hymns and select pieces were sung throughout the meeting, and the company separated soon after ten o'clock.

**OTLEY, SUFFOLK.**—Interesting services connected with the settlement of Mr. P. B. Woodgate, as pastor of the Particular Baptist church, Otley, took place on Wednesday, Jan. 15th; Rev. J. Webb, of Ipswich, presided; Rev. R. E. Sears, of Laxfield, read and prayed. After a few introductory remarks from the president, Rev. J. Cooper, of Wattisham, delivered an address on the "Scriptural Character of a Gospel Church." Rev. P. B. Woodgate referred to the cause of his leaving West-row, and the remarkable way in which he was directed to Otley. Ten persons have already been added to the church during his ministry. Rev. T. Hoddy, of Horham, invoked the Divine blessing on the pastor and church. Rev. S. Collins, of Grundisburgh, addressed the pastor in reference to the important duties devolving upon him. After a few remarks and prayer from Rev. J. Webb, the afternoon service terminated. At five o'clock, upwards of 300 persons sat down to tea. At half-past six the evening service commenced; Rev. S. Collins presided. Rev. G. Cobb, of Framsen, read and prayed. After a few remarks by Rev. S. Collins, Rev. T. Hoddy delivered an address on the duties of church members. Rev. J. Webb referred to the duties of church members to their pastor. Rev.—Talbot delivered a stirring address on the principles of Nonconformity. Rev. R. E. Sears addressed the ungodly in a very solemn and impressive manner. Rev. J. Runnacles concluded the interesting services of the day with prayer.

#### PRESENTATION SERVICES.

**DENBIGH.**—At the close of a missionary meeting held in the Baptist chapel in this town, on Monday evening, February 24th, a purse containing £12 was presented to the Rev. R. Pritchard, minister of the place. The chair was taken by Mr. E. Foulkes. After making a few appropriate remarks, the chairman presented the rev. gentleman with the above sum. Mr. Pritchard thanked his friends in a short speech full of feeling for this token of respect and good will towards him. Revs. E. Jones, Ruthin, and J. Jones, Pandy, also took part in the proceedings.

**PONTHIR, MONMOUTHSHIRE.**—On Wednesday, Feb. 26, the Rev. Bees Griffiths was presented with a purse of money, containing £27 10s., which was collected by Miss Fanny E. Jones, of Ponthir, and an elegant hymn-book, given by two of the brethren; also various other articles by the friends, on his leaving for Bethany, Cardiff, as a testimonial of respect and esteem. Mr. Griffiths responded in the spirit of grateful affection, expressing his solicitude for the best

interests of the people amongst whom he had been a faithful pastor for seventeen years.

**FORD, NEAR AYLESBURY, BUCKS.**—On Thursday, Feb. 13, a public tea-meeting was held in the Baptist chapel. Upwards of 120 persons partook of tea; after which a public meeting was held. The chair was taken by J. Stuchberry, Esq. Mr. Walklate, of Derby, after an interesting and appropriate address, presented to the Rev. W. Hood, on behalf of the church and friends, a handsome purse, containing £25, as a testimonial of their attachment and esteem. Mr. Hood responded in a spirit of grateful affection, expressing his solicitude for the best interests of the people, amongst whom he had laboured for upwards of 21 years. Addresses were delivered by the Revs. W. J. Gates (Independent), A. Dyson (Baptist), and W. Ward (Wesleyan). The meeting concluded by singing and prayer.

**PRESTON, RADNORSHIRE.**—On Friday, Feb. 7th, an interesting tea-meeting was held at the British school-room by the Baptist friends in the above place, in order to take a farewell of the Rev. D. T. Davies, and express their good wishes to him on his leaving the town. The spacious room was well filled. After tea a public meeting was held, presided over by the Rev. G. Phillips, of Evenjobb. Prayer being offered, letters of sympathy were read from the Rev. J. E. Page (Wesleyan) and Rev. W. D. Ingham (Independent). The chairman then, in behalf of the church, presented the Rev. D. T. Davies with a purse of gold, as a token of their respect and esteem. The rev. gentleman, with considerable emotion, expressed his sincere thanks for the testimonial, and for the very kind feelings manifested on the occasion. Addresses were afterwards delivered by the Rev. C. Wilson Smith, of Kingston; J. Jones, of Rock; J. Hugg, Primitive Methodist; and Mr. Weatherstone.

**BAPTIST CHAPEL, LAKE-ROAD, LANDPORT, PORTSEA.**—A tea-meeting was held in the Commissioner's-hall, Landport, Portsea, Feb. 18, by members of the church and congregation assembling in the above place, when upwards of 400 sat down to tea. The chair was taken by the pastor, the Rev. H. Kitching, who was supported by all the ministers then in the town—viz., the Revs. G. Arnot, J. Davis, W. Burt (Baptists); T. Cousins, W. Young, H. Cullis, T. Davey, E. G. Cecil (Independents); E. H. Burton (General Baptist), T. Smith (Wesleyan). The object of the meeting was to express the sympathy of the people with their devoted pastor, and his beloved wife. After tea, prayer was offered by the Rev. W. Burt, of Beaulieu Raila. The Rev. J. Davis, of Kent-street Chapel, Portsea, in an appropriate speech, presented to the pastor, in the name of his attached people, a handsome purse, containing £20. The Rev. Thos. Cousins, of King-street Chapel, Portsea,

followed with words of esteem for the minister, and advice and encouragement to the people, and concluded by presenting to Mrs. Kitching a handsome silver present, in the name of the church and congregation. The meeting was then addressed by the Revs. Messrs. Young, Cullis, Burton, Arnot, Cecil, and Burt, who all expressed their high esteem for the Rev. H. Kitching, and their appreciation of his worth. Mr. Kitching has been singularly successful in his work at Lake-road Chapel, not only by adding numbers to the church, but in his efforts for the entire liquidation of the debt on the chapel.

#### SERVICES TO BE HOLDEN.

**THAME, OXON.**—The anniversary of the Baptist Chapel will take place on Wednesday, April 30th. Mr. Bloomfield, of London, will preach in the afternoon, at half-past two, and evening at six. Tea, 6d. Collections will be made in aid of the cause.

#### MISCELLANEOUS.

**THE BICENTENARY CELEBRATION.**—Lecturers on the Ejection of the 2,000 Ministers in 1662, and the conflicts for religious liberty of those times, will be glad to learn that Mr. Stock, of Paternoster-row, is engaged in preparing a series of large coloured illustrations depicting the most memorable scenes connected with this subject. They will be lent for the use of lecturers throughout the country; and a model lecture published to accompany the diagrams.

**RYDE, ISLE OF WIGHT.**—The church at Ryde, now numbering 84 members, two years ago counted but 28. The prosperity of the church is equalled only by the unity and harmony which prevail. In order to accommodate the increasing church and enlarged congregations, the need of a suitable place of worship was imperatively felt. It has therefore been decided to erect a chapel, at a cost of £2,000. The sympathy and contributions of friends at a distance will be greatly needed, and very acceptable.

**PEMBROKE, WALES.**—The new chapel here was opened for divine service in 1860. It is built on freehold property; last year the Rev. D. Davies, of Narberth, was recognised as pastor and since then the cause has been in a progressive state. The chapel cost about £300, and there still remains a large debt, which is felt by the members of the church to be a heavy burden, they being nearly all of the working class. Subscriptions will be thankfully acknowledged by the treasurer, Mr. D. Evans, New-house, East-end, Pembroke.

**MANCHESTER.**—The annual tea-meeting of the Tract Society in connection with the Baptist chapel, York-street, was held on the 24th February, when about 230 sat down to tea, after which a public meeting was held, which was

ably addressed by the chairman, the Rev. Richard Chenery, and Messrs. Dawson and W. S. Kemp. The meeting was largely composed of the people to whom the tracts are distributed. During the evening Mr. Chenery read "Our Father's Care," by Mrs. Sewell, which was listened to with much interest.

**BILSTON.**—On Tuesday, March 4th, a very successful tea-meeting was held in Salem Baptist Chapel. The attendance at tea amounted to 500, and the congregation at the public meeting afterwards filled the chapel. The Rev. W. Jackson, minister of the place, presided; and the Revs. J. P. Carey and T. J. Messer, of Wolverhampton; J. Davis and J. Boxer, of Willenhall; B. C. Young, of Darkhouse; W. H. Bayles, J. Morris, and J. Argue, of Bilston, greatly aided to interest and instruct the people. The profit will be appropriated to the liquidation of the debt which still remains upon the new chapel and lecture-hall.

**COLERAINE, IRELAND.**—It was unanimously resolved, at a church meeting, held October 13th, 1861, that a subscription list be opened, for the purpose of raising funds for the erection of a new chapel at the above place; and that Dr. Carson be treasurer, and Messrs. John Young and John Gribbon be secretaries for the same. It is intended that the new building shall seat six hundred persons, with vestries and school-rooms adjoining. About £1,200 will be required. No money will be expended in useless decorations. A plain, substantial, neat, and comfortable building is all that is desired. Sympathy and kind aid in this matter are respectfully and earnestly solicited.—T. W. M.

**CHESTERFIELD.**—On the 22nd of October last, a Baptist church was formed in Chesterfield, when the Town-hall was opened for the worship of the church, with two sermons preached by the Rev. Charles Larom, of Sheffield; who, having formed the church, administered to the newly-united members the ordinance of the Lord's Supper. The church, numbering at first twenty-two members, has now increased to twenty-six. These friends, much encouraged by their progress hitherto, are earnestly desirous of erecting a chapel for the use of the denomination, and are endeavouring to do what they can towards the expense of the building. They have also commenced a Sunday-school, and a class for the religious and general improvement of young men. It is hoped their efforts will be attended with continued success, and bring much blessing to many in this increasingly improving town of Derbyshire, containing a population of about twelve thousand.

**WANDSWORTH.**—Three years ago a new Baptist cause was commenced in this town. Ever since the opening the church and congregation have met together in the Assembly Rooms,

having no house of their own. It has pleased God greatly to bless the services, and they feel it a duty as well as a privilege to erect a chapel where they may worship the Lord. To further this object a meeting was held on Wednesday, February 19th. The chair was taken by the Rev. C. H. Spurgeon, who came with several members from the Tabernacle, to show their sympathy with the church at Wandsworth. The rooms were crowded, and the greatest interest was manifested. The building fund amounts to upwards of £370. On the 1st of April a bazaar will be opened by Mr. Spurgeon, and continued on the two following days. The help of all Christian friends is earnestly solicited. Contributions will be thankfully received by the treasurer, Rev. C. H. Spurgeon, Metropolitan Tabernacle, and the pastor, Rev. J. W. Genders, East-hill, Wandsworth.

**WALSALL.—ANNIVERSARY SERVICES.**—On Sunday, March 8th, the anniversary sermons of the Baptist Chapel, Stafford-street, Walsall, were preached morning and evening by Harper Twelvetrees, Esq., F.R.S., of London. Although the weather was wet and unfavourable, the attendance on each occasion was very large. Collections were made in aid of the chapel debt. On the Monday evening following a lecture was delivered by Mr. Twelvetrees for the same object in the Guildhall, on the Travels and Explorations of Dr. Livingstone in Central Africa. The chair was occupied by Henry Highway, Esq., J.P., supported by several members of the Corporation and ministers of various denominations. The large hall and galleries were densely crowded. The lecture occupied two hours in the delivery, and the practical lessons presented by Dr. Livingstone's career will be long remembered by those present. A vote of thanks to the lecturer and chairman was moved by the Rev. J. Lees, Baptist Minister, and seconded by the Rev. H. Squier. The collections amounted to upwards of £32.

**BARTHOLOMEW COLLEGE, NORTH WALES.**—On the 4th of February delegates representing the associations of the Baptists in North Wales met at Bangor, to deliberate on the necessity of establishing a college for the denomination in the North of Wales. John Lewis, Esq., Holyhead, was elected chairman; and the Rev. J. G. Owen, Rhyl, secretary *pro tem*. It was agreed that the college should be styled the "Bartholomew," in commemoration of the 2,000 who, for conscience' sake, on the 24th of August, 1662, resigned their livings rather than conform to the requirements of the Act of Uniformity, passed in the reign of Charles II. It was also resolved that the locality for the academy be fixed at Llangollen, under the care of the Rev. Dr. Fritchard, as theological; and the Rev. Hugh Jones, as classical tutor; that Thos. Hughes, Esq., Llangollen, be the treasurer; and the Rev. A. J.

Parry, Cefu Mawr, and Mr. John S. H. Evans, Berthddu, be joint-secretaries for the ensuing year. Nearly £200 were promised at the meeting towards the college. After the passing of several other resolutions, the meeting terminated.

**SALEM CHAPEL, MIAERD'S-COURT, SOHO.**—An interesting and numerous-attended meeting was held on Tuesday, Feb. 4, in commemoration of the tenth anniversary of the pastorate of the Rev. J. Bloomfield at the above place. Upwards of 300 sat down to tea, after which a public meeting was held, Mr. Bloomfield in the chair, who was supported by the Revs. Messrs. Palmer, Chivers, Meeres, Moyle, Pells, Wyard, Cracknell, Williamson, Griffiths, Anderson, &c. After singing and praying, the chairman briefly sketched the results of his ministerial labours, adverting particularly to the period during the past year, when, through affliction, he was prevented from performing the duties of his office; taking the opportunity to thank most heartily the numerous brethren by whom he was surrounded for their kindness during that period, by officiating in his place. Mr. Bloomfield referred likewise to the liberal and expressive sympathy by which he had been supported by his church and congregation during his affliction, and concluded by expressing his unfeigned gratitude for the general prosperity of his charge. Several addresses were then delivered by the above-named gentlemen, after which the proceedings closed in the usual way.

**SOUTHAMPTON.**—The congregation of the Rev. J. A. Spurgeon having met, for the past year, in the Carlton Assembly-room, feel the necessity of obtaining, as soon as possible, a settled place of worship. Notwithstanding many drawbacks, their numbers have steadily increased, and give every sign of permanent success. They have secured a piece of ground for the erection of a new chapel. The situation is most advantageous, surrounded by a large and increasing population. The cost of the chapel and school-rooms is estimated at about £4,000; and it has been determined by the friends and supporters of the cause, not to commence building until half that amount is in hand, and to remain where they are, till they can upon the chapel free of debt. The anniversary of their formation as a church will be held in May next, when the Rev. C. H. Spurgeon, of London, has promised to be present. It is hoped that on that occasion a good commencement will be made towards raising the required sum. Any contributions to the building fund will be thankfully received by the Rev. J. A. Spurgeon, Bedford-place, Southampton.

**OLD BAILEY, LONDON.**—On Tuesday evening, Feb. 25, a tea-meeting was held at New Court Baptist Chapel for the purpose of commencing a fund for the purchase of a lease of the chapel in

Aldersgate-street, latterly known as the Welsh Independent Chapel. The steps being taken by these friends arise from the most gratifying results of their endeavours to promote the Redeemer's glory. In the month of January, 1861, a few of the Rev. C. H. Spurgeon's members resolved to resuscitate the New Court cause, which had declined, by reopening the Sunday-school, and commencing the preaching of the Gospel, the pulpit supply coming from Mr. Spurgeon's College. Accordingly the new cause was commenced, and, though very small at first, yet it is encouraging to know how soon it has grown and flourished, till the chapel is not large enough to accommodate the friends in their teaching and preaching services: the result is the present projected removal to a more commodious place of worship, which will seat 500 persons. The tea-meeting was well attended, the old chapel being crowded; the chair was taken by W. Olney, Esq., and the meeting was addressed by several ministers and friends, the object of the speeches being to encourage the friends to commence a subscription for raising £200 to enable them to go to the chapel in Aldersgate-street free from debt. Seldom, comparatively speaking, have such efforts been crowned with better success. In one hour, the magnificent sum of £100 was collected and promised, which shows what zeal and faith can do, and which puts new life into the hearts of the chief promoters of this prosperous little cause. Many souls are being brought to a saving knowledge of the Lord through the instrumentality of a faithfully-preached Gospel, by the Rev. A. Searle, the youthful minister, who ministers regularly from Sabbath to Sabbath.

BAPTISMS.

**BEDFORD, Feb. 23**—Nine, by Mr. H. Killen.

One of the candidates was a captain in the army.

**BETHESDA, Swansea, Jan. 5**—Twenty-six, by Mr. R. A. Jones, making a total of eighty-three since June last.

**BRAYFORD, North Devon, Feb. 22**—Three, by Mr. W. Cutcliffe.

**BRISTOL, King-street, Feb. 23**—Thirteen, by Mr. Bosworth. One young sister, who was to have been baptized at the same time, was suddenly called away by death. Mr. Bosworth improved the solemn event the Sunday evening previously from 2 Chron. vi. 8, "Thou didst well in that it was in thine heart."

—, City-road, March 2—Eighteen, by Mr. E. Probert. We record this as the first baptism in the above beautiful and commodious place of worship. Mr. S. Leonard preached from 1 Peter iii. 20, 21. The discourse was very impressive, and was listened to with marked attention by a crowded audience. The service will be long remembered, and, we trust, produce lasting good.

- BROCKLEY**, Suffolk, Aug. 11, 1861—Two, by Mr. Dalison, of Bury; Nov. 17, Two, by Mr. Barrett; March 9, Six, by Mr. Barrett, for the pastor.
- BRYNMAWR**, Calvary, Feb. 26—Four; March 16, Two, by Mr. T. Roberts. Four of the above from the school.
- BURTON-ON-TRENT**, Salem Chapel, Feb. 23—Eleven, by Mr. A. Pitt. Three of the above were a father, son, and daughter; two others a father and son, one from the school, and five teachers. The cause is prospering; several are inquiring the way to Zion. We are doing all we can to circulate your valuable MESSENGER.
- CAERPHILLY**, Glamorgan, March 4—One, by Mr. E. Roberts, of Pontypridd, for the pastor, Mr. J. Richards. Our correspondent informs us, that since the Rev. C. H. Spurgeon preached at Castle Town in July, 1859, he has felt himself a sinner, and that Jesus has become all in all to his soul.
- CARDIFF**, Salem Chapel, Splotlands (kindly lent for the occasions), Jan. 7—Three; Feb. 27, Two, by Mr. Tilley.
- CHALFORD**, Feb. 16—After a sermon by Rev. W. Yeats, of Stroud—Five by Mr. Ayers.
- CLYDACH**, Swansea, Feb. 2—Six, by Mr. D. Davies, all from the Sabbath-school.
- COLERAINE**, Ireland, Feb. 16—Two; Feb. 23, Three, by Mr. T. W. Medhurst. Three of the candidates were a brother and two sisters of her whose death we reported last month. Another person was to have been baptized, but was forcibly hindered by her brother, who threatened our pastor with proceedings at law if he dared to baptize his sister without his authority.
- ENOK**, Merthyr, Glamorganshire, March 13—Ten, by Mr. B. Lewis.
- HACKNEY**, Mare-street, Feb. 27—Five by Mr. W. G. Lewis, for the pastor, Mr. D. Katerns.
- HUNDARDS BOSWORTH**, Feb. 23—Five, by Mr. M. Shore, in the presence of a large and attentive audience.
- LAXFIELD**, Suffolk, March 9—Ten, by Mr. R. E. Sears.
- LLANTHWEY RYTHECH**, Monmouthshire, Feb. 9—One by Mr. George.
- LLANGYNIDE**, Brecon, March 9—Three, by Mr. F. Evans.
- LONDON**, Metropolitan Tabernacle, Feb. 24—Twelve; Feb. 27, Twenty, by Mr. Spurgeon.
- MILLWOOD**, Yorkshire, March 2—Three, by Mr. Speed, of Bradford.
- NEWTON ABBOTT**, March 2—Three, by Mr. F. Pearce.
- PORTADOWN**, Ireland, August 24—One; Sept. 2, One; Feb. 2, One, by Mr. Colley. We have many proofs that the Lord has not forsaken us, and bless his name. [Why not report your baptisms as they occur?—ED.]
- PRESTON**, Pole-street, Feb. 23—Five by Mr. Webb.
- RYDE**, Isle of Wight, Sept. 26, 1861—Four; Feb. 26, Six, by Mr. J. B. Little. Several others inquiring.
- SHOTLEY-BRIDGE**, March 9—Four by Mr. Whitehead. One of the above (an acceptable local preacher among the Methodists) gave, before stepping down into the water, a very interesting statement of reasons why he had been led thus to obey his Lord's commands.
- SKENFRITH**, Monmouthshire, March 9—Eight by Mr. S. Howells, of Pontypool College.
- SOUTHAMPTON**, Carlton Rooms, March 2—Nine by Mr. J. A. Spurgeon.
- SR. BRIDE'S**, Monmouthshire, Feb. 16—One by Mr. J. Morgan, of Pontypool College.
- THAME**, Oxon, Feb. 23—Six by Mr. J. Clarke. After a long season of darkness, light is dawning upon us.
- WELCHPOOL**, Montgomeryshire, Feb. 23—Five, by Mr. J. W. Thorne. One of the candidates was the mother of the pastor.
- WORSTEAD**, Norfolk, Jan. 5—Two; March 2, Two, by Mr. J. F. Smythe. We distribute forty of the MESSENGERS every month, and wish for a greater circulation everywhere.

## DEATHS.

ON February 14th, at Port Maria, Jamaica, the Rev. David Day. Mr. Day had been for twenty-three years a missionary in Jamaica. His recent visit to England will be remembered by many friends. He died after an illness of only a few days.

ON February 17th, at Stretford, Manchester, in the 63rd year of her age, Mrs. Mary Hull, the beloved wife of John Hull, Esq., and sister to the late Dr. Yates, of the Baptist Missionary Society.

## NOTICES TO CORRESPONDENTS.

W. J. E.—We assure our friend that the omission of which he complains is by no means the result of a want of due appreciation. This, we hope, will be deemed a sufficient answer to his query.

A HINT TO OUR POETICAL FRIENDS.—In order to ensure a rescue from the waste basket, contributions in this department must possess two qualities—worth and brevity.

\*\* We respectfully inform our contributors that we cannot engage to return manuscripts not used. To do so would entail considerable expense and loss of time. In many cases patience will cure the evil, as we only delay their insertion for want of space.

## THE SINNER'S ONLY ALTERNATIVE.

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

"Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us we shall but die."—2 Kings vii. 4.

OUTSIDE of the gates of Samaria you might have seen sundry temporary sheds or huts, hastily built, but suffered to endure till they were thoroughly decayed, in the last extremity of filth, and never visited by any except by those unhappy persons who were doomed to reside in them. In one of these huts you might have seen four miserable beings, gaunt, and lean, and thin, with that sharpness of eye and visage which is ever the effect of protracted hunger. These are lepers, loathsome by disease, and emaciated by privation. They cannot sleep, though it is past the dead of night. The sentinel on the walls has just proclaimed midnight. Wakened from their little slumber they find it impossible to return to it again, for the pangs of hunger prevent. They hold as it were a miniature council of war, and the wiser among them propounds, with the unanimous assent of the rest, an alternative. "Why stay we here to die? If we go into the city, even should we be suffered to remain, yet famine has arisen to so great a pitch that we must die there; while if we sit here it is quite certain that we shall pine away; let us fall unto the camp of the Syrians; there is a little hope there, though it may be very slender. The Syrians are dainty men of war, and they may push us away with their sword-points, and soon end our miseries. Perhaps death by sword were preferable to death by famine. At any rate, in any case we can but die. Let us take the desperate alternative. Let us select that which, though it require the greatest boldness, has yet some lingering chance of success." They all listen; they assent; they arise. They perceive a streak of dawn upon the sky; they find their way to the Syrian camp; the men have fled: they enter a tent and feast; having satisfied themselves they grow dainty, and they select the most luscious viands from the tables; nay, they have now time for thinking of enriching themselves, and they take, first this golden chalice, and then that silver ornament, and they hide these away. But the thought strikes them, "Here we have bread and corn in abundance. This is a season of common distress. What though the people of Samaria forgot us, and thrust us out of the city, it were an unworthy deed even for lepers to forget their fellow-men. Let us go back and tell of our discovery, that the poor besieged city may be relieved." They do so. The famished crowds pour out of Samaria, and, according to the word of the man of God, they are filled with bread to the full. You have the narrative; let us base upon it a sort of argument which we hope may be found useful to many inquiring souls present here to-night.

There are some here to-night who have before them an alternative somewhat similar to that in the text; may they be enabled to obey the precept which I hope to give them by imitating these poor lepers in their actions; and afterwards let it be their joyful privilege to deliver to others a message as cheering as that which these lepers carried.

I. First, then, there are some of you here to-night who have an alternative presented to your consciences. Time was when you were careless about eternal things. That time has passed. You can look back but a few weeks and remember when the Sabbath was to you a day of revelry, when the house of God was utterly neglected, when the Bible was a book which you would not have read if you had not been flogged to it, and when prayer was a duty which you utterly despised. But now your conscience has been somewhat awakened, and though not thoroughly as yet, still partially, and you begin to perceive that that which is written in Scripture is true, that we have gone astray like lost sheep, that our iniquities prevail against us and that our righteousnesses are filthy rags. You have heard the Gospel preached I do not know where it has been, nor do I care. You may have heard it in the

cathedral, or you may have heard it in the theatre; we bless God most heartily if you have heard it anywhere. But, having listened to that Word, Satan has interposed, and he has said to you, "Christ will not receive such sinners as you are; the grace of God was not intended for men who have degraded themselves as you have; there may be hope for other men, but there is none for you; the gate of mercy for you is fast closed and sealed, and it has been said of you, 'He that is filthy, let him be filthy still; he has disobeyed his God, let him receive his penalty.'" Well, now, you perceive that you are in just this particular state, that you have a choice of two things before you; you can sit still, but then you must perish; you can go to Christ, and your fears tell you that you will perish then. This, however, "at any rate," your conscience may say to you, "You can but die, whereas if you go not to Christ you must die." Even should you believe in him, you think you might, after all, perish; but if you do not believe in him, then there is no hope. Should you go to him to-night in prayer, your fears tell you that he may repel you, that he may say, "Get you gone! You that once cursed me, what right have you to expect my favour? You who have scorned my grace a hundred times, and defied my law, what do you here on your knees seeking my mercy? Begone, thou ungrateful wretch, and perish in thy sins." But still there is this presented to your mind, that if you perish there you do but perish, for it is quite certain that you must perish where you are. Well, come, let me try and work out this question for you, sitting down by your side, as one of the leprous men with his fellow, and let us talk this question over. Now, you know, my brother and my friend, that should you die as you now are, it is absolutely certain that you must perish. Do not listen to what the Evil One now says, "Perhaps it is not true; ye shall not surely die." You know, every one of you, that the Bible is the Book of God. If there be a man here who doubts its being God's Word, I will not even except him; I can hardly believe the honesty of his doubts when the truth of Scripture is being so perpetually confirmed by all the discoveries that are made by those who travel in the land which gave it birth. I do not believe him to be honest in this age. Infidelity may have been honest once, but in this age of light I believe it is an imposture. You believe, you must believe—even if you reject the Word of God, you must believe that God is just. If there be a God, he must punish men for sin. How can there exist a moral government if sin shall go unpunished, if virtue and vice shall bring the same end to men? Conscience, fallen though it be, and no longer like God's candle in the soul, yet hath some twinkling sparks left which do assure men that God must punish sin. Now, supposing that you do receive the Word of God as being true, you know that the unregenerate can never see the face of God; that the unwashed—those who have never been cleansed from sin—can never stand before the Holy One, for there shall by no means enter into heaven anything that defileth. About your future fate there is no question. There is not the shadow of a doubt that if you live and die in the state in which you now are, the flame must be your everlasting portion. On the other hand, look at the other side of the alternative. There is, at least, some hope; even your poor, trembling heart admits that there is at least some hope—that if you seek mercy you shall have it. I know that there is not only hope, but certainty. Jesus casts out none that come to him, and he is willing to receive the vilest of the vile. But I put the question now as your unbelief puts it; it is not even to you an absolute certainty that Christ will reject you—is it? It is not quite certain that if you pray to him to-night he will refuse to hear your prayer. It is not quite certain that if to-night the tear of penitence should stream down your cheeks, God would nevertheless refuse to forgive you. At least, it does not admit of positive proof that if you were to trust the blood of Christ you would perish. Mark, now, I am only putting it as you put it. So far from putting it so myself, were I speaking as I feel, I would affirm in God's name again, and again, and again, that if you come to him through Christ he will in no wise cast you out. But put it in your way, and even then does it not seem to be the wisest thing to say,—

"If I perish I will pray,  
And perish only there"?

Look at the question for a moment in another light. It is certain that if you perish as you now are, you will perish without pity and without mercy. The law under which you are knows nothing about forgiveness. Condemned already because you are under the law, the law provides no sacrifice for sin. If "they who sinned under Moses' law perished without mercy, of how much sorer punishment"—that is an awful passage—"of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God?" If you perish without seeking mercy at the hand of Christ, there must be no mercy for you; but rigorous, unabated, undiluted justice must be your portion. But now, do you not feel that even if you could perish after coming to God through Christ, yet you would not perish without having some ray of pity? Would there not be at least this consolation for you—"I did what God counselled me; I did come to him and ask for mercy; I did plead the precious blood of Christ, and yet he rejected me;" and do you not think that this would be a balm to you? But if you perish now you will have ringing in your ears for ever—"You heard of Christ, but you believed not on him; you lived in the light of the Gospel, but you shut your eyes to it; Christ was preached in your streets, and you refused him; you would have none of his warnings, but you put your fingers in your ears and ran on to destruction." But should you perish seeking mercy, you would be able to say—"I did seek; I did knock; I did pray; I did trust; I did try; I did yield my heart to God, and yet I perished." And oh! soul, if such a perishing were possible, though we are sure it is not, yet it were preferable to perishing without excuse, and without the shadow of extenuation. For your own sake, then, I say, choose that alternative, and to-night let me take hold of your hand and lead you to him who, with arms outstretched, hangs upon his cross, that he may give pardon to the guilty, life to the dead, and salvation to the lost.

Yet further, you ought to remember that all those who have continued in a state of nature have, without exception, perished. Not one, mark, not one, however high in station, however excellent in morality, however profound in learning, however lofty in fame, has ever been able to pass the threshold of heaven except through the blood and merit of the Lord Jesus Christ. In the black list of the unregenerate there is no exception to their condemnation. But take the other side, and at least we can assure you from our own case that there are exceptions to the rule that any should perish who put their trust in Christ. Even supposing that some perish who put their trust in him, which is not true, yet there are some who do not. Certainly there are some who in this life receive the pardon of their sins, and know it, and who in death are cheered with the prospect of a glorious immortality. Why think, Saul was led to repentance, and yet he says he was the chief of sinners. Others in his day who had no more right to mercy than you have sought and found it, and there are hundreds in this house to-night, ay, and thousands too, who, if this were the proper season, could at a signal rise and say, "This poor man cried and the Lord heard him, and delivered him from all his fears." Well, then, if God has to your knowledge saved some who have come to him through Christ—mark, I say he saves all—then, at any rate, as there is no exception to the other rule, and there are some to this, it were wisest and best for you to say—

"I'll to the gracious King approach,  
Whose sceptre mercy gives;  
Perhaps he may command my touch,  
And then the suppliant lives.  
Perhaps he may admit my plea,  
Perhaps may hear my prayer;  
But if I perish I will pray,  
And perish only there.  
I can but perish if I go;  
I am resolved to try;  
For if I stay a way I know  
I must for ever die:

But, should I die with mercy sought,  
When I the King have tried,  
That were to die, delightful thought!  
As sinner never died."

Nay, not one ever died thus. You would be the first that thus perished. Oh! take this alternative, and as the Holy Ghost has quickened you to make you feel your need of a Saviour, I pray that the same Holy Spirit may lead you to-night to plunge into the stream, sink or swim—that, whether you perish or are saved, you may come and say, "Thy wounds, O Jesus, shall be my hiding-place; thy blood shall be my washing; thy righteousness shall be my clothing; thou, and thou alone, shalt be my all in all."

II. We pass on to notice that the discussions of these men ended in actions. I wish this were true of many of you. How many resolves have been strangled in this house of prayer! How many good thoughts have been murdered in those pews! Look, see, can you not find their blood upon your own skirts? Many a time that tear which betokens the first rising emotion has been wiped away and the emotion with it. May it not be so to-night, but oh! may God grant that, like the lepers, we may put into action that which we shall think over, and which, by the help of God the Holy Spirit, we shall be enabled to resolve upon.

Now let us notice that the action of the lepers was *bold*. Cowardice would have sat still. Cowardice would have said, "Well, it is true we shall perish if we sit here, but still we will not go just yet; we are very hungry, but we may bear it another hour;" and thus only an extreme pinch would have driven them out. The thought of the sword and that sensation which the mind can sometimes give to the body when it imagines the keen edge of the cold steel as it shall pierce the flesh might have kept them sitting still. But no. They said, "We will risk it. It is a desperate case. We will cast all upon this one deed; for better or for worse, for life or for death, we will go at once into the camp." So said and so done. Now, it seems a very bold thing to you, my unknown but trembling hearer to-night, to think of going to Christ by faith. "Why," say you, "I have not the impudence to do it: look at what I have been." Perhaps some of you can speak of immoralities, others of you can speak of the Gospel despised, and of light and privileges which have been neglected, which neglect has rendered your guilt the more heinous, though outwardly it may have sheltered you from reproach; and you say, "No, I cannot; I cannot have the face to go to Christ; I am too black, too filthy, too naked; I cannot cover my sores; I cannot hide the foul leprosy which is staring from my gaunt face, and gleaming in livid whiteness from my brow. I could not go; I dare not go." Well, do you recollect that hymn of Hart's that we sometimes sing?—

"Venture on him, venture wholly;  
Let no other trust intrude;  
None but Jesus  
Can do helpless sinners good."

Oh! venture on him! Though it seems impossible, yet God hath said it, and God can do impossibilities. Oh! thou blackest of the black, thou vilest of the vile, trust him to pardon thee, and he can do it. It surpasses thy faith, does it? Man, 'tis God that promiseth; judge him not according to thyself; measure not his ability with thy line, fathom not the depths of his grace with thy short-lined plummet. Believe him, honour him by believing that even such an one as thou art may find pardon, and may find it now. I recollect John Bunyan, in his "Grace Abounding," says there were times when his sins were so great and his horror of them so terrible that he felt he must go to Christ; "and," saith he, "though I sometimes used to think of Christ as of one who stood with a pike in his hand to push me back, yet my terrible necessities sometimes came upon me with such force that I would fain have run even upon the very pikes sooner than endure my sin." Sinner, run on the pikes to-night, and thou wilt find that there is no sword or pike in Christ's

hands, but when thou thinkest that thou art about to run upon the halberts he will at once receive thee, press thee to his bosom, and say, "I have blotted out thy sins like a cloud, and like a thick cloud thine iniquities." Oh! sinner, if thou thinkest my Master to be a hard Master, if thou thinkest it too bold a thing to come to him, thou dost not know him. I once thought him to be such an one as myself. Five years long I thus slandered him, till my heart was driven to despair and my soul chose strangling rather than life. I said it could not be that Christ could ever forgive such an one as I; I wrote bitter things against him, as well as against himself, till at last, when I could not help it, when I could stand it no longer, with the rope about my neck as if prepared to receive my doom, I came into his presence, and I dared to look at him, and oh, that one look! My soul at this hour renews its transports at the remembrance of the change that came over my spirit the moment it learned to believe in Jesus! 'Twas gone; the burden of a life was gone! Five years of agony were forgotten as a small moment, and my soul could say, "I'm forgiven; I'm forgiven." Then I could shout with joy unspeakable, because the love of God was shed abroad in my heart. Oh, that I could but be the means—God only can do it; we can do nothing of ourselves—oh, that he would but make me the means of bringing one soul to try my Master! I am sure you would find him so good that you would say, "The half has never been told." I have never been able to tell the thousandth part of his love. I have tried to tell of his mercy, but oh, I have made a poor daub where there should have been a fine picture of a Prince, who has every virtue in his face, and love streaming from his eyes of compassion. Soul, lost soul, try him. Troubled soul, risk all to-night. Do a bold thing, and put thy trust in him. Like the woman who stole a cure, so do thou come behind him and touch the hem of his garment. As the dog under the table, without licence, eats the crumbs, so do you. Though you think it is against law and against licence, dare to believe. Dare to trust him. He will be better than thy faith, and thou shalt find that thou didst not trust without a warrant.

But while these lepers did a bold thing, I pass on to notice *that they did it unanimously*. It is not said that three of them went, but that the other said—"No, I won't go yet." It does not say that two said—"When we have a more convenient season we will go." It was a mercy for them that they were all hungry, for if they had not been they would not have gone. It was, probably, a great mercy for them that they were all lepers, or else they would not have been decided, and would never have dared to go. What a mercy it is for you, sinner, to-night, to know that you are a sinner! What a blessing it is that you have not yet got that mortification of the limbs which is the threshold of eternal death! You do feel, and you feel to-night, as if you were shut out. Oh! I thank God for it; because now that you seem to be shut out of Israel it may be you will begin to go to Israel's Christ, and find mercy, and help, and hope in him. Ah! you will not all go to him to-night. Would to God that ye might! Out of this congregation there will come under our notice, perhaps—our faith is in God that it shall be so—some dozen, or some score, who will say—"That night I went to Christ; I dared not go before, but that night I said, 'I'll venture on him; I'll trust him.'" "But what are they among so many?" While we bless God that we have so many seals to our ministry, what a sorrowful reflection it is that there are so many multitudes come into this house who yet are unsaved! Oh! there are many of you who can say—"The harvest is past, and the summer is ended, and we are not saved." It is not because there is no Gospel preached. "Is there no balm in Gilead? Is there no physician there? Why, then, is not the heart of the daughter of my people healed? saith the Lord." No, no; we sow much, but we reap little, compared with what our hearts desire. Now, which is the man or the woman here to-night who intends to choose to sit down and die? Well, if you do choose it, choose it deliberately. I would have you to-night, if God shall help you, make some choice. I know you will not make the right one unless he chooses for you; but if you yourselves make

the wrong choice, do it deliberately, and do it solemnly. Say to-night—man, I wish you would say it if you mean it, for then I hope you would soon reverse it—say, “I mean to take the pleasures of this world; I mean, from this time forward, to live without God and without Christ.” Mark, you may as well add, “I mean to die and be damned,” for that must go with it. Take the whole; and there to-night, in that pew, let your damnation-warrant be signed and sealed. “No,” say you, “not so, not so.” Sirs, you had better make that league with death, and that covenant with hell, than be as some of you are, indifferent and careless. This is the fault of our church-goers, and of our chapel-goers. When we once get the outside world in to hear a sermon they listen with attention; and, if they are impressed, it often happens that the impression is saving; but with you who are so used to sermons, you go from place to place to listen to this man and to that, and how often you come to think that preaching is something to amuse you! How often you come to hear us, as you would go to see an actor, that you may spend your time, and may be able, when the question is asked, “Have you heard So-and-so?” to say, “Yes, I heard him on such-and-such a night!” Sirs, do you think we preach for this? Oh! you do not know us if you think this. Is it such a fine thing to make a display of ourselves before you? Is it so grand a thing to have your eyes fixed on us? God knoweth I would sooner break stones on the road than be a minister if it were not for the hope of winning souls. I know of no life that has more trouble in it—I know of none that brings more awful despondency of spirit upon a man’s mind than my ministry does on me; and may God deliver me from it if he does not make me win souls by it. I would renounce my charge for all it brings me in, and all the honour it ever gives me—it were not worth the taking if it were not that sinners were saved, and souls reclaimed, and God glorified. Oh! I do pray you, sir, shake off this indifference. Be honest with the devil. If you mean to be in his service be prepared to take his pay; if you take his pleasures be honest enough to make up your minds to let him have the reversionary interest in your soul. Look forward to making your bed in hell; be prepared to lie down in everlasting torments; or else, I conjure you by the love of God, before whom I stand, embrace that other alternative, and fly to him who will in no wise cast you out.

Bear with me yet again while I remind you, though I have said it before, that the action of the lepers was also *instantaneous*. They said, “We will go,” and at once they went. Many say, “I go, sir,” but they go not. We can all of us recollect times before our conversion to God when we have been impressed under solemn sermons, and some of you can recollect how you have made haste home, and have gone up-stairs, and have shut the door and prayed; but the idle conversation of the afternoon has dissipated the impression. And how many more there are who, while their hearts have been searched under the Word, have said, “Please God to spare me another day I’ll think of these things.” But where are you now? There is a grey-headed man over there. Just let him get his memory ready, and think a little. When he was a little boy his mother had hopes of him, and when he was but a lad he was looked upon by all who knew him as being a Timothy; and to-night he is an old Demas with his silver hairs—and perhaps the silver which he got by forsaking God and loving this present world, for the root of the matter was not in him. Grey-headed man, recall that vow of thine, that vow registered in heaven, that vow which thou hast broken. There are men here too in the high tide of business, who, when they were younger, and perhaps even since then, have resolved and re-resolved, and yet are still the same. If you put down your resolves in your pocket-book, I wish you would keep the old ones, so that you could look back, and look back with repentance as you say, “This vow was made in the strength of the flesh, and therefore it has been broken, but its sin rests upon my soul.” The men in the text went instantly, and there is no being saved except it be done at once. We must go to Christ, not by long, protracted resolving, but by instantaneous submission. As justification by faith is an instantaneous gift, so the faith that saves is doubtless an instan-

taneous act. Believe in Christ; trust Christ, and oh! do it now, and when that is done thou art saved. The lepers went instantly; may God grant that you may go instantly too.

Let us leave this point when we have remarked *that they were all of them well rewarded for what they did*. Not one of them perished. They were all saved; not one came back empty-handed, but they were all enriched. And not one of you—my life for yours—not one of you seeking mercy through Christ shall be refused it, but all be blessed, all adopted, all saved, who are by the Spirit of God led to put their trust in Christ.

III. I have no time for the last point except just briefly to hint at it by saying that I thought, had I time, I would show that the lepers no sooner found what was good for themselves than they went to tell it to others. And if you have found Christ, after you are sure you have got him, and have rejoiced in him for a little season, and fed upon him, and enriched yourself by him as your hidden treasure, go and tell it to others. "Oh! but I cannot preach," say you. Try, brother! "But I cannot preach," you say again, "I have tried." Write a letter, brother; speak a word for Christ any how.

Tell it, unto sinners tell,  
That you are saved from death and hell."

Why, I cannot make out how some people keep the secret. I cannot keep any myself, but I am sure I cannot keep this one. No sooner does that secret once get into the soul of a man than it at once wants to burn its way out. You recollect John Bunyan says he wanted to tell the very crows on the ploughed land about it. And I think it will be the same with you. If you have got the secret in your heart, you will want to tell it to your fellow-workmen. Perhaps you are employed behind the counter, and you will want to be telling it in the evening, when the shop is shut, to some that are in the common room with you. If you are a husband, you will never be content till you have told it to your wife and family; and if you are a mother, I am sure you will be a preacher to your children. It is a great and holy fire, that will burn and not smoulder. There was a spark once got into the stubble, and the Angel of Discretion was there, and he said, "Spark, lie still, lie still; if you begin to consume, the next, and then the next, will get alight, and perhaps the whole threshing-floor will be in a blaze, and then the homestead, and then the village." But preach as he might, the fire would burn, and the Angel of Discretion had well nigh burned his wings before he had turned to flee. And so there be some in our churches who are very angels of prudence. "Young men," say they, "don't speak too soon; don't attempt to do it till you are quite qualified to do it." My dear sirs, if God has told a man a secret, he cannot help telling it; and if the Lord has touched a man's tongue with a live coal, he will burn as well as the coal. If the new life has been given to him, it must find its way out, and be the means of conveying that life to others. What a mass of men there are constantly attending here! I suppose two-thirds of this general congregation consist of men. What a noble staff of men we have, then, who, if converted themselves, might be apostles of Christ to the Church and to the world! Sirs, do you know Christ, and have you held your tongues? Take care that before the great tribunal you are not charged with the ruin of your fellow-men! You young men of ability, trained in our grammar-schools, and educated in our colleges, it is too often a lamentable fact that if you join the church you feel as if you had only to give it your name, but not your abilities. If a man joins a rifle corps, he attends drill, and throws himself into it, and endeavours to promote the interests of the corps; but if he joins a church, it is as much as you can do to get him to drill once a-year, and he seems to have nothing to do except to "stand at ease." Oh! sirs, when you join the church I hope you give us yourselves. If you do not, I pray you withhold your names. Up! up! in the name of God, up, and at the evils of the times! Up, and tell to starving London what the lepers told to starving Samaria—that there is bread to be had.

Do you say, "I am a sinner myself"? Your leprous lips will not spoil the message if you have but tasted and handled this truth. Do you say, "I am unworthy"? Ah! but he who took away your unworthiness took away the disability which that unworthiness gives. You are not worthy to be called God's son by nature, but by grace you may be worthy to be his ambassador. My poor friend over there, you often weep because you cannot do more for Christ. Take courage; do all you can. If you cannot speak to thousands, be content to speak to one; and if you cannot bring hundreds to Christ, be satisfied if now and then you can lead a mourner to him. My dear hearers—and especially you, the members of this church—if you have obtained mercy, I beseech you in the bowels of Christ, by the compassionate heart of your dying Redeemer, by that hope which you have that he will shortly come, be ye instant in season and out of season; preach the truth and teach it, knowing that your labour shall not be in vain. Oh! that at the day of Christ many sheaves may be brought into the eternal garner through your being stirred up to labour by the ministry in this house of prayer!

To thee, unpardoned soul, I have spoken at length, and God knows how truly from my heart. This last word in thine ear ere thou passest those curtains to go down yonder steps—it may be that there is a solemn spot in this house of prayer to-night. I am told that just under the dome of St. Paul's Cathedral there is the mark of a workman's hammer, and it is said that years ago one who was engaged in the roof fell down and there met his death. It is the place where a soul departed, where a man died. I do not know where it is, but it may be that there is a solemn spot here to-night where a soul will be lost for ever. To-night may be the moment when the wax upon that soul's death-warrant shall grow cold, when it shall say in its heart, "I will have none of these things," and when God shall say, "Thou shalt have none of them; I will let thee alone, thy conscience shall never be troubled again, but thou shalt go through life in peace, thou shalt go to thy death with carelessness, and only in hell shalt thou ever open thine eyes." God grant that it be not so, but I feel to-night as if it would be so with some of you, unless sovereign and irresistible grace should decide otherwise, and then, to-night, there will be a spot in this house of prayer where a soul will be born to God. What man is he that gives his heart to Christ to-night? Are there none of you? Must I go back to my Master with no joyful tidings? Is there no heart here, that says:—

"I'll go to Jesus, though my sins  
Have like a mountain rose:  
I know his courts, I'll enter in  
Whatever may oppose?"

Are there none? Great God, looking down from heaven, are all hearts hard? Are there none that will come? Perhaps it is so, for we are feeble. Oh! Spirit of God, come down now; now, in this solemn moment, now, break the heart with thy hammer; now cut and wound by thy sword; now heal and bind up with thy holy ointments, now, at this solemn moment. I say no more, but may it be so, and with him I leave it. Amen.

## N O T O R P H A N S .

BY THE REV. JAMES SMITH, OF CHELTENHAM.

How exquisitely tender is the heart of Jesus! It always was so. He could never break the bruised reed, or quench the smoking flax. His heart overflows with love to poor sinners. How finely he displayed this, just as he was going to suffer for our sins! He exhorts his disciples to let nothing trouble them, but to exercise faith in him. He teaches them how to pray, so as to succeed, by asking of the Father in his name. He directs them to keep his commandments, and promises them the Spirit of truth as a Comforter, to abide with them for ever. And then he assures them of his own presence and love, "I will not leave you comfortless, or

*orphans; I will come to you,*" John xiv. 18. A believer cannot be an orphan, for Jesus is the Father of the fatherless, and in him the fatherless findeth mercy.

"*I will not leave you orphans,*" or without sympathy in suffering. This the orphan often fears. Jesus will ever pity and sympathize with his suffering people, and his sympathy will soothe and succour them. They shall not be left without provision in necessity. This the orphan fears too. But Jesus will ever provide for and supply his people's needs, for his eye sees them, and by opening his hand he will supply. They shall not be left without protection in danger. This the orphan often dreads. But in every season of danger Jesus will be present, and out of every danger he will deliver. Nor shall they be left without some one to love them, which is the bitterest ingredient in the orphan's cup, for Jesus will love them, in sickness and health, in poverty and plenty, in life and in death. O believer, however weak thy faith, however trying thy path, though relatives die and friends forsake, thou shalt never be left an orphan. Jesus will sympathize with thee in all thy sufferings, he will provide for all thy wants, he will protect thee from all thy foes and dangers, and he will love thee with an everlasting love. Fear not, then, for Jesus has more than a father's care, and more than a mother's love, and he has pledged his word that he will not leave you an orphan. Believe his word, trust his grace, and so you will live a happy life.

"*I will come to you.*" Jesus comes to us in his providence, to supply us; in his ordinances, to refresh us; in his word, to instruct us; by his Spirit, to comfort us; and he will soon come to take us unto himself. "*I will come to you,*" to answer your prayers, to defend your person, to provide your supplies; and to comfort you by relieving you in pain; manifesting myself to you, and assuring you of my love. Precious Lord Jesus, wilt thou thus come to me? Wilt thou thus prove the depth of thy immortal love! O for grace to trust thee, and to live daily under the conviction that thou wilt visit me, and be more and better than a father to me! If Jesus come to me all will be well. His presence will give me light in darkness, joy in sorrow, strength in weakness, and happiness in woe. If Jesus visit me, if Jesus will be with me, then I can go anywhere, carry any cross, perform any duty, and even glory in tribulation. But Jesus will be with me, he will come to me, for I have his word, and he is faithful; more, I have his heart, and he is immutable. Let me then, in my darkest path, in my deepest trials, in my saddest hours, exercise faith in this most precious promise, "*I will not leave you orphans; I will come to you.*"

It anticipates all our fears, and removes them; for how can I fear if Jesus will come unto me? It is intended to strengthen our faith, that we may be strong in the grace that is in Christ Jesus. It insures our comfort, for left comfortless we cannot be. And it displays the wonderful tenderness of the love of Christ. He wishes us to be happy, and therefore he assures us beforehand that he will be with us, and be a father unto us!

## Essays and Papers on Religious Subjects.

### GLORYING IN INFIRMITIES, AND GRIEVING OVER THEM.

BY REV. JOHN COX,

Author of "Our Great High Priest."

THE Christian's life is very much made up of *glorying* and *grieving*. It begins in grief but ends in glory; and sorrow and joy often alternate throughout his course.

Sometimes grief prevails for a long time, because the soul only looks inward and

views itself as connected with God's holiness; but when it looks outward, and views itself in connection with God's mercy, then it begins to glory. In self there is cause for nothing but grief—in Christ there is reason for continual glorying. When the great fact of union to Christ has been realized, the soul sees how reasonable it is to rejoice in the Lord only and alway; but he sees also that it is equally reasonable to grieve

over himself: his past history, his evil tendencies, and many failings all call for this "godly sorrow."

But the Apostle speaks of "glorying in infirmities,"—"Of myself I will not glory, but in my infirmities," 2 Cor. xii. 5. He does not here refer to sinful infirmities; but most probably to something in his personal appearance or manner on account of which others despised him and spake slightly of him. After keeping silence for fourteen years, he shows that he first became the subject of these infirmities, on account of which he was despised by some professors. On this account he might well glory in them. Had he not been favoured above all others, he would not have been thus tried above most others. To preserve him from being exalted above measure through the abundance of the revelations, something was given him as ballast; which, though trying to nature, and affording an occasion for his opponents to despise him, was yet overruled for his good. This strange "gift" kept him humbled amidst all the honours heaped upon him, and all the success which crowned his labours.

Consider also what these trials led to. The presence of these infirmities led Paul to earnest and repeated prayer: "He besought the Lord thrice that *it* (the thorn in the flesh) might be removed." This prayer was graciously noticed; and, though the trial (or thorn) still remained, a sweet promise was given and special grace imparted: "My grace is sufficient for thee, for my strength is made perfect in weakness.

All this was verified. The course and usefulness of the apostle proved the truth of the promise, and thus another reason for glorying was furnished. Notwithstanding all his infirmities, he was enabled to do more service for Christ than those who were not tried as he was. "I laboured more abundantly than they all, yet not I, but the grace of God which was with me." But is it not otherwise with some of us? We too may have infirmities, weakness of body, defect of judgment, repulsiveness of manner, failure of mind and memory, or other physical or mental hindrances to usefulness in the service of God. These things we have, in part at least, discovered, and at times they make us feel disheartened

in our work. But surely it is not allowable in us to glory in these our infirmities, as Paul did in his. The favoured apostle got his weakness and infirmities, whatever they were, in consequence of being caught up to heaven; but even true saints are sometimes weak and infirm, by being drawn down to earth and by entering into temptation. There can be no doubt but that many things, which hinder the usefulness of the real servant of God, are the results of negligence or worldliness. Surely it becomes those of us who feel ourselves injured by things which we might have avoided by more watchfulness, or who are less acceptable and useful in consequence of things for which we are blameable, greatly to grieve and to humble ourselves under the mighty hand of God. If we can trace weakness of body, failure of memory, deficiency of acquirement, to any wrong conduct or negligence in our past history, we must not compare ourselves with the apostle, as though we had a right to glory in our infirmities. If we can trace our drawbacks in usefulness and our unfitness for service to our own wilfulness or neglect, let us not lay them at the door of providence, or compare ourselves with Paul.

But there is hope even in this state of things, and a cause for glorying may yet be found. Let us not cease to pray while we have an oppressive sense of unfitness, and a consciousness of guilt, connected therewith. Jeremiah prayed in the dungeon where wicked men placed him for no fault of his, but only for his faithfulness. But then Jonah prayed in the whale's belly, where a holy God placed him as a punishment for his rebellion. Both were heard, and how loud did Jonah sing the praises of a prayer-hearing God! Though he had "followed lying vanities, and forsaken his own mercies," yet his cry came unto God, and the rescued man sang, "Salvation is of the Lord." He, who grieved so deeply over his folly, gloried greatly in the Lord. If we have gone astray, and, looking back, can trace much negligence and waywardness, let us take in sincerity the low place of self-abhorrence and contrite confession, and soon pardoning mercy will heal our backslidings, renew our strength as the eagle's, and fit us for higher

service by giving a deep sense of infinite mercy, and a fervent desire to be avenged on our spiritual enemies. Oh, what a deep and blessed meaning there is in the words, "If we would judge ourselves, we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world," 1 Cor. xi. 31, 32.

Surely, if God still works by us in any measure, notwithstanding our weaknesses and the infirmities for which we have to blame ourselves, there is the strongest reason possible found to give him all the glory of whatever good may result. If Paul, in whom there was much faithfulness, and in whom we find no allowed sinful drawback, gloried only in grace, we, who have so much to mourn over, and who can trace our deficiencies to negligence, and our weakness to backslidings, must only glory in infinite mercy. "O Lord, satisfy us early with thy mercy, that we may rejoice and be glad all our days." Then shall the joy of the Lord be our strength, and we shall be fitted for service by being filled with all joy and peace in believing, and being clothed with humility. "I will hear what God the Lord will speak, for he will speak peace to his people and to his saints, but *let them not turn again to folly.*"

### ANSWERS TO PRAYER.

*Not Mere Coincidences, but Divine Interpositions.*

BY THE REV. C. ELVEN.

HAD the Word of God been like Achilles, with but one part vulnerable, Satan would long ago have found it out; for, from the crown of its head to the sole of its foot, Christianity has been assailed by his fiery darts, notwithstanding which, it exists in all its pristine and immortal vigour.

We have always considered *undoubted answers to prayer* among the most impregnable evidences of the truth of our holy religion. But the writer having the other day been assailed on this point by the assertion that what we called answers to prayer were mere coincidences—events which would have occurred if we had never prayed at all—and thinking others

might have had their faith assailed in a similar manner, or that such an insinuation might have been whispered—by man or devil—into other ears as well as his own, it was felt that a brief article in the BAPTIST MESSENGER might be owned to the comfort and establishment of some of the tried and tempted of the children of God.

To most of the readers of the BAPTIST MESSENGER it is presumed the instances recorded on the page of inspiration are familiar, such as Jacob's wrestling, Gen. xxxii. 24-28; the prayers of Moses in connection with all the plagues of Egypt, and the many incidents in the wilderness journey; the prayer of Elijah, both shutting up and opening the windows of heaven; Daniel, in answer to prayer, obtaining wisdom to interpret the king's dream, Dan. ii. 19, and bringing Gabriel from heaven, ix. 20; not to mention David's innumerable testimonies, all summed up, as it were, in this one grateful acknowledgment, "I love the Lord, because he hath heard my voice and my supplications. Because he hath given ear unto my prayer I will call upon him as long as I live," Ps. cxvi. 1, 2. Thus David would have silenced the sceptics, if there had been such in his day. Nor can we forget, with many others which might be adduced, that memorable instance of Peter's deliverance from prison, when "prayer was made without ceasing of the Church unto God for him," Acts xii. 5.

The present design, however, is to give a few cases that have occurred under the immediate notice of the writer, in his pastoral intercourse with the people of his charge, and which he treasures up as precious memorials of Divine faithfulness:—

I. The case of an aged widow, who was in great trouble on account of her rent, the day of payment having arrived, and she had no means of obtaining it; not knowing where else to turn, she looked upwards, where she had often looked before, but no little cloud was to be seen; yet these words came with great power to her mind, "Prove me now, and see if I will not open the windows of heaven, and pour you out a blessing," Malachi iii. 10. This she interpreted as directing her

again to prayer; she obeyed the intimation, and once more spread her case before the Lord, and while thus proving God, a sister of her deceased husband—a notoriously covetous and selfish person, sent for her to say she had received a small sum of money, which had this poor widow's husband been living would have come to him, but now, although it was legally hers, she would give it to his widow, and placed two pounds ten in her hand—the exact sum due for her rent. The poor widow thought of the ravens feeding Elijah, and went home blessing and praising God, who had said, "Let thy widows trust in me," nor could any sophistry touching the philosophy of prayer have convinced her that this was a mere coincidence and not a direct answer to her supplication.

II. The case of T. R., a labouring man, an honourable member of our church, who had been many weeks out of employment; and every effort to obtain it was unavailing, every door seemed shut, and only the door of the union-house, or starvation, seemed open before him. The winter, moreover, was coming on, and the clouds seemed darker day by day, till one evening, almost in despair, he took his Bible and went up stairs with an aching stomach and an aching heart, yet with the feeling of Jonah, "I will look once more toward his holy temple." After much wrestling with God, and perusing his Word, he came down with the Bible in his hands, and his wife said his face shone like that of an angel. "Why, Thomas," she said, "what has happened?" "Oh," he replied, "I shall have work now, for while praying, this promise came powerfully to my mind, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed," Psalms xxxvii. 3. At that instant a person came to the door and engaged him to work. The Lord had thus, immediately on his pleading the promise, provided him a good master; and he never wanted a day's work again, but was supplied with all he needed, till he was called home to want no more for ever.

III. The case of a poor Christian and his wife and child. Want of employment in a very severe winter had reduced them to extreme penury; to supply the

absolute wants of nature everything which could be spared was disposed of. The day had been bitter cold, night was coming on, and they sat shivering before the empty grate, while the wind and snow beat down the fireless chimney; they had given the child a piece of bread and put it to rest, and so little remained that the mother said, "We must leave this for the child's breakfast to-morrow." "Well," the good man said, ready to sink with hunger, "let us first pray and ask God to give us some promise or direction from his Word." They bowed together at the mercy-seat, and then opened the Bible for an answer, and the eye fell immediately on Lev. xxii. 30—"On the same day it shall be eaten; ye shall leave none of it till to-morrow; I am the Lord." They gathered from this that they might finish the scanty supply, and retired to rest with an empty cupboard, but with grateful and believing hearts. Very early the next day morning before light, they were called up, and found a stranger at the door with a large basket well supplied with the necessaries and even comforts of life, while, to all their inquiries respecting the kind benefactor, the man only replied, "The Lord sent it," and went his way; nor had they ever the least clue to the giver, and only knew that "the Lord sent it." The infidel might have scoffed at their credulity regarding so singular an application of Scripture and the fancied answer to prayer, but they in the simplicity of their faith called the name of that place Jehovah-jireh.

IV. The case of a sorely tried sister in Christ. She had seen better days, and had brought her husband a good worldly portion, which, at the time referred to, he had long ago squandered away in riotous living. She had strong faith in God, and that faith was sharply tried; she had written T. P. in the margin of a Bible against many a precious promise, which she said signified *Tried and Proved*—a marginal commentary brought, not out of the depths of literary criticism, but from the arcana of a divine experience.

On one occasion the writer visited her and found her in an empty house, which had been stripped of everything but her Bible for long arrears of rent, and they

would have taken away also this cabinet of jewels, but when one of the men laid his rough hand upon it, she burst into tears and in agony cried, "Oh, don't take my Bible." The man relented and left it. There was not a morsel of food in the house, nor did she know of any means of obtaining any. In her distress she opened her only treasury, and alighting on that passage, "His bread shall be given him and his water shall be sure," she pleaded it at a throne of grace as she knelt in that empty and miserable house, and had faith to believe that the bread would come and that the promise would not fail, and, marvellous to tell, just at that moment her little boy, who lived with a baker, came running in with a broken loaf, saying, "Here, mother, my master was drawing his bread out of the oven and let this loaf fall to the ground and it broke in pieces, and he said, 'Here, William, we cannot sell this; take it to your mother and give it to her.'" Neither the master nor the boy knew of the mother's destitution, nor of her prayer, nor had he ever sent her a morsel of bread before or after, but a covenant God heard the cry of faith and answered it. "Ah," says the sceptic, "a remarkable coincidence!" "No," say we, "a remarkable answer to prayer." Neither the loaf nor the sparrow could fall to the ground, without our Father. And another T. P. was put in the margin of that Bible.

Many who read these lines could confirm them by similar recitals, nor will the sneer of the scorner extinguish their faith in God as the hearer and answerer of prayer, for "many such things are with him." Believers have a rich "Bank of Faith," the capital of which is for ever increasing, as the saints are treasuring up the records of their own experience. And what may we learn from all this? One thing is obvious, that the poor in this world are rich in faith, and that tried and afflicted believers, if they have no treasure on earth, enjoy a richer portion of the covenant of grace; for to them, in a special sense, and a deeper experience, "it is given to know the mysteries of the kingdom of heaven."

Another lesson we may gather is, that ministers will do well to be conversant with

the poor of their flocks; they may take a good degree in the college of poverty and affliction. The drawing-room and its embellishments and refinements may gratify the taste, but the "house of mourning" will best fit us for the work of the ministry; and communion with God's poor in the cottage will most enrich our ministrations in the sanctuary.

Finally, we might all have a richer storehouse of experience, were we to watch as well as pray—to look by faith towards the sea of divine love, to hail the first indication of the approaching shower, and when the blessing comes to erect our Ebenezer of gratitude—

"To praise him for all that is past,  
And trust him for all that's to come."

*Bury St. Edmund's.*

## YOUR POSITION.

*To my Friends, the Members of our  
Congregations.*

BY THE REV. E. H. CARSON.

ON earth, perhaps, there are none less alive to a sense of their responsibility than the hearers in our various congregations. Not ministers of the Word, nor members of the churches, they are accustomed at once to regard themselves as without obligation. If urged to duty, or reproved for sin, the reply is at hand—"We make no profession; what can be expected from us?" I will not say this is true of *all* who have a place in the outer court of the Lord's house. A few there are of whom we must speak differently—a few who, though not professors of religion, are yet not altogether indifferent to its claims. But as regards the great body of those who attend upon our ministry, my statement must be taken as strictly correct. Because not within the pale of the Church of Christ—because not held either by ministerial or sacramental engagements—they deem themselves altogether free.

Now that this notion is utterly false, must be evident on the slightest consideration. We do not indeed assert that the responsibility of the minister, or even of the church-member, belongs to the mere hearer of the Word. But has not the latter a responsibility of *his own*? Though neither

called to preach the Gospel nor profess its faith, has he not, in the providence and by the grace of God, been admitted to listen to its glorious truths?—and who will say this is not a position of the most solemn import? Even the ancient heathen, in the estimation of an inspired writer, were not without obligation. Most expressly are we told, Rom. i. 20, that the Gentiles were “without excuse,” because disobedient to the light of nature. They had the preaching of nature’s works, and ought to have risen, in their faith and worship, to nature’s God. But if the Gentiles, “who had not the law”—whose only instructor was the law within, and creation without, were held to answer for their scanty privileges, what shall we say of their responsibility, who, in addition to these, have the infinitely higher advantage of sitting beneath the sound of the Gospel. Hearers of the Word in the sanctuaries of our land have a position they have never yet truly estimated—a position to the entire import of which they will never perhaps be able to rise. O, had they but a glimpse of their standing—of their matchless privileges, and consequent fearful responsibility, it would move them to the centre of their souls, and stir within them feelings never before experienced. With a view of engaging their attention to a subject of such tremendous moment, and it may be aiding them a little in the consideration of it, I would address them briefly in the present paper.

To appreciate, in any measure, the solemnity of their position, hearers of the Gospel must consider that position, first of all, with respect to *the presence of him* before whom they are called to listen. When Moses stood before the bush that burned, he did not at first realize his position. Immediately, however, he was called to consideration, and heard from the midst of the flame the solemn words—“Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground,” Exodus iii. 5. When Israel encamped at the mount of God, and there “saw the thunderings and lightnings, and the voice of the trumpet, and the mountain smoking, they removed and stood afar off,” saying to Moses—“Speak thou with us, and we will hear; but let not God speak

with us, lest we die,” Exodus xx. 18, 19. When Jacob journeyed from Beersheba to Haran he had a vision of God, and awaking he “was afraid,” and exclaimed—“Surely the Lord is in this place, and I knew it not. How dreadful is this place! this is none other but the house of God, and this is the gate of heaven,” Gen. xxviii. 16, 17. And is the position of the Gospel hearer less awe-inspiring? It may not, indeed, be surrounded with the same outward circumstances—as with the flaming bush and strange voice of the desert, the thundering and lightning, and trumpet, and smoke of Sinai, or the shining ladder of Jacob’s dream. But what were these but mere indications of Jehovah’s presence? And is not the Lord present wherever his Word is spoken? Had we but the eye of faith, we could see him in the house of prayer, in the humble cottage, on the mountain side—anywhere—everywhere that his truth is declared. How beautifully is the fact recognized in the language of Cornelius, Acts x. 33. On behalf of himself and of the friends he had gathered to hear the Word, that worthy man thus announces to Peter the object of their meeting—“Now therefore are we all here present before God, to hear all things that are commanded thee of God.” Mark, it was *before God* they were assembled. This formed the great, the distinguishing characteristic of the meeting. Though in all respects an occasion of the most solemn interest, it was in this especially so. *The Lord was there.* The centurion and his company understood and felt it so to be. They had met, indeed, with each other; they had come together to meet with the inspired messenger of Jesus; they were gathered around the Word of Life; but that which they seemed most of all to realize was the solemn fact—*they were in the presence of God.*

Hearers of the Gospel, at this point I am fain for a moment to fix your thoughts. Your position, under the aspect now presented, is one of deep and awful solemnity. *Gathered around the Word, you are gathered before God.* Not less truly are you in the Lord’s presence, than was Moses before the bush, Israel at Sinai, or Jacob in his dream. But do you realize the fact? Mark me, I ask not do you own that it is

a fact, for this the most indifferent will not venture to deny; but I ask—do you *feel* that so it is? O, it is a solemn thing to enter in, and sit before the Lord. You are there immediately beneath his all-searching gaze. Your position is one of direct exposure to the eye of the Great King. Your person, your conduct, your very heart is at once open to his view. Not a look, not a gesture, not even a secret desire of the soul can pass unnoticed. If you are light or frivolous, *God sees that you are*. If you are even thoughtless or unconcerned, *his eye is upon you*. He marks, for you are before him, your entire demeanour; he observes your every thought.

My friends, is not this startling? Yet this is exactly your position as hearers of the Word. Have you realized the solemn fact? Alas! to many of you I fear it is as a stranger to your bosom. Yet even now let me implore you to open, and give it friendly entrance. If up to the present moment you have been irreverent or thoughtless in the house of prayer, be so no longer. Nay, if hitherto you have not been sufficiently impressed with the solemnity of your situation in waiting upon the Word, O be now so impressed. When you approach to hear the Gospel, remember you come to appear on holy ground—ground sanctified by no mere human ceremony, but by the awful presence of God. Let this thought fill and possess your souls. If for a moment your hearts should wander, instantly recall them; and let the voice of God, from the midst of the bush, at once remind you that you are beneath the eye of him who dwelleth there. You are not likely thus rashly to draw nigh to gaze, or listlessly to attend to maintain a custom.

But again, from *the solemn truths* to which they are called to listen, hearers of the Word may learn the solemnity of their position. Look at the truths of Revelation, and say what can equal them in point of awful import. For example, *the condition of man as sinful and condemned*. We are deeply moved when told that a fellow-creature has been convicted of crime and sentenced to the gallows; when we but imagine the case to be our own, we are mastered by our feelings. Yet what is this compared with the announcement of a

world in ruins—a world, besides, of which we make a part? For myself, I freely confess my soul has been stirred to its depths by the terrible reflection. Many have been at a loss to understand why, in the late revival in this and other lands, men were so powerfully moved. They saw them prostrate and writhing in the dust, and stood by only to be amazed. Why, the wonder is on the other side. Were we but alive to the solemn truths of our own condition, we should rather be surprised that such scenes are not more frequent. Only think of the soul's guilt and condemnation! Mark, it is not the poor decaying tabernacle, that must of itself soon return to the earth, that has been found guilty and sentenced to death—it is the immortal spirit for the present dwelling there. Mark again, it is not that spirit proved an offender against human law, but that spirit found guilty of the breach of a law at once perfect and Divine. Mark still further, the condemnation incurred is not the act of a mere earthly judge, nor can it issue simply in an earthly penalty; it is the act of the Judge Supreme, and, if mercy prevent not, must terminate in the death that never dies.

Or again, take *the character of God as manifested in Scripture*. We look at God as he is seen in nature's works, especially in nature's noblest work—man himself—and we are deeply moved. We look at him again as he is seen in the work of grace, and the feeling is infinitely intensified. What glory, what majesty, what awful grandeur surrounds the great "I AM!" Attributes altogether unknown in the immensity of creation—attributes of which we have scarcely even any trace in the world of providence now burst upon our view. There stands JUSTICE—inflexible, tremendous justice—demanding the destruction of the sinner or the substitution of the Saviour, and refusing to yield an inch till its claims are met. There again is TRUTH, stern and majestic, proclaiming from the heights of heaven, "the soul that sinneth it shall die;" and waiting for the fulfilment of its own announcement. Here is MERCY, mild and compassionate, pleading the sinner's cause, and crying out as the sword of vengeance is about to fall,

"Deliver him from going down to the pit; I have found a ransom." And yonder is HOLINESS—holiness before which the "heavens are not clean" and angels lose their lustre—forbidding the approach to God of any child of Adam except as "washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God."

But need we multiply examples in illustration of the solemnity of the truths to which hearers of the Word are called to listen? To what truth are they called to listen that is not deeply solemn? The house of prayer is no mere lecture-hall, where persons may assemble for purposes of entertainment, or even intellectual culture. Gathered beneath the Word, hearers of the Gospel, you are gathered in the presence-chamber of God "to hear the things that are commanded of God." In the religious meeting, as nowhere besides, you are brought into contact with eternity with all its great and dreadful realities. The very aim of the Gospel ministry is, as far as may be, to unfold an awful future, and teach men what they may expect in the world to come. The preacher of the Word would place you within faith-sight of "the great Unseen," and tell you the only terms on which, with peace, you can enter there. Whatever may be the subject of discourse, this is his great and ultimate object. If he speaks of the ruin of your present condition, it is that you may feel restoration necessary. If his theme is the character of God as manifested in Jesus, he would have you understand how you may be saved, not only consistently with, but greatly to the promotion of, the glory of God. If he talks of regeneration, that great and marvellous change in which "old things pass away and all things become new," it is under the strong conviction that unless you experience it you must inevitably perish. If he dwells on the awful solemnities of a coming judgment, on the dreadful doom of the impenitent, or on the glorious and blessed state of the saved, he would move you to "flee from the wrath to come," and to "lay hold on eternal life." In short, it matters not on what he dwells; your salvation, one way or other, is the object sought.

Now, hearers of the Word, does not this give to your position an aspect of great solemnity? Before the pulpit you are, as it were, veiled out from time and called to look upon eternity. The things to which, from Sabbath to Sabbath, you are called to listen, are things that concern most immediately your everlasting peace. They bear directly and emphatically on your eternal state, and have each its place in fixing your final destiny. Have you, let me ask, been accustomed so to regard them? Take care that you go not to the house of prayer as you would to the social meeting, or to the scientific lecture. Under the solemn truths of religion even Felix "trembled," and Agrippa said to Paul, "Almost thou persuadest me to be a Christian." Remember you sit beneath the same momentous truths. Not in the least degree are you less responsible than the persons referred to. Nay, I am bold to say your responsibility is greater than that of either. Only for once, so far as inspiration tells us, were they permitted to hear the Gospel message. Thousands of times, perhaps, has that message sounded in your ears; and thousands of times have you been called, on the peril of your souls, to repent and turn to God. For years, it may be, you have attended the ministry of the Word, and all that time have been hearing things that ought to "make both your ears to tingle," and send a trembling to your hearts like to nothing you have ever felt. Some of you are now old, covered perchance with the hoar of winter, and when first you heard the Gospel you were only children. O your responsibility—your tremendous responsibility! My utmost stretch of thought can but begin to apprehend. Truths that kings and prophets desired to hear, but died without the privilege,—truths that moved to their depths the hearts of hardened rulers,—truths, especially, on which your own eternal all is admitted to depend, not only now are you hearing, but long have heard. Let me implore you at once to awake and realize your position. Look your solemn standing in the face, and act accordingly. These are no paintings of the imagination. If the Word of God

is true, unless you awake terrible will be your account. If the ancient Gentiles that had but the teachings of nature perished—if Israel with only the light of the former dispensation became outcasts and aliens, what shall be the doom of those who amid the full blaze of Gospel day, remain in darkness! My friends, I tremble for your future. Ruin, unutterable ruin seems to impend. You cannot without the most fearful responsibility enjoy your present privileges. Cease any longer listlessly to hear the Word. Hear it as the terms on which you may live or on which you must die. Be in earnest above all things—*be in earnest.*

Lastly, the solemnity of their position hearers of the Word may at once infer from the *momentous interests* involved. Their souls—nothing less than their souls—are at stake. They hear, and their life or death hangs on the act. We may, perhaps, not exactly like thus to regard the matter, the thought is so terrible: but thus we must regard it if we would believe the language of inspiration. Most plainly, an apostle declares—"We are unto God a sweet savour of Christ, in them that are saved and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life," 2 Cor. ii. 15, 16. Not simply are preachers of the Word, when they faithfully declare the truth, quit of the blood of men,—not merely whether men will hear or forbear, are they in so doing accounted pleasing to their Master,—but on the reception or rejection of their testimony depends our everlasting state. Thus the preaching of the Gospel opens and closes the kingdom of heaven; thus also he "that believeth shall be saved, and he that believeth not shall be damned," Mark xvi. 16.

Hearers of the Word, is not this an increasingly solemn view of the subject? When you come to the house of prayer, you not only hear truths of the most transcendent importance—in itself a matter of no little significance—but these you hear *for life or death.* There is no escaping this position. *As you hear, for eternity you shall live or die.* Have you ever in right earnest thought of this?

In your pew, before your minister, has it ever occurred to you that the Word—the very Word to which you then listen—must either save or condemn you? and have you thought that this is *as you hear?* Alas! I fear it has not been so, at least with many of you. And yet why should it not? Are the issues to you of such trifling moment? You poor wretch that stands before the bar of his country charged with murder is anything but indifferent. As his trial proceeds his attention becomes fixed, his interest intense. Not a word, not a look, scarcely even a gesture of those about him escapes his notice. Yet, what are the interests at stake compared with those with which your position is concerned? The only life which he can save or lose, is one that "appeareth for a little time, and then vanisheth away." You live or die for eternity. If you are condemned, your condemnation must result in misery that shall never end. If you are justified, while ceaseless ages roll you shall be happy with your God. Look now at your position. I ask you, is there this side the eternal world one so truly awful? You are lost or saved, and you are so as you hear the Word. Men and brethren, cease your slumbers, and awake to the solemn circumstances that surround you. Is it meet, is it right that you should sleep and your souls at stake? Let me implore you no longer to hear the Word as I fear you have been wont to do. If you are not roused heartily to receive, and faithfully to apply what you hear to your own condition, you are but sealing your own damnation. Come, then, to the house of prayer, with minds open to the teachings of truth. As you take your seat beneath the Word, remember it is for life or death; and may that God who has given you a position of such import give you also grace savingly, and not for destruction, to occupy the same.

*Tubbermore, Ireland.*

**SITTING BENEATH THE CROSS.**  
THOSE who sat and watched Jesus as he hung upon the cross, saw most wonderful things—darkness covered the land, the earth did quake, the rocks were rent, and

the graves were opened, and many bodies of the saints which slept arose. "Now when the centurion and they who were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." They came to a right conclusion; for he was "truly the Son of God." Nature would not thus have sympathized with any other than its Creator.

Those who sat and watched the Saviour die, derived profit by so doing; if they were sceptical and unbelieving before, if they joined the multitude in calling him an impostor, they were, by watching at his cross, brought to confess his Godhead.

It is always profitable to watch at the cross of Jesus; it is there we can see sin in all its malignity. If sin could cause such suffering to the holy, spotless Jesus, what must be its virulence and its power? If there had been no sin, there could not have been any death. Death has derived all its power from sin—yea, is the offspring of sin. Let us then, with greater interest than ever, watch at the cross of Jesus, since it was there that sin was conquered, and death destroyed. It was there that love, Almighty love, triumphed in the person of Jesus; there Divine compassion was displayed in all its magnitude.

"This was compassion like a God—  
That when the Saviour knew  
The price of pardon was his blood,  
His pity ne'er withdrew."

The sinner burdened with a sense of guilt should go and watch at the cross of Jesus; and there let him see all his sins laid on Jesus. Sinner, leave not the hallowed spot until you feel your guilt removed. One believing look at Jesus on the cross will suffice to ease you of your burden, and fill your soul with holy joy. Come, let us gather round the cross, and contemplate the amazing spectacle of God sacrificing his well-beloved and only Son as an atonement for our guilt. See the Victim fastened to the altar of the cross, not with cords, but with nails. See his holy head crowned with thorns, those holy temples pierced and bleeding. See his hands extended on the cross, opened wide to embrace returning prodigals—see his feet also pierced and bleeding.

"See, from his head, his hands and feet,  
Sorrow and love flow mingled down;  
Did e'er such love and sorrow meet?  
Or thorns compose so rich a crown?"

Then let us sit beneath his cross,  
And gladly catch the healing stream;  
All things for him account but loss,  
And gladly yield ourselves to him."

Happy is the believer who can delight in contemplating the person of the Lord Jesus; not looking upon him as a root out of dry ground, but as the altogether lovely One—as the fairest among ten thousand. He beholds, in the crucified Jesus, the spring of all his joys, and the life of all his delights, and the fountain whence come all his mercies. He is never more pleased than when he can sit beneath the shadow of the cross, and contemplate, with a reverential spirit, the wondrous work of Jesus. He looks to the cross, and casting back his thoughts to the time when sin entered into our world, by the transgression of our first parents in the Garden of Eden, and when the promise of a deliverer was first given—he sees the accomplishment of that promise, in Jesus dying in the room of the guilty—the Just One suffering for the unjust. And then looking forward for the full harvest of the Redeemer's sufferings, he sees that vast multitude, surrounding the throne of God in heaven, brought out of every nation, tongue, kindred, and people, clothed in white robes and palms in their hands; and while he contemplates that mighty host, he hears the inquiry made:—"What are these arrayed in white robes, and whence came they?" And while he listens for an answer to the inquiry, he hears the same voice that made the inquiry, also giving the answer to it: "These are they that came up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb; and therefore are they before the throne of God, and serve him day and night in his temple, and they shall go no more out."

Here, sitting beneath the cross, the believer's thoughts had stretched forth into eternity; and while wondering at the glorious assembly around the throne of God, and beholding the felicity which they enjoy, he is referred back to the cross of Jesus, beneath which he is sitting, as the source from whence all their happiness was

derived; and to the blood flowing from the victim on the cross, as the fountain in which all those robes were washed, which appear so white and dazzling.

Well then, might Saint Paul glory in the cross of Christ—well might he say, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

While the believer sits beneath the cross, and views the mighty results which have attended the death of Jesus, is it any wonder that you hear him break forth in some such language as this:—

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

The wonder is, that he can remain so calm and so unmoved; but the fact is, that all language is too tame, and too feeble, at times, to express the feelings of his bursting heart.

Never, till he gets home to heaven, shall the believer be able to give full scope to those ardent feelings which have taken possession of his soul, when sitting beneath the cross.

In heaven, his redeemed spirit, freed from the body of death that so long clung to it here, shall shout the praises of his Redeemer, in language such as never fell on mortal ears, nor ever could issue from mortal lips.

*St. Helena.*

R. N.

## REV. JAMES HERVEY, THE MODEL MINISTER AND CHRISTIAN.

### CHAPTER III.—SELF RENUNCIATION.

"How bless'd are they, who truly see  
Their emptiness and poverty;  
Whose souls are humbled in the dust,  
And who in Jesus only trust!"—MELEY.

HERVEY remained in Dummer about twelve months, when he was invited to the seat of a friend, Paul Orchard, Esq., at Stoke Abbey, Devonshire, where he remained for two years in the enjoyment of the cordiality of that hearty Christian. As a proof of the useful friendship that existed between them, a certain agreement will testify, in which they mutually resolved with the utmost freedom, and good-will, and tenderness, in private to reprove each other when wrong, either in their con-

versation, conduct, or temper that should tend to their spiritual good; and the agreement concludes as follows:—"We will esteem it as the greatest kindness we can show, the truest interest of sincere friendship that we can exercise, and the only way of answering the gracious ends of Almighty wisdom in bringing us together." If every Christian were to enter into a similar compact with another brother or sister, how long would such friendships last? Alas, we fear, if truth be told, in the majority of cases, some offence on one side or other would prove the dissolution of such agreements, and alas—for human nature is indeed corrupt and blind—friendship might turn into enmity.

In 1740, he removed to Bideford, which was about 14 miles from Stoke Abbey, where he officiated as curate, at a small stipend, which, by the assistance of some few of his congregation, was raised to the sum of £60 per annum. (We don't know what was the income of the rector.) Small, however, as this sum was, and inadequate to the dispositions of many, he found plenty of objects of charity amongst the congregation, to whom he would bestow more than he could absolutely afford. His friends saw that there was a weakness in his virtue, and that his unbounded benevolence was not always prudent to one possessing so limited an income, and they practised a rather ingenious deceit upon him, which certainly had the effect of checking the "genial current of the soul." They borrowed money from him at the time he received his salary, and when he stood in need of it, they would refund it.

Hervey had been all this time preaching in the same monotonous strain which, alas! is wide-spread even in the Church of England now—*morality*, and the righteousness of works, if we dare use such a term. But, he was a child of light walking in the darkness of human merit, groping his way in thick clouds of error, expecting to arrive at some favoured spot where the light of God would shine forth beamingly. But he little thought that it would be by a different course than that of merit. In the year 1741, he met with Jenks on "Submission to Christ's Righteousness," to which

his proud nature had hitherto felt repugnant; and he met also with Rawlin on "Justification." He took up those books, and was led to read them, though he had before cast them aside as useless and heretical. Then he carefully perused Marshall on "Sanctification," which gave him totally different views of real Gospel-holiness; and then Mr. Hall on "Perseverance;" and Zimmerman on "The Excellency of the Knowledge of Christ," which books were singularly blessed to him, and made the instruments of leading him to those evangelical truths, for the advocacy of which his name will ever be remembered by the Christian world. At first, indeed, his prejudices were very strong, but they were overcome, as he continued reading, and he began to feel the wonderful difference between his legality and the pure Gospel.

One anecdote we must give, illustrative of the state of mind before the reception of Evangelical truth. It was before he left home to take the curacy at Dummer. He had been advised by his physician to follow the plough, in order that the smell of the fresh earth would benefit his health. The ploughman, a poor and illiterate man, was a constant attendant of the celebrated Dr. Doddridge, of whom Christians have reasons enough to be proud. This poor man knew well the difference between the ring of the false legal and the true Evangelical metal, and he preferred such a ministry as that of the sound minister of Castle-hill Chapel, Northampton. Mr. Hervey asked the man one morning as he was accompanying him in his labours, "What do you think is the hardest thing in religion?" "Sir," replied the ploughman, "I am a poor illiterate man, and you, sir, are a minister; I beg leave to return the question." Then said Mr. Hervey, "I think the hardest thing is to deny *sinful self*."—"If any man will come after me," said the Lord Jesus, "let him deny himself." Hervey says in narrating the anecdote, "I argued upon the import and extent of the duty, showing that merely to forbear the infamous action is little; we must deny admittance, deny entertainment, at least, to the evil imagination, and quench even the enkindling spark of irregular desire." The good ploughman

replied, "There is another instance of self-denial, to which the injunction extends, which is of great moment, and the hardest thing in religion, and that is, to deny *righteous self*; I mean the renouncing of our own strength, and our own righteousness, not leaning on that for holiness, not relying on this for justification." Mr. Hervey said afterwards, in referring to this anecdote—and mark the characteristic humility of the Christian minister!—"I then hated the righteousness of Christ; I looked at the man with astonishment and disdain, and thought him an old fool, and wondered at, what I then fancied, the motley mixture of piety and oddity in his notions. I have since clearly seen who was the fool—not the wise old Christian, but the proud James Hervey; I now discern sense, solidity, and truth in his observations."

Soon after his reception of those illuminating truths, which set his soul at liberty, he wrote to a friend as follows:—"They who know Christ's righteousness will put their trust in it alone for justification. If I had the righteousness of a saint, says one, O how happy should I be! If I had the righteousness of an angel, says another, I should fear no evil. But I am bold to say, that the poorest sinner that believes in Christ, has a righteousness infinitely more excellent than either saints or angels. For if the law asks for sinless perfection, it is to be found in my Divine surety. If the law requires an obedience that may stand before the burning eye of God, behold it is in Jesus my Mediator. Should the strictest justice arraign me, and the purest holiness make its demands upon me, I remit them both to my dying and obedient Immanuel; with him the Father is always well pleased, in him the believer is complete. They who know Christ's power, will put their trust in him for sanctification of heart and newness of life. Though sin is rooted in my soul, and rivetted in my constitution, yet Christ can purge it out. Though it were twisted with every nerve of my flesh, yet he can make the rough tempers smooth, and the crooked dispositions straight; the vile affections, like legions of devils, he can root out, and fill every heart with the pure love of God. To which happy state of soul may both you

and I be brought while here below; that we may be made meet to ascend to that habitation of God, where nothing unclean can enter." So also would pray the reader's servant,  
EDWARD LEACH.

*Northampton.*

### THE TWO BAPTIST TRIERS.

WHEN Oliver Cromwell was called to the helm of state in this country he found that the pulpits of the land were occupied, in a great many instances, by incompetent and ungodly men. Richard Baxter says that they used the ministry as a trade to live by; said their sermons as readers say their common prayers; talked the people to sleep on Sunday, and sat with them in the ale-house drinking during the week, contradicting their preaching and hardening the hearts of their parishioners. Cromwell was anxious, for the sake of the civil and public good, that they should be removed and succeeded by good men and true, who would watch for souls as those that must give account of their ministry to God. To attain this two-fold object, "men of known integrity and piety—orthodox men and faithful" were appointed as commissioners for the approbation of public preachers, who received instructions not to meddle with civil matters, but keep the ministry good by declining to admit a man without first discerning something of the grace of God in him, not by foolish and senseless inquiry, but by judging according to the rules of charity." The Protector, in a speech in the House, April 21st, 1657, affirmed that if the grounds on which himself and Parliament had proceeded in ecclesiastical affairs were not justifiable, the issue of their procedure at least did abundantly justify the steps they had taken, and bring a forty-fold glory to God, for their commissioners had refused to pass any man who could not bring a recommendation of "good life and conversation" from four or five neighbouring ministers who knew him, and who could not himself give a very good testimony of the work of grace in him; so that the people were no longer cursed by the hireling shepherd who had been employed by the State, but were favoured

with pastors who cared for their spiritual interests, and who were instrumentally rolling back the tide of ignorance and ungodliness which had overspread the land,

The "Triers" consisted of Baptists, Independents, and Presbyterians. John Tombes, B.D., and Daniel Dyke, M.A., appear to have been the only Baptist ministers who were commissioned to test the qualifications of preachers. Mr. Tombes was born at Bewdley in 1603, and it was the wish of his parents that he should become a minister in the Church of England. As a scholar he had a remarkable aptitude for learning, and gained a wide celebrity for incomparable abilities. At the age of fifteen he was fit to go to the university, and at the age of twenty-one had made so much proficiency in his studies at Oxford that he was chosen to succeed the famous Mr. Pemble, his late tutor, as lecturer at Magdalen-hall. After sustaining that office with great reputation for seven years, he began to devote more time to the ministry of the Word. As a preacher he rose into popularity at Worcester, Leominster, Bristol, London, and Bewdley. As a reformer he was among the first of the clergy of his day to endeavour to purge the worship of God of human inventions. A sermon which he preached on the subject was published by order of the House of Commons, and exposed him to the rage of the High Church party; and at the commencement of the civil war some of the King's forces plundered him of all he had in the world—which probably was no great stock—for though his parish at Leominster was large, his income was so small that a nobleman, by whom he was respected, felt induced to make an addition to it.

As a Parliamentarian he fled to Bristol, which was held by Parliamentary troops, whose General presented him with the living of All Saints'. In a few months after that, Prince Rupert besieged the city, and a plot was formed by the Royalists within to deliver up the city, burn the houses, and massacre the inhabitants. But the diabolical design was discovered, and a day of thanksgiving was appointed, on which Mr. Tombes preached two suitable sermons,

which Parliament ordered to be published. The next year, however, the King's party took the city, plundered his wife and children, and issued a special warrant for his apprehension, so that he had great difficulty to escape with his family to London.

As a Baptist, he took the first opportunity after his arrival in town to lay before a private meeting of ministers the scruples which he had long entertained respecting infant baptism, but received no satisfactory answer. He then sent an elaborate argument, in Latin, to the chairman of the Westminster Assembly of Divines, to which that body deigned to make no reply. At Fenchurch he never introduced the question into the pulpit, but his stipend was withheld because he did not practise the baptism of infants. He was chosen preacher at the Temple, because he had resolved to hold his peace upon the subject in his pulpit ministrations; but after four years he was dismissed because he published a treatise upon that controverted point. In 1645 he removed to his native place, and openly avowed his sentiments on believers' baptism, and, strange to say, while minister of the parish, formed twenty baptized believers into a church, among whom were Richard Adams, John Eccles, and Captain Royston, who became noted Baptist ministers. He was soon brought into collision with able advocates of infant sprinkling, and particularly Richard Baxter, who challenged him to a public disputation, which was held at Bewdley, on New Year's Day, 1649, and continued, without intermission, from ten in the morning till nearly five in the afternoon, in the presence of a large assembly. Tombes came off triumphantly, for historians tell us that all scholars who were present affirmed that he got the better of Baxter by far. In after years Baxter called him the chief of Anabaptists, and publicly asked God and him pardon for some unhandsome things which, in the warmth of debate, he had said against him. At length the Church people at Bewdley grew disaffected towards him because of his Baptist principles, and he was restored to his first living at Leominster; and after his ejection could not be prevailed upon to accept any benefice or dignity in the Church

of England, though he had considerable offers.

As a Trier he once rendered important aid to a timid, though proper candidate for the ministry. Mr. Marsden was well recommended, but the fear of man ensnared him; so that through extreme diffidence he failed to satisfy the commissioners, and if Mr. Tombes had not been requested to hold a private interview with him for their satisfaction, his application would have been declined. As a monarchist he readily fell in with the government after the Restoration, and wrote for taking the oath of Supremacy. He wrote, and dedicated a book, entitled "Saints no Smiters," to Charles II., and when he went to present it to the King, he was introduced to his Majesty by the Lord Chancellor. The King protected him from any troubles to which his past career might expose him, and he spent his old age in peace at Salisbury, where he was on intimate terms with the bishop, until death called him to his eternal home, on the 25th of May, 1676.

Daniel Dyke, M.A., was a native of Epping, in Essex, where his father, a good old Puritan, was the parochial minister. On leaving the University of Cambridge he received Episcopal ordination, and being highly esteemed for his great learning and useful preaching he was preferred to the living of Hadham, in Hertfordshire, which was worth at least £300 per annum. After Cromwell became Lord Protector, he manifested his regard for Mr. Dyke by making him one of his chaplains and one of the Triers for the approval and admission of ministers, an office for which his learning, judgment, and piety rendered him very competent. At the Restoration he manifested his integrity as a Baptist and Nonconformist by refusing to conform to Episcopal government and the ceremonies of the Established Church, and by voluntarily tendering his resignation soon after, as he foresaw an approaching storm against the puritan party. When his intimate friend, Mr. Case, who was one of the ministers deputed to wait on the King at the Hague, and one of the commissioners at the Savoy, endeavoured to persuade him to remain at Hadham, and told him what a hopeful prospect they had from

the King's behaviour, Mr. Dyke wisely replied that they only deceived and flattered themselves; for though the King might be sincere in his professions of religion and respect for the Puritans, yet when he ascended the throne the old Royalist party, and especially the creatures that were then about Charles, would take the management of public affairs, and in all probability turn them out and take away their liberty. And it is well known that those remarks were soon found to be bitterly true. Mr. Dyke preached as frequently as possible, and was generally preserved from the rage and malice of his persecutors.

He lived through three great storms, and had several writs out against him, yet, through the kind interposition of Divine Providence, he was never imprisoned more than one night. He was at length chosen co-pastor with the celebrated William Kiffin, and continued a faithful labourer at Devonshire-square to his death, in 1688, when about seventy years of age. His remains were interred in Bunhill-fields, and Mr. Warner preached his funeral sermon; but after the lapse of a hundred and seventy years, the precise spot is unknown.

Bilston.

W. JACKSON.

## Reviews.

*The Holy Spirit and Prayer, with Thoughts on the Conditionality of the Comforts of the Holy Ghost.* By JOHN COX, Author of "Our Great High Priest," &c.

*Test Before You Trust; or, the New Doctrine and the Old Divinity Compared.* Same Author. London: Nisbet and Co.

THE first of these pamphlets relates to the Holy Spirit and prayer, and is replete with sound and refreshing counsel; while richly Evangelical, it is equally powerful in the enforcement of the duties associated with a holy life.

In the "Test Before You Trust" Mr. Cox is combating some of the errors of one class of the Plymouth Brethren. In doing this he exhibits every excellency of fair and honourable criticism. And if lucid statement, cogent reasoning, and an affectionate spirit can avail, then not many of his readers will give up the old for the new Divinity. But as the pamphlet can be had for sixpence, we advise all who wish to see a good specimen of theological controversy to buy and read for themselves. We fear the dogmas of Plymouth Brethrenism will create no little peril to persons not well grounded in the faith.

*The Cloud of Witnesses; or, Infidelity Weighed in the Balance, and Found Wanting.* An Essay for the Million. London: Nisbet and Co.; and Sumner, 101, Edgware-road.

THIS admirable essay supplies first-rate ammunition for all young men, Sabbath-school teachers, city missionaries, and others who are endeavouring to resist the bold and daring attacks of scepticism. It is a most excellent and reasonable publication, and is written by a practical labourer in the work of home evangelization.

*Cross Bearing.* By NEWMAN HALL, LL.B. London: Nisbet and Co.

A SUBJECT of sterner character than the last,

but equally important, especially in these days of worldly professionalism and luxury. The cross-bearing department of Christianity is, indeed, too much forgotten.

*Tracts for Priests and People.* No. XIII. The Death of Christ. A Review of the Bishop of Gloucester and Bristol's Essay on "Aids to Faith." By the Rev. J. L. DAVIES, M.A.; and the Rev. F. GARDNER, M.A. Macmillan and Co., London and Cambridge.

IF these tracts do nothing else they will awaken attention to the momentous subjects under discussion, and will doubtless bring both sanctified talent and learning to the vindication of the truth as it is in Jesus. The writers are evidently both scholars and gentlemen, and are, at any rate, in earnest; but so it has often been with those who left the true faith of the Gospel. Let every Christian doctrine be placed in the crucible of the most extreme criticism, and we know that, like pure gold, it can neither perish nor suffer loss. It is clear, however, that Christian ministers ought to read these tracts, that they may be thoroughly up to the mark, and be effective watchmen on the walls of Zion.

*Watchwords for Christians.* By the Rev. JAS. SMITH, Cheltenham. London: H. J. Tresidder, 17, Ave Maria-lane.

ONE of Mr. Smith's best publications. Evangelically practical, thoroughly imbued with the Holy Spirit and lofty principles of the Gospel. Buy, read, and inculcate it.

*Black Bartholomew, and the Twelve Years' Conflic.* By the Author of "Historical Papers." London: Elliot Stock, 62, Paternoster-row.

THIS neatly got up pamphlet, of sixty-eight pages, contains a full and clear account of the doings and results of Bartholomew's-day, and

appears just at the right time to be a useful manual for every class of inquirers on the subject. It cannot fail to obtain a wide circulation.

*The Tenderness of Jesus.* By the Rev. J. W. RICHARDSON, of London. London: John Snow.

A SWEET and delicate subject handled in a profitable spirit, and well calculated to soothe and cheer the Christian heart.

*Modern Metre.* A Medium for the Poets of the Day. March and April. London: Tallant and Co., 5, Ave Maria-lane.

TWENTY-NINE poetical pieces in one Part, and twenty-three in the other, of various degrees of merit and interest, are given in these sixpenny numbers, and fully sustaining the good reputa-

tion previously evinced in this unique and acceptable serial.

*Thoughts in Verse, for the Hard-working and Suffering.* Eighteenth Thousand. Wertheim and Co., 24, Paternoster-row.

THOROUGHLY good and amazingly cheap. We wish they were read in every poor man's home in the land.

WE have only to mention that we have glanced at the following, and can commend them to our readers:—

*Old Jonathan*, for April; *Quarterly Reporter of German Baptist Mission*, for January; *The Emigrant*, A Poem by Rasselas; *Mothers' Magazine and Family Preacher*, for February; *Mirror of Anti-slavery Struggle*; *The Gardener's Weekly Magazine*; *Hartley—or, Light in the Mine*.

## Poetry.

### THE CHRISTIAN SERVANT.

God's servant, in the highest sense,  
Was his beloved Son,  
Who willingly performed the work  
None other could have done:  
In servant's form he carried out  
The heavenly plan of grace,  
The great Jehovah glorified  
And saved the chosen race.

Since Jesus served, his saints go free;  
Though they are held at first  
In Satan's bonds—in God's own time  
The yoke by grace is burst:  
Then they are free, yet servants too,  
For Christians gladly give  
Their loving service to the Lord,  
Who died that they might live.

Some serve as heralds, to proclaim  
Salvation from above;  
As Christ's ambassadors, who come  
With messages of love;  
As under-shepherds, sent by God  
To feed the chosen sheep;  
As watchmen, who on Zion's walls  
Their trusty stations keep.

Such places many cannot fill,  
But all whose hearts are warm  
With love to Christ will find for him  
Some service to perform:  
Trifling may seem the deeds they do,  
And small the gifts they make,  
Yet God accepts them if they bear  
This stamp—"For Jesus' sake."

Diligent servants all should be—  
With heart, and soul, and might,  
Working while it is called to-day,  
For soon will come the night:  
And single-hearted servants, too,  
Serving the Lord alone,

Seeking in all that they perform  
His honour, not their own.

Obedient servants, following on  
Wherever God may lead,  
Obeying, though to flesh and blood  
The task seem hard indeed:  
And watchful servants, knowing not  
How near may be the hour  
When Christ, their Master, shall appear  
With glory and with power.

THEODORA.

ARISE YE, AND DEPART; THIS IS NOT  
YOUR REST.

Micah ii. 10.

Pilgrims of heavenly birth,  
Your home is not on earth;  
Arise, depart!

Parley not with the foe,  
But onward, heavenward go,  
With stedfast heart.

Your treasure is above;  
Then let your earnest love  
Be set on high.

Resist the tempter's snare,  
And, watching unto prayer,  
From evil fly.

Gird up thy loins anew,  
And press with vigour through  
The dangerous way.

Haste from forbidden ground,  
Heed ye the warning sound,  
Do not delay.

Soon will the summons come  
To land you safe at home;  
Then ever blest,  
Victorious over all,  
No more shall sin enthal,  
Or mar your rest.

F. W.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

**BLACKBURN.**—The Rev. W. G. Fifield has resigned the pastorate of the Baptist church at Branch-road, and terminated his labours there on the second Sunday of last month.

**ROSS, HEREFORDSHIRE.**—The Rev. John R. S. Harrington, of Bristol College, has accepted the cordial and unanimous invitation of the Baptist Congregational church meeting in Broad-street chapel to become their pastor. Mr. Harrington will enter upon his ministerial duties early in May.

**BOW, MIDDLESEX.**—With the kindest feelings between the Rev. W. P. Balforn and the Baptist Church at Bow, he has, after seven years' affectionate and useful labours, been compelled, from inadequate health, to resign the pastorate there; and the writer of this sincerely wishes and hopes that his timely retreat from pastoral duties may be followed by a return of sufficient health and strength to admit of his still being the instrument of much good to many. By a dispensation of Providence, appearing at the right juncture for Bow, the Rev. C. J. Middle-ditch, having accepted the invitation to the pastorate, will commence his stated labours on the first Lord's day in May.—**JOHN FREEMAN, Maryland Point, April 18th.**

### RECOGNITION SERVICES.

**LESSNESS-HEATH, ERITH, KENT.**—Recognition services in connection with the settlement of the Rev. Ebenezer Davis, as pastor of the Baptist church in this rapidly-increasing village, were held on Wednesday, March 12. In the afternoon the Rev. J. Teall, of Woolwich, preached, and the Rev. J. Adey, of Bexley-Heath, offered the recognition prayer. After the service more than 100 friends took tea in the schoolroom. In the evening a public meeting was held in the chapel, the Rev. E. Davis in the chair. Addresses were delivered by the Revs. J. Adey, H. Crassweller, of Woolwich; J. Coutts, of Plumstead; E. T. Gibson, of Crayford; C. Collins, of Dartford; S. March, of Erith; and Mr. Joshua Smith, of Crayford.

**TOTTENHAM-COURT-ROAD, LONDON.**—The settlement of Mr. Llewellyn Jones, of Pontypool College, as pastor of the Welsh Baptist Church, took place at Kingsgate-street Chapel, Holborn (kindly lent for the occasion), on Thursday, April 3rd. The service was conducted by the following gentlemen—Revs. W. Brock, Bloomsbury Chapel; Dr. Angus and Dr. Davies, Regent's-park College; J. Hobson, Salter's-hall; F. Wills, Kingsgate-street; J. Rowlands, Carnarvon, Glamorganshire; and J. Jenkins, Newport, Pembrokehire. Mr. Jones enters upon his labour in this important sphere, with

encouraging prospects of success. On Friday, Sunday, and Monday, April 4th, 6th, and 7th, the annual meetings of the above church were held in the Tottenham-court-road Chapel, when the following brethren preached—D. Davies, Borough; W. Davies, Wilson-street; O. Evans, Fetter-lane; O. Thomas, Jewin-crescent; M. Evans, Eldon-street; J. Rowlands, Carnarvon; and J. Jenkins, Newport. The ministers preached with great power, and the people listened with deep attention.

### FORMATION OF NEW CHURCHES.

**LEIGH, LANCASHIRE.**—On Monday evening, April 14, an interesting service was held in the Town-hall, Leigh, in connection with the formation of a Baptist church in that town. The Rev. W. F. Burchell, of Blackpool, presided. The Rev. W. B. Birt, of Atherton, delivered a very lucid address on "The Nature and Constitution of a Christian Church." A brief statement of the progress of the Baptist cause since its commencement in May, 1861, was read by Mr. W. Hayes. Mr. Burchell then gave to each of the newly-constituted members the right hand of fellowship, and offered prayer. The Rev. W. Turner (Independent), of Hindley, near Leigh, one of the oldest ministers in the county, addressed the church on "The Mutual Duties of Members in Christian Fellowship." The ordinance of the Lord's Supper was afterwards administered, several members of other Christian churches being present. The new church already numbers twenty-five members, several of whom were baptized at the Baptist chapel, Atherton, the previous evening.

### LAYING FOUNDATION STONE OF NEW CHAPELS.

**RYDE, ISLE OF WIGHT.**—On Thursday, March 20th, Sir Morton Peto, Bart., M.P., laid the foundation stone of a Baptist Chapel for the accommodation of the church and congregation under the pastorate of the Rev. J. B. Little. A numerous attendance of public meeting was held in the evening, Sir Morton Peto being in the chair. Addresses were delivered by the Rev. J. H. Cooke, J. Davis, and H. Kitching, of Portsmouth; J. A. Spurgeon, T. Hudson, and B. Caven, of Southampton; A. C. Grey, of Newport; T. Morris, of Whitechurch; and Dr. Wavell, of Newport. The speeches were listened to with great interest. After a vote of thanks to the chairman for taking so active a part in the proceedings of the day, the meeting closed with singing and prayer. The need of a suitable Baptist Chapel in Ryde has long been evident. On account of the enlarged congregations it has been necessary to hold the Sabbath services in one of the public rooms of the town.

**LLANDUDNO.**—On Thursday, April 3, the foundation-stone of the new English Baptist chapel, Mostyn-street, Llandudno, was laid at 2 o'clock in the afternoon. There was a very numerous attendance of ministers and friends. After singing, and a short prayer by Dr. Prichard, the ceremony of laying the stone was proceeded with by the Rev. J. Griffiths, the old and respected pastor of the Welsh church. The case containing the documents and data concerning the edifice was deposited in its prepared crevice by J. Lewis, Esq., Holyhead; after which, the audience adjourned to the Welsh chapel, where the Rev. H. Stowell Brown, of Liverpool, delivered an impressive address to a numerous assemblage. In the evening an eloquent sermon was delivered by the Rev. Dr. Prichard, which closed the proceedings for the day. It is expected that the building will be completed by next August. It will be erected on one of the finest sites in the town; is to be of the Palladian order of architecture, with Roman Doric columns and pilasters; and will, doubtless, prove an addition to the many architectural beauties of the place.

#### OPENING SERVICES.

**EBENEZER CHAPEL, CLAPHAM.**—The opening services on March 23 were very successful. Sermons were preached by the Rev. G. Wyard and the Rev. J. Bloomfield, and the Rev. E. Griffiths, of Hayes, conducted the devotions. A public meeting was held in the evening, Mr. T. Pocock in the chair. Addresses were delivered by the Rev. W. Caunt, and brethren Anderson and Chivers, and by Mr. Hall, minister of the place. It appeared that the cost of the new building was £759 odd, of which about 280 had been subscribed. The collections at the opening services amounted to £35, and other smaller sums have since been received. Subscribers are heartily thanked; and further contributions will be gladly accepted by the deacons, T. Spiller, and J. Taylor, Garner Cottage, Wirtemberg-street, Clapham.

#### SERVICES TO BE HOLDEN.

**BAPTIST TRACT SOCIETY.**—On May 1, at Salter's Hall—Evening, at half-past Six. Chairman, H. Everest, Esq.

**YOUNG MEN'S ASSOCIATION.**—On May 5, at the Tabernacle, Newington—Evening, at half-past Six; J. E. Marshman to preside. Speakers: Revs. C. H. Spurgeon, A. Mursell, J. Sale, of Calcutta, and J. Teall, of Woolwich.

**METROPOLITAN TABERNACLE, NEWINGTON.**—On Tuesday evening, May 20th, a lecture will be delivered in the above place by Henry Vincent, Esq. The chair will be taken by the pastor, the Rev. C. H. Spurgeon. Admission by tickets, 1s. and 6d. each. The proceeds to be given to the "South London Auxiliary of the Christian Blind Relief Society."

#### MISCELLANEOUS.

**BAPTIST IRISH SOCIETY.**—Two sermons on behalf of the above society were preached by the Rev. T. W. Medhurst, at Coleraine, on Lord's-day, March 16; also two sermons at Londonderry, on the evenings of March 25th and 26th; and one at Letterkenny on the 27th. The amount of collections realized was £18 11s. 6d. On the evening of March 18th Mr. Medhurst preached at Portglengone; and on the 19th at The Grange.

**UXBRIDGE.**—Interesting services were held in connection with the anniversary of the Baptist Chapel in this town. The Rev. W. Brock, of Bloomsbury Chapel, preached in the afternoon from Rom. v. 11. The Rev. Archibald McMillan, of Craven-hill Chapel, Bayswater, delivered an address in the evening. The congregations were good, and a large number of friends partook of tea in the school-room. The following ministers were present—Revs. J. Goucher, of Harlington; S. Lillycrop, of Windsor; J. Gibson, West Drayton; and G. Rouse Lowden, pastor.

**BAPTIST CHAPEL, COLERAINE, IRELAND.**—The Rev. T. W. Medhurst is now in London, collecting funds for the erection of the new Baptist Chapel, at Coleraine, Ireland. The Rev. C. H. Spurgeon kindly granted the Metropolitan Tabernacle, for Mr. Medhurst to preach in twice on Good Friday, in behalf of the fund. Mr. Medhurst solicits the sympathy and aid of Christian friends in his native land, and would be pleased to preach for the building fund, wherever he may receive an invitation. All letters for him to be addressed to the Baptist Mission House, 33, Moorgate-street.

**DEREHAM, NORFOLK.**—On March 19 the anniversary of the opening of High-street chapel was held. The Rev. J. Wheeler, of Norwich, preached in the afternoon; and, after the friends had taken tea, a public service was held, presided over by the esteemed pastor, the Rev. J. L. Whitley, who gave a statement to the following effect:—In February of the present year the debt on the place amounted to £342; but as nine gentlemen have very nobly subscribed £400, and £340 have been paid besides, £102 only remain. A noble specimen this of what can be achieved by the working of the voluntary principle! £65, which should have been paid as interest, was generously given up by the gentleman of whom money had been borrowed. The Revs. — Woods, of Swaffham; Wilkinson and Wheeler, Norwich; R. J. Williams (Independent), Dereham; and J. T. Wigner, of Lynn, addressed the meeting. As only two years have passed since the first meeting was held for obtaining funds, the people have certainly had a mind to work.

**WORCESTER.**—The congregation worshipping at the Baptist Chapel, Silver-street, Worcester, finding the present site of their place of worship

objectionable and the accommodation inconvenient, have resolved to take immediate measures for the erection of a new and convenient chapel in a more eligible situation. They have been stimulated to this by the munificent offer of £1,800 on the part of E. B. Evans, Esq., a member of the congregation. Other friends have already given their names for liberal sums. It is expected that at least £4,000 will be required effectually to complete the work.

**SHEFFORD, BEDS.**—On Monday, March 17th, a tea-meeting was held in the school-room just added to Union Chapel, on behalf of the building fund. After tea a public meeting was held in the chapel. The Rev. W. T. Whitmarsh, the pastor, who presided, stated that during the eighteen months he had been over the church its numbers had more than doubled, the Sunday-school had increased from 70 to 120, and the congregations so increased, that though the new room seated 150 hearers on the Sabbath evenings, they were still in want of increased accommodation. The Rev. T. Penn, of Hitchen; Rev. J. Skinner, of Shillington; and Rev. Philip Griffiths, of Biggleswade, addressed the crowded meeting.

**FOLKESTONE.**—The committee for the enlargement and alteration of the Baptist chapel in Rendvous-street, Folkestone, have purchased the two houses between the chapel and Mr. Hoad's timber-yard, with the view of enlarging the chapel; and the Earl of Radnor and Viscount Folkestone have generously presented a piece of ground at the rear of the chapel and adjoining property as a site for a schoolroom; Mr. Hart, solicitor, giving up his lease, and Mr. Hoad his tenure of occupation of the ground. The chapel will be brought out in front nine feet, will be much widened, and will be extended over the ground now occupied by the vestry, with the effect of giving seats to 900 or 1,000 persons in the interior, or nearly treble its present means of accommodation.

**ASTWOOD BANK, WORCESTERSHIRE.**—The Sunday-school connected with the Baptist chapel having been established three quarters of a century, two special services were held on Sunday, April 6. The Rev. M. Philpin, of Alcester, preached in the morning. In the afternoon the Rev. J. Phillips, pastor, addressed the parents, scholars, and teachers, and presented each teacher and scholar with a memorial card, bearing a lithographed view of the chapel and school-rooms. On the following Wednesday upwards of 300 persons partook of tea in the school-rooms. The Mayor of Birmingham (H. Manton, Esq.) himself a Sabbath-school superintendent, took the chair. The Rev. J. Phillips gave a brief history of the school; and addresses were delivered by the Mayor, Mr. J. A. Cooper, and Revs. Messrs. Wm. Badbourne, Jas. Eweuce M. Philpin, G. Hinds, and J. James.

**HARROW-ON-THE-HILL, MIDDLESEX.**—The members and friends of the cause at the above place, established nearly fifty years, earnestly appeal for assistance. For some time the building has been in a dilapidated state, and too small to accommodate the increasing attendance. After great exertion, the committee have been enabled to complete the purchase of the present chapel with the plot of ground, for £200, and Lord Northwick has since kindly enfranchised it without expense. The committee propose erecting a new chapel upon the same site, at a cost of £800, of which sum they have subscriptions promised to the amount of £200. Thus a deficiency of £400 still remains, and being most anxious to commence the work, they solicit the co-operation and assistance of all Christian friends, to enable them to effect their object. The smallest amount will be gratefully acknowledged on behalf of the committee by Mr. William Smith, hon. sec., Albert Cottage, Harrow, N.W. The case is recommended by Rev. W. H. Bonner, Trinity Chapel, Southwark; Rev. J. Russell, Providence Chapel, Hackney; and Rev. J. Bloomfield, Meard's-court, London. The late Rev. J. George, of Walworth, was many years pastor over this church.

## BAPTISMS.

- BAENSTAPLE, Bontford-street, Devon**—Twenty-two by Mr. W. Davey, after a sermon by Mr. Winter. Sixty-eight have been added since our new chapel was opened in February last.
- BATTLE, Sussex, April 3**—Four, by Mr. Caleb C. Brown. One from the Sabbath-school.
- BRIDGEND, Hope Chapel, March 30**—Four, by Mr. Cole.
- BRIXHAM, Devon, March 25**—Three, by Mr. W. Laskey.
- BROADHAVEN, Pembrokeshire, March 30**—Two, by Mr. T. Phillips, of West College. One a daughter of the Rev. B. Evans, the pastor; the other from the Independents.
- BROSELEY, Shropshire, Old Chapel, March 29**—Two, husband and wife, by Mr. Jones.
- CARDIFF, Salem Chapel, Spottlands, April 3**—Five, by Mr. Tilly; April 13, Four, by Mr. J. Emyln; making an increase of seventy-seven to this young church since June, 1861.
- , Tabernacle, April 13—One, by Mr. Thomas.
- CHESHAM, Bucks, Jan. 5**—Three; April 6 Two, by Mr. S. K. Bland—two being the husbands of previous members, who declare that their cup of domestic joy now runneth over; and two sisters formerly school-fellows, long parted by the world, now united in the church.
- CHUDDLIGH, Devon, Brookfield Chapel, Feb.**—One; March 2, One; April 6, One, by Mr. Dokes.
- COLERAINE, Ireland, March 30**—One, for the church at Garryduff; April 10, One, by Mr. T. W. Medhurst.
- CWMAYON, March 9**—Three, by Mr. J. Rowlands; one of the above a blind man, who has nearly reached his 80th year.
- DAWLEY BANK, Salop, April 6**—Twenty, after a

sermon on the subject by Mr. T. Skemp, making a total of sixty-two since the re-opening of the chapel in October, 1860.

EBBW VALE, Providence Chapel, March 2—Two; March 3, Five, by Mr. J. Waits.

FRAMSDEN, Suffolk, April 6—Four, by Mr. G. Cobb. The cause of the Redeemer prospers here.

GORTON, Lancashire, March 19—Three, by Mr. R. Stanton. Two of the above were husband and wife, from the Methodist Free Church.

HASLINGDEN, Pleasant-street, March 23—Three; April 5, One, by Mr. Prout.

HOLYHEAD, Jan. 19—Four, by Mr. D. Dudley; Feb. 16, One; March 15, One; April 13, Five, by the pastor, Mr. W. Davies. Many others are waiting for baptism.

HULL, Salthouse-lane Chapel, April 6—Five, by Mr. E. Bailey.

KINGTON, Herefordshire, April 3—Six, by Mr. C. W. Smith, from the Baptist Institute.

LANGWIM, Pembrokeshire, March 30—Five, by Mr. H. Evans. Three of these are teachers in the Sunday-school.

LLANGYNIDE, Breconshire, April 6—One, by Mr. Fred. Evans.

LLANTHWY RYTHERRCH, Monmouthshire, March 30—Eight, by Mr. George.

LONDON, Metropolitan Tabernacle, March 27—Fifteen; April 3, Twenty, by Mr. Spurgeon.

— Hackney, Mare-street, April 3—Three, by Mr. W. G. Lewis, for the pastor, Mr. D. Katters.

LUMB, Rosseudale, April 12—Two, by Mr. J. Howe, of Waterbauc.

LYDBROOK, Gloucestershire, March 9—Fifteen, at Ley's-hill; March 23, Three, by Mr. J. M. Camp. There has been a gracious awakening amongst the friends at Lydbrook. The prayer-meetings are crowded, and many are now before the church as candidates for baptism.

MARKYATE-STREET, Herts, Feb. 27—One, aged seventy-two; March 27, One, the daughter of the pastor, Mr. T. W. Wake.

MERTHYR TYDFIL, High-street, April 6—Three, by Mr. G. W. Humphries, B.A. Two of whom were from the Sabbath-school.

—, Enon Chapel, April 9—Ten, by Mr. B. Lewis.

RHYMEY, Monmouthshire, English Baptists, Feb. 16—One; April 13, Three, by Mr. Evans.

SEER-GREEN, Bucks, March 23—Five, by Mr. Spratley. Three from the Sabbath-school. Others are waiting admission. The circulation of the MESSENGER has increased in our village this year.

SHARNBROOK, Beds, April 6—One, by Mr. T. Corby.

SHEFFORD, Beds, March 23—Five, by Mr. W. T. Whitmarsh. Of these friends, two were sisters, another a sister of one of the members, another the husband of a member baptized last November.

SHEEPSHEAD, Leicestershire, April 13—Two, by Mr. Lacey, of Loughborough. The address by Mr. Mantle, of Hosc.

SPLITLANDS, April 13—Four, by Mr. Jones.

STUDLY, Warwickshire, April 6—Two, by Mr. James.

SWANSEA, Gower, March 30—One, by Mr. D. Evans.

—, Clydach, March 23—Eight, by Mr. D. Davies.

THETFORD, Norfolk, March 30—Five, by Mr. G. W. Olding, making a total of twenty within the last twelve months. This infant cause is steadily progressing.

UXBRIDGE, April 13—Two, by Mr. G. E. Lowden.

WALTON, Suffolk, Feb. 2—Two; April 6, One; April 9, Two, by Mr. J. E. Ferrin.

WINDSOR, Victoria-street Chapel, Jan. 26—One; March 23, Four, by Mr. M. Lillycrop. One of the above candidates was from her Majesty's household.

YARMOUTH, Isle of Wight, April 6—Six, by Mr. W. W. Martin. The Lord has revived his work at this end of the island. To him we give praise.

#### DEATHS.

On February 20th, at his residence at Olney, Bucks, John Wykes, aged 76 years. Our deceased friend had been a consistent member of the Baptist church at Olney for upwards of forty-one years, and for nearly twenty years of that period sustained the office of a deacon. His departure was very sudden and unexpected, as after a few hours' suffering he was called to enter into the joy of his Lord. A very appropriate and impressive sermon was delivered on Lord's-day, March 2, by the Rev. F. Timmis, pastor of the church, to a large and attentive audience, from Matt. xxiv. 42.

On March 16, at Irthlingborough, Northamptonshire, after a few days' illness, of bronchitis, aged 81, the Rev. J. Trimming, for thirty years pastor of the Baptist church in the above village; and on March 18 his aged and beloved companion. For sixty years they had shared life's joys and sorrows, and in death were not divided. The funeral services, on March 21, were conducted by the Rev. G. Murrell, of St. Neots.

On April 9th, at Coleraine, Ireland, Mr. James Graham, of Magherafelt, in the 38th year of his age. He had been for years the beloved deacon of the Baptist church at Tinbermore. He was son-in-law to the late Dr. A. Carson. He has left a sorrow-stricken widow, and seven fatherless children. Will praying souls remember them at the throne of grace? Our brother was one of the best of husbands and fathers, and a beloved and useful member of Christ's Church. Just before his final struggle, he said, "I am half-way through the valley, and have no wish to come back."—T. W. M.

#### NOTICES TO CORRESPONDENTS.

MANUSCRIPT received with thanks from our valued contributor the Rev. JAMES SMITH, who we rejoice to hear is recovering.

MANY excellent papers are waiting for space; we beg our friends to exercise patience.

W. B. SILCOCK.—It is right to say, in justice to our Chatham friend, that the hymn in question was not sent as original, but as copied from an old manuscript. It would not, however, have been inserted, if the mistake had been discovered in time.

THE music of "Weep not for me" may be obtained of Mr. B. Coeks, Burlington-street, Strand.

## THE SEARCH-WARRANT.

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

"But there are some of you that believe not."—John vi. 64.

ARE there, indeed? Yes; he that searcheth the hearts saith so. Then it is high time we make inquisition. What is it to believe in Christ? What is it to believe to the saving of the soul? It is not merely to consider the Gospel to be true. It is not enough to endorse the doctrine that Christ is God. Those who hold a sound creed may be destitute of precious faith, and those who are able to defend the Divinity of Christ with admirable scholarship may, nevertheless, be without God in the world. To believe in Christ includes much more than a mere religious profession. It is so to believe the Gospel as to forsake all other beliefs for the possession of its blessed hope; it is to imbibe the Spirit while you accept the letter of its pure teaching; or, in fewer words, it is to come to Jesus, and make proof of his power to save in your own souls. Just as the faith of Abraham led him to leave his kindred and his father's house under the guardian care of Jehovah, so saving faith leads a man to leave his self-sufficiency, with all the carnal pursuits and ambitions that encircled, like a farm-stead, his natural and primitive abode, and to go forth, led by Jesus Christ, not knowing whither he goes. Just as faith led the harlot Rahab to anticipate the doom of Jericho, to hang the scarlet line in her window, and then to rest securely in her house, though the town walls upon which it was built were shaking, so by faith the sinner comes to the blood of sprinkling, hangs the promise of redemption in the window of his soul, and though he feels himself to be naturally no better than others, yet he rests secure because that scarlet line is there, and he is safe. Or, to use another figure, just as the Hebrew householder slew the lamb and dipped the hyssop in the blood and sprinkled it upon the lintel of his door, and then sat down quietly at the Passover Supper, though he knew that the destroying angel was going throughout the land of Egypt, and though peradventure he could even hear the shrieks of the dying and the wailings of the bereaved, yet he sat quietly there, because, though he might be the guiltiest of men, the blood secured him according to the promise of God. To believe in Jesus, then, is to trust for our soul's salvation to what Christ has done for us, to prove what he is doing in us, and to venture entirely upon his promise to save us even to the end. It is to drop from the giddy elevation where you stand on the rotten timbers of self-righteousness—to drop into the omnipotent arms of him who stands ready to receive us; it is to tear off the rags of our own spinning, that we may be clothed upon with the righteousness which is from heaven. Faith is the reverse of sight. It is to believe that we are saved when sin tells us we are lost. It is to believe that Christ has cleansed us when we still feel defilement within. It is to believe that we shall see his face in glory when clouds, and darkness, and doubts, and fears, are round about our path. This is the faith which saves the soul. We are not saved by faith itself as a work. There is no merit in believing in God, and even if there were it could not save us in that way, since salvation by merit has been once for all solemnly excluded. Nor does faith save us as an efficient cause. Faith is the channel of salvation, and not the fountain of it. Hence faith, though it saves, never boasts. He that boasts has not faith, and he that hath faith can say, "God forbid that I should glory save in the cross of our Lord Jesus Christ." Now when the poor man who was bitten by the serpent looked to the brazen serpent on the pole, it was his eye that saved him. Yet it was not the merit of his looking nor was it his eye which was the efficient cause of cure, but all the honour must be to that God who had ordained the brazen serpent. So faith is the eye by which we look to Christ, yet it has neither merit nor efficacy; all the merit and efficacy lie in the precious blood of him to whom we look. Again,

faith is an empty hand; it is the filthy hand of the leprous sinner stretched out. Christ puts his mercy into that black hand. Is there any merit in the hand. God forbid. Is there any efficiency to save in the hand? Oh, no, my brethren. The hand which gives must have the glory, not the hand which takes. He who bestows shall have all the honour, and not the faith by which we receive his blessings. Now, having thus spoken upon what faith is, and tried to show its peculiar position in the work of salvation, we are solemnly reminded in the text that there are some of you that do not believe. By the context you will see that the text was spoken to Christ's disciples. They were gathered round him; he had been addressing them. Some of them had murmured, because what he said was too hard for them to understand, and Jesus Christ being able to read their hearts said to them, "There are some of you that believe not, for Jesus knew from the beginning who they were that believed not, and who should betray him." This night we shall begin by showing there are some of you who are unknown to us, but known to Christ, that believe not. Secondly, there are some who are known to us that believe not; to them we shall speak, and with them we shall labour and wrestle. Then we shall close by noticing the sad condition those are in who do not believe.

I. And, first, there are some whose infidelity is secret: it is only known to Christ that they do not believe. If you had looked upon those disciples you would have judged them all fair for eternal life. You would have said, "God forbid that I should condemn any of those men who have come out from an ungodly generation, and have professed to be the steadfast adherents and the constant followers of the Prophet of Nazareth." Though we must not judge, though it were wicked for us to condemn, yet Jesus judgeth; he can penetrate the heart; he judgeth because he can discern; ay, and the day is coming when Jesus will judge with authority, and, judging, he will condemn. His eye now pierces through the hypocrite's disguise, but his hand shall tear it away when he shall say to those who shall cry, "Lord, Lord"—"Verily I say unto you, I never knew you, depart from me, ye workers of iniquity." We know them not in the hollowness of their pretences, but Christ knows them, and it may be a few words to-night may make them know themselves. Oh, that it may be so—that they may stand with their souls revealed and their consciences convicted—that they may now seek for faith, though as yet they have it not. What reason for alarm is here! We fear there are *some in the ministry* who have not faith. In the ministry did I say? Ay, brethren, there have been in all ages men who have worn the robes of God's ambassadors, but who were not at peace with God themselves. It is a solemn and dreadful fact that there have been men who have broken bread at the Lord's table, who have been made elders in the midst of God's Israel, but who nevertheless have had no part and lot in the matter. Brethren in the ministry, some of you are here to-night, and many of you young men who go out occasionally to preach the Word, and who are hoping by-and-bye to have a settled pastorate—let us ask ourselves the question to-night—May not it be so, that we, though preachers of the Word, have no faith? Is it not just possible that we may teach to others what we have never learned ourselves; that we may be like scaffolds to build up the church, but not parts of the structure; labourers, like those who worked for Noah, left to perish in the flood, though we helped to build the ark? May we not be like Elijah's ravens, who brought him bread and meat, but unclean birds of ill omen to ourselves still? Oh! let us question our own hearts. God may, and sometimes does, do great works by bad men; but this will not save the men, but they will be like Judas, who had worked miracles as others did, and preached as others did, but who nevertheless was a son of perdition, and of whom it was written, "He went to his own place." Let us ask ourselves the question, brethren, again: may it not be possible *that there are some in the other offices of the church* who have not faith? Men and brethren, let me speak to you who are the fathers in Israel. Though but young myself, yet as God's servant I speak with

power to you. Is it not possible that you may serve the tables as deacons of the church, and yet at that very table you may be an intruder? May you not be elders and overseers over God's flock, and yet, as overseers, may it not be said of you, "They made me keeper of the vine, but my own vine have I not kept?" It is solemn work to be made overlooker and watcher for the souls of men; and what if watching for others our own souls should still be in the gall of bitterness and the bond of iniquity! "I speak as unto wise men, judge ye what I say." Office and the choice of the church cannot guarantee your salvation. Oh, never suppose that, though you could make your rest among the stars, God would not pluck you even thence, if you were not his, and if you had not faith in Christ. And if this be true of some ministers, and some church officers, what shall I say to those who are engaged in works of piety? I thank God we have here many Sabbath-school teachers, tract distributors, street preachers—in fact, I hope there are but very few persons in this church who are not regularly engaged in doing good. If there be any that believe not among such, I am happy to say that I do not know them; and I sincerely hope you are made willing to serve God, all of you, in your day and generation. Well, well, but may you not be teaching a class and needing yourself to become as a little child before you can enter the kingdom of heaven? May you not distribute the message of mercy in the streets and need that mercy first? Oh, it is like a man with a leprous hand dealing out medicine to sick souls. Take care, take care, Christians, that in this day of activity, when there is so much to do, you do not neglect the believing mind, which unites your soul to Christ. See to the vitals, I pray you. Make clean the outside of the cup and platter as you can, but see that the inside may not be full of hypocrisy. God make you active. But may your exclusive self-examination be as earnest as your expansive zeal. May you be as much concerned to be saved yourselves as to proclaim salvation to others.

And now I speak to church members at large. What a mass of you are here. God is adding to this church every day. Sometimes I hear a whisper from one side that those of us whose business it is to examine candidates are too severe in our judgment; and then, again, on the other side, there are some who say we are not searching enough. Brethren, it is enough for me and my fellow-workers in Christ, when we can say that, with singleness of spirit, not with eye service as men-pleasers, we have sought to serve God in this matter. I do verily believe that, for the most part, what we have bound on earth has been bound in heaven, and what we have loosed on earth has been loosed in heaven. At any rate, this I can say, we have neither erred by favour, nor by prejudice; we have sought, by lifting up our hearts to heaven, to give righteous judgment in each case. Yet there is not a church beneath the cope of heaven that is perfect. There are some of you here to-night, members of other churches, and many of you members of this church. In all certainty some of you have no faith. I do not profess to know, or discriminate the tares from the wheat, but Jesus knows those among you who have no faith. You may talk of it, and yet not have it. You may have a great gift in prayer, and yet not have faith; you may be an acceptable supply to pulpits, and not have faith; you may walk morally and righteously before your fellow-men, and yet not have faith; you may be a generous and liberal subscriber to every holy work, and yet have no faith. Good God, how nearly a man may be a Christian and yet be lost! The counterfeit may be made so like the genuine that the man may look, and look, and look again, and yet he may sometimes pronounce the genuine coin to be false and accept the false one as being real. The Lord grant, if such there be in this congregation, who have a name to live and yet are dead, that they may be aroused to a sense of their true condition before it is too late, and that Christ may give them faith. Brethren, I do not know that at the present moment I have any doubt of my interest in Christ; but I do know this, that it is a very solemn thing to be too sure, and a very damnable thing to be presumptuous, and there will be times with

you and with me when it will do us much good to sit down and dig to the very foundations, and say, "Are these things so or not?" There will be times when experiences will flutter to rags like the sail of the mariner in the storm; there will be times when our strongest evidence will snap like the mast in the gale; there will be times when our comforts will go like hencoops in a storm; there will be periods when our joys will vanish like cabins swamped with water. O, what a blessed thing it is if we can still cast the bower anchor down into the sea, and can say, "No fatal shipwreck shall I fear, my anchor is within the veil." When we can say, "The oath, the promise, and the blood are still the same, and here I know that I am everlastingly secure, for Jesus holds me in his gracious hand." May the Lord help you to judge—we cannot—whether you have faith or not.

II. And now I shall come, in the second place, to speak to some who have no faith, and concerning whom we can form a judgment.

First, there is a very pleasing class of persons here to-night, who say, "Well, I have no faith, but I am very anxious to have it." O, I bless God for you. I would we had thousands like you. You feel your need of Christ; you long to be saved; you hate sin; you hate self-righteousness; but yet you have no faith. I have only one or two words to say to you, and may God bless them. I know two questions you want to ask first. "May I believe in Christ?" I answer, of course you may, because Christ bids you, and what he bids you do you may do. "But am I fit?" No fitness is wanted. "But am I the person?" There is no special person indicated for, the Gospel runs in this wise, and it is to be preached to every creature under heaven: "Believe in the Lord Jesus Christ and thou shalt be saved." As to the question whether you may, whoever you are, within the sound of my voice to-night, I say—yes, certainly, come and welcome, whosoever will let him come. I know the next question is, "Can I?" I do not know, but it may be that you can. I will put it to you—Can you believe Christ to be God? "Yes." Can you believe anything God says? "Yes." You can believe then, because God says that Jesus Christ came into the world to save sinners, and you are a sinner, therefore he came into the world to save you. You can believe that then. I know many who say they cannot believe when in truth they can, but they do not know that they can. How is it that there are some who cannot believe? Why, the reason is because they will not. The reason why they cannot believe is because they are too proud; they love their own self-righteousness too much; they think themselves too wise to submit to the righteousness of Christ. That is why they cannot; but you say "Can I?" I say rather—can *you*? I ask you the question. Sinner, you are to-night black as hell, can you believe that Christ can save you? "Yes, I can, sir, I can believe that." Can you believe that he is willing to save—a good and gracious Christ as he is—hanging on his cross and bidding you trust him? "Oh! sir," you say, "I cannot help believing it." Well then you have proved that you can believe, for you have done it already. I know I used to think believing in Christ was some mysterious thing, and I could not make out what it was, but when I heard it was just this—"Look unto me and be ye saved, all ye ends of the earth," why! I found that the only reason why it was so hard was because it was so easy. If it had been harder than my proud spirit would have tried; but it being so easy I was too proud to do it. You remember Naaman could not wash in the Jordan? Why couldn't he? Because he would not; I say he would not, because his proud spirit would not let him. "Oh," said he, "I thought—" That is where the mischief lies. What right had he to think? His business was to do as he was told. "Oh," he said, "are not Abana and Parphar better than all the rivers of Israel? May I not wash in them and be clean?" This is why he could not, because he was asking questions, and wanted to be wiser than God. Oh! tried heart, you may believe, and I think I may say you can believe. God is true; you know that; it cannot be hard to believe when you know that. Christ is able; you know he is; it is not hard then to believe in him. Christ is willing; you know he is; is it hard then to believe in him? You

have come to this point. Then I say you can believe. May God bless you, and make you willing; for if he makes you willing, he is sure to make you able to believe now.

But the next class without faith one cannot rejoice over so much as over these; I mean the despairing ones. I do not know whether that young woman is here to-night whose face I often used to see, and who has been for years in despair. I have frequently told her her case faithfully, and if she be here I must do it again to-night. There are some souls that feel the weight of sin; they have the Gospel faithfully preached to them; but they are so proud that they will have it that Christ will not save them, and so they will not go to him. There is such a thing as proud humility, when a person feels a sort of self-conception of being base. "No," says he, "I cannot take the medicine; I am too sick." Now, that man is as much a suicide as though he took poison or stabbed himself. God says he is able to save you, and you say he is not; you are lying in the very teeth of the promise, charging God with falsehood. It says he is able to save to the uttermost them that come unto God by him, and you do in effect say "No." Why, you are imitating Satan, setting up your wisdom in the place of God's, instead of letting God's Word be true to you. I know when first I heard that Christ would save such a wretch as I, I thought it was too good to be true, but then the Spirit of God led me to him. Why, methinks if some good man were in this place to-night, and should say to you who are a poor miserable beggar—"You shall go home with me, and I will give you a good situation—nay, you shall be my son and my heir;" you would say—"Well, I can hardly believe it, but at any rate I will go and try." And so methinks you should say to God—"Lord, I am as black a sinner as there is out of hell, but if thou wilt thou canst cleanse me; Lord, do it; I give myself to thee." And if, poor despairing soul, you can say to-night—"Well, it is God I have to deal with, he can do anything; it is a dying Saviour I have to deal with, he must be willing to forgive; it is the risen Redeemer I have to think of, he can speak to my soul and he will"—if you can now dare to trust yourself with him, you will honour God, and you yourself are saved.

But there is a larger class still in perhaps greater danger. I mean the careless and thoughtless. How many of you have come in here to-night out of a curiosity which may never bring you here again? For you death is a dream, heaven a fiction, and hell a bugbear. You know that the Word of God is true, but you never give yourself any trouble about it. You would say—"Let us eat, and drink, and enjoy ourselves;" but your poor soul—your immortal soul—you have left that as the ostrich leaves its eggs in the wilderness, you have left your soul to take care of itself; permit me to care for you for a moment if you will not care for yourselves. Thou who art indifferent, remember that thou belongest to the most hopeless class under heaven. The profane are frequently converted; the indifferent not so often. I frequently notice that it is particularly those who get into the habit of going first to one place of worship and then to another are very rarely saved, and yet it is not because they oppose the truth. No; if they did, there would be some hope of them. If you were to take a ship and go round our coast, where is it that the coast-mark does not change? or where is it that the land actually gains upon the sea? It is in the marshes. They offer no apparent opposition; the tide comes and goes, but it never sweeps the marsh away, while the rock stands the same. When you are at home, take up a flint and take up an India-rubber ball of the same size. Take a hammer. There is the flint; it is, certainly, the harder of the two. Every time you hit the India-rubber ball you make an impression, but you never alter the original shape. Take the flint and hit it. The first time it is very hard. Hit it again and again; there is no impression. But one blow comes, once in a happy moment, and the flint goes to shivers in an instant, though the ball never did. Now the case of many of you is like that India-rubber ball. You are affected, moved, interested. Ah, but it will never go very deep; you are shallow men in heavenly things, and we cannot get to your consciences—we

cannot reach the soul—would God we could! I pray you remember, however, there is a time coming when death will preach more effectually to you than we can. I remember a narrative of a young woman—a fair and lovely lady, whose mother was very proud of her. She had introduced her into all the fashionable circles of the city. Her clothes were always of the most expensive kind, her dresses were always becoming, and I might say extravagant too. She was considered to be the very perfection of fashion. She lived only to go to this party and to the other, and to be introduced to this society and the rest. The mother had not observed—for mothers do not like to see such things—that there had been a great paleness on her daughter's cheek. A rapid decline had set in, and at last, to the mother's terror and the daughter's dismay, the doctor thought it his duty to say that it was quite impossible that she could live many weeks. Now neither mother nor daughter had ever cared for ministers before. Religion stood in their way, therefore they had avoided it; but now the minister was sent for. He was an earnest man, and instead of striving to bolster her up with false hopes, he began to talk of death, and judgment, and eternity, and the wrath of God. The young woman, little used to be talked to like this, felt it deeply. She said to her mother, "I cannot think what you have been doing with me, your child. You have made me think that those dresses, and this party, and these gaieties were all I lived for. Why did you not tell me I must die? Why did you not tell me to prepare for eternity? Oh, my mother, would God I had had a godly woman, who would have told me that soon I must leave this world." She begged them to bring out her last fineries, and she said, "Mother, I feel it is too late now, for I shall die, but hang these things up and look at them, and never bring up another child as you have brought me up; and as for yourself, I charge you, think how soon you, too, must die, and these things must be over." I say to the careless here to-night, look at your last hours, think of the grave to which you must come, and while we know it is true of you that you have no faith may it not be true very long, but to-night may you seek and find faith in the Lord Jesus Christ, for, gathering up the last head in two or three words, not to believe in Christ is to be every day in danger of the wrath of God. Not to believe in Christ is to lose a present salvation. Do you know what that is—a present salvation? There are many people who do not; but bless God I may say there are many who do. Oh, sirs, you must be saved now. I was asked the question not long ago: "Is it possible for a man to be saved *now*?" Possible, possible! if it is not possible for him to be saved now, it is not possible for him to be saved at all, and no man should give sleep to his eyes nor slumber to his eye-lids unless he feels that he has present salvation. Oh! what peace it gives, to know that you are now forgiven, now blessed, now saved! Oh! to say that God is my friend, that I am his child, that he will keep me and bring me where he is! Oh! the delights of this present salvation! It is better than a king's crown, better than a prince's riches! Present salvation! It is heaven on earth; it is the antepast of the peace of immortality! Heaven on earth can only be known by men who are saved now and who know they are. May that be your case and mine. "He that believeth on the Lord Jesus Christ and is baptized," as Christ's own word says, "shall be saved; he that believeth not shall be damned." May God bless us all with the true belief, which is eternal life to those who possess it, for Jesus' sake.

### THE VINE TREE.

BY REV. WILDON CARR, NEW-COURT CHAPEL, NEWCASTLE UPON-TYNE.

"And the word of the Lord came unto me, saying, Son of Man, what is the vine tree more than any tree, or than a branch which is among the trees of the forest?"—Ezekiel xv. 1, 2.

THE revelations of God are always delivered in exact suitability to the circumstances of men. History was gradually unfolding its pages, while the visions of heaven were transpiring among the people of God. To us who have become familiar with

the diversified phases of nature, things that at first startled us have ceased to occasion any manner of surprise. When the sun shines brightly on fields covered with verdure, or when the frost and the snow make those fields look barren and cheerless, we still recognize the same landscape. What though the valleys sometimes laugh with plenty, while at other times they present nothing to the eye but a dreary waste? Yet, it may be, we are so childish and dull in understanding the Word of God that when the same great truths of heaven are presented to us under opposite circumstances, we fail to recognize their identity, or to perceive in all that fixed and irrevocable covenant of God, which abides steadfast, while seasons change, and continues unwavering, while vanity, like a strong wind, sweeps over all the creatures, and like a mighty tide bears all our generations away.

Let me remind you now that the house of Israel is frequently throughout the Scriptures compared to a vine; the lowliest but at the same time the loveliest and noblest of earthly plants. The vine was esteemed a precious property in the East, as we learn from Sol. Song viii. 11, 12. Solomon's vineyard produced him a large revenue. In the 80th Psalm we read that the Lord brought up a vine out of Egypt and planted it. It took root, and filled the land. So did the vine spread out its branches. Its tender limbs were beautiful, and they could bear fruit in plenty, with which the goodly cedars might not vie. In Isaiah v. we read of the diligent care which the Lord bestowed on it. The vineyard was *planted in a very fruitful hill*; Judea was a land of delights; *he fenced it* (or made a wall about it), encircling it with statutes and ordinances that the nation might be a peculiar people to himself; *he planted it with the choicest vine*, the ancestry being the family of Jehovah's own choice; *he gathered out the stones thereof*, rooting the idols out of the land; *he built a tower in the midst of it*, even his holy temple; *and he also made a wine-press therein*, which is the altar of the Lord of Hosts. Yet he looked that it should bring forth grapes: and it brought forth wild grapes. Poison berries, as it were the grapes of Sodom, noxious and deadly, hung in clusters upon its branches.

And now the Prophet Ezekiel—the Prophet of the Captivity be it specially observed—brings forth by the word of the Lord this same figure of the vine; but, oh! under what altered circumstances! The parable of beauty has become the taunt of shame. The metaphor of glory has become the symbol of reproach. The nation's gorgeous emblem, emblazoned on her heraldry, serves now for an occasion of irony and sneer, because the indignation of the Lord is kindled, and his anger is hot against his people.

The moral is this—that the nation which, like the vine, is counted choicest of all trees in its verdure, when deserted of God is esteemed the vilest among men, and no destiny can be awarded it but the fire.

To this Old Testament parable I shall now endeavour to append a New Testament application. The Jewish riddle may have a Christian solution. How shall I describe thee, O Church of the Living God? Thou, too, art compared to a goodly vine. Yea, Christ himself is the vine, and we are the branches. But rather let our interpretation be upon the little churches planted in the Redeemer's name, and upon the members of those churches, as branches of such vines.

I want to propound the text under three different circumstances:—First, When I see the vine planted, I will ask, "What is the vine-tree more than any tree, or than a branch which is among the trees of the forest?" Secondly, When I see the vine flourishing, I will ask, "What is the vine-tree?" Thirdly, When I see the vine deserted, I will ask, "What is the vine-tree?"

First. In the plantation of the vine let me ask the question. You will notice a reiteration in the text as if a double verdict were to be taken—upon the vine itself—and upon each of its branches. Go back to the Infant Church and you will see that the community which was planted by the Lord Jesus Christ in Jerusalem was weaker and more unlikely to take root in the earth than the people whom the Lord

brought up out of Egypt. The Lord did not set his love on these, or chose them because they were more in number than any other people: for in truth, they were the fewest of all the people of the earth; but because the Lord loved them. So with the first disciples. The Lord chose not out some goodly cedar, or some flourishing palm-tree—but he took the poor lowly vine, whose branches were all slender and weak, and whose constitution would never admit of its towering up to the clouds in proud defiance of the storm. Yet did this vine creep along the ground, and its stems were to be seen branching out beside the mountains and running over the hills until it filled the earth.

And then, O lowly disciple! consider this, "What is the vine branch more than any branch among the trees of the forest?" What *more!* Why Scripture and experience both testify to thee that it is *less*. Now thou art like a branch of the vine in many respects. Of thyself, thou canst be nothing—thou canst do nothing—thou canst hope nothing. Jesus Christ has not selected his disciples from the abodes of virtue, where, by early cultivation of the moral tastes and feelings, strength had been acquired to resist temptation and endure the storms of tribulation. Far from the academies of learning, or the schools of refinement, if thou art indeed a branch of the true vine, he took thee as a dry stick (Ezek. xvi.), a poor lost sinner, feeling thine own helplessness, thy worthlessness, and depravity. Or if peradventure you did come of a pious stock, and were brought up in a pure Christian profession, yet when he took thy case in hand, thou couldst say nothing for thyself, but thou wert as one whose spark was quenched in Israel. You had no title to grace—and you knew that if ever you had any title, like the prodigal son, you had forfeited it long ago. Surely, my brother, thy branch can never be a boastful one. Thou canst never say to thy fellow, "Come not near to me, for I am holier than thou."

"Thou canst do nothing." All religions in the world prescribe something for the creature to do except the religion of Christ. And we had never taken shelter here, if we had not been cut off elsewhere. "Without me ye can do nothing," said Jesus in expounding the parable of the vine. If you take the case of Israel in Egypt, what could they do but wait for God's time of deliverance? Moses tried to do a little, but fled away in terror. Moreover, God does not expect or require us to do anything, but just what he enables us to do. If the primitive disciples were to evangelise in all parts of the world, the Lord bestows on them the gift of tongues. If the Apostles are to stand before kings and governors, they shall have the words given them that they are to speak. So, too, is it with the branches. We have no power of ourselves to labour. If you trust your native strength you are sure to fail. But if thou art living upon Christ, and clinging closely to him, thou shalt have power given thee to do all things that are required at thy hand. Count not thy weakness an impediment. The strong arm and thigh bones of a man have not near so much power as the poor weak little joints of the back, which God hath endowed with marvellous strength. The kind of strength God gives us is not that which the world appreciates, because it is not gigantic or showy. It is just a simple capacity to fulfil our apportioned lot of duty and of trial. And in the exercise of our faith upon the Lord in little things, we have the most divine tokens of his favour. So, then, the whole constitution of the branches of the Church of Christ reveals a natural weakness that it may the rather magnify God's precious power working mightily in us.

"*Thou canst hope nothing.*" The history of heathen nations exhibits some striking examples of heroism, and manly martial vigour. There were exploits wrought by their chiefs which led the people to deify them when their labour was done. Yet we cannot boast the prowess of godly men after the same fashion. Our fathers were of the sons of God; but they were not giants. Alexander was a great commander; but poor Joshua, when he was captain of the host against Amalek, could not prevail except by the stratagem of Moses's uplifted hands. Solon was wise to make laws, but poor Moses was unable to make a law; he must receive every law from Heaven.

Rome felt she had a destiny to work out, and by amazing energy accomplished a self-imposed task which astonishes every reader. But Israel would never be able to undertake an enterprise without some Divine promise, and even then, in the weakness of faith, needed that signs should be repeated. The vine is naturally frail in comparison with those trees of the forest, which, in their towering strength, mock the hurricane, and daintily curtsy to the furious storms, lifting up anon their princely branches as if they smiled at the elements and recked nothing of danger.

Then the branches of the vine, are they not incompetent to hope, unless they are daily tended and hourly aided? Ah! some of you there are who fear every day that you shall be cut off by the husbandman if you are not torn off by the tempest. Yet murmur not. There is a sweetness of mercy in being made a branch of the feeble vine. I would not change my lowly lot with the oaks of Bashan, or the cedars of Lebanon.

Secondly. I want you to ask again: "What is the vine tree more than any tree, or than a branch among the trees of the forest?" Ask as you behold the vine in its most flourishing condition. There be some trees that when they are once planted and have taken root will be sure to thrive. Not so the vine. It will need throughout all its history the same unremitting care that first watched its progress. So is it with the Church. To-day we need the same Spirit which was given at Pentecost. To-day we need the same guidance that led the Apostles in the first stages of the Christian ministry. And is it not thus with thee, O believer? Canst thou bear to live to-day without the same grace in all its fulness which was vouchsafed thee when first thy sins lay heavy upon thy heart, and thou did'st cry out, "What shall I do to be saved?"

Or think ye that the vine will grow less sensitive to the ills and chills of adverse climate? Will its stems become gnarled, and its branches hardy? I tell you, No. It were an ill omen for thee, O my brother, if thou shouldst find the bark on thy branch growing rough, hardy, and obdurate. Be content that thou shouldst remain a delicate stem, just as prone to droop and die as when thou wast first grafted into Christ. The husbandman's care protected thee then. It will protect thee still. And when the fruit hangs in thickest clusters, even then remember thou hast brought nothing to the vine; it was from the vine thou didst derive all the sap and nourishment. Praise to the vine for all the fruit on any branch.

Not less true is it that thou needest to be constantly replenished with the dew of the Holy Spirit. Our leaf seemeth ever ready to fade. Our bloom seems always prone to disappoint the hopes that we entertain. Behold the blossom! But forbear to speak of the ripe fruit till you see it. We have felt the refreshing dew, and we have been warmed by the Sun of Righteousness. Oft have we said, as fair resolves were put forth with seeming luxuriance, in the spring tide of our spiritual joys, "Now, my poor branch, some sweet grapes will come upon thee, and thou shalt not be as a tree which casts all its foliage." But we have proved it, over and over again, that unless the good Spirit of God be constantly with us, there is no fruit brought forth to perfection. What is the vine-tree—even in its best estate—what is it more than any tree, or than a branch which is among the trees of the forest?

Thirdly. This once more. Look at the vine in its desertion, and the branches thereof when they are cut off. Profane classics have their charm. In the advance of European civilisation, and in the development alike of national taste and individual genius, heathendom has contributed a rich legacy to us. The odes and epics of Greece and Rome, the eloquence of the forum, and (shall I say it?) the marvellous tragedies of the Greek play—these, like the branches of the oak and the cedar, noble when life was extinct, have been put to many a valuable service. The timbers thereof have been joisted into many a Christian edifice. But what charm is there in the legendry of a fallen church? or to what use will ye turn the ravings of an apostate Christian? Like the branch of the vine-tree, slender in its nature, and, when the sap has ceased to flow, worthless more than any wood—to

frail to make a peg on which to hang a vessel, it is not meet for any work, fit only for fuel, and not the best sort of fuel either. Ah, Samson! when thy locks are shorn, thy weakness is pitiable indeed. Ah, Saul! when the Spirit of God has departed from thee, thy crown is less princely than Pharaoh's, and thine honours less comely than the petty kings of Canaan. Ah, Judas! the dogs would disdain thee when thou art fallen from fellowship with thy Lord. O ye apocalyptic churches! when your candlesticks are removed, your darkness is foul and loathsome as the Stygian lake. What is the vine tree without the living root? What are its branches without divine husbandry?

Oh! I would that we should all feel the force of this divine appeal. It comes from the lips of the Lord. It might not come from other lips than his. He would not suffer man or devil to take up the taunt, or insult the weakness of the vine he has planted. Woe to the man who sneers at the poor church, or curls the lip at the helpless disciple!

But beloved, there is a sweetness in our Lord's rebuke. I know, and am persuaded of the Lord Jesus, that it is good to be weak, and to feel weak, and to continue weak. Though we often complain of weakness, remember weakness never prejudiced a branch of the vine, or destroyed a member of Christ. It is because those who are ordained to be weak and dependent, and to live on the care of the vine-dresser, just after the independence of the trees of the forest, that they are in the chief peril.

There is a question in the text, and I will strive to answer it. Upon you, men and brethren, let the interpretation of this parable rest. "What is the vine tree more than any tree?" It is more. For it is more beloved of God; chosen of him, and his peculiar care. It is more. For it is more delicate, more sensitive, and weaker than they. It is more. Because God's name shall be more glorified in us, who belong to the professing Church, than in any others, whether in our everlasting weal or in our burning doom.

## Essays and Papers on Religious Subjects.

### THE RHAPSODY OF REASON: OR, THE NAME WHICH IS ABOVE EVERY NAME.

BY REV. W. P. BALFERN.

"His name shall be great."

THROUGH the Christian love of some friends, I have a golden pen, and, as I promised them it should have a golden theme, its first work shall be to inscribe the name of Jesus—that name of all names most precious, most sweet, most fragrant, most exalted, most mysterious, most wonderful, most blessed. That name which spans over the infinite abyss between God and man, and binds them together in everlasting unity. That name which enfolds in its mighty meaning all perfections, human and divine—which brings a tale of sweet interest to the dawning mind of a child, and presents a page of lofty import to the very angels of God.

O name which embodies every name—  
Prophet, Priest, King, Father, Brother,

Husband, Friend; O Lamb of God, Life, Light, Lion of the tribe of Judah; O Advocate, Angel of the Covenant, Anointed, Apostle and High Priest; O Governor of Israel, Head of the Church, Head of the Corner, Heir of all Things; O Begotten of the Father, Beloved of God, Bishop, Blessed and only Potentate; O Holy One of Israel, Holy Child, Hope, Horn of Salvation; O Branch of Righteousness, Bread of Heaven, Bright and Morning Star, Brightness of the Father's Glory; O Image of the Invisible God, Immanuel, JEHOVAH; O Captain of Salvation, Consolation of Israel, Counsellor, Deliverer, Faithful Witness and First-begotten of the Dead; O mighty God, Offspring of David, Firstborn, First and Last, Fountain Opened, Glory of the Lord; O Power of God, Passover, Propitiation, Prince of Peace, Prince of Life, Purifier, Shepherd, Shiloh, Stone Refused, Sun of Righteousness, Ransom, Redeemer; O Righteous Servant, Rock and Ruler of Israel; O Saviour, Word of

God, Wisdom, and Wonderful; O Vine of everlasting fruitfulness; O Truth that shall never fail; O name of names, we would study thee, we would laud, we would extol thee; O name of which time is but an exponent, heaven a transcript, and everlasting bliss but an intelligent echo, a long, sweet, and unbroken song. O name of names, the poor man's wealth, the rich man's joy, the grave of death, the gate of life, the health of the sick, the joy of the sad, the home of the homeless, the friend of the friendless, the strength of the weak, the glory of the strong, the guide of the perplexed, the wisdom of the foolish, the learning of the illiterate. O name which is a shelter from the storm, a covert from the tempest, as the shadow of a great rock in a weary land. O name which brings hope to the hopeless, wine to the fainting, water to the thirsty; which feeds the hungry, strips the proud, and clothes the naked. O name which gives courage to the timid, decides the wavering, raises the downcast, kills despair, conquers hell, and imparts even to the feeblest strength to prevail with God. O name which is helmet, and shield, and breast-plate, and sword, to the Christian warrior; O name which brings life to the dead, rest to the weary, and succour to the tempted; O name which restores the prodigal to his home, the backslider to his God. O name which makes the proud humble, the cruel merciful, the rash prudent, the sordid liberal, the impatient patient; O name which gives beauty for ashes, brings comfort to the bereaved, and dries up the orphan's tears. O name which saves the libertine from his lust, the miser from his gold, the drunkard from his thirst, the slave from his fetters, the prisoner from his dungeon, and the superstitious from his bonds. O name which explains all mysteries and removes all darkness; O name of which time is the syllable and eternity the full utterance; O name which enlightens the mind, quickens the conscience, subdues the will, and purifies the affections; O name which expelled all diseases, which opened the blind eyes, unstopped the deaf ears, which made the tongue of the dumb to sing, the lame to leap as a hart, and raised the dead; O name which lives in every flower

and breathes in every sweet—which clothes the heavens with brightness, and the earth with beauty—the sea utters thy voice and the mad winds thy praise. O name which scooped out the valleys and raised the hills, which cradles the infant and girds the giant with strength; O name, thou art the inspiration of genius, the perfection of art, the truth of science, and the life of all truth; O name, thou symbol of peace, thou fountain of holiness, the home of the Christian, the martyr's joy, and angel's song; O high and exalted name, destined to hush all the discords of earth, to subdue the world, to bind together in one bond of holy and fraternal love all nations and kindreds and tongues, and ultimately to raise them to the very throne of God, to fill eternity itself with the harmony of an everlasting anthem of perpetual praise. O let us exalt his name now!

"Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

"Praise ye him, all his angels: praise ye him, all his hosts.

"Praise ye him, sun and moon: praise him, all ye stars of light.

"Praise him, ye heavens of heavens, and ye waters that be above the heavens.

"Let them praise the name of the Lord: for he commanded, and they were created.

"He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

"Praise the Lord from the earth, ye dragons, and all deeps:

"Fire, and hail; snow, and vapours; stormy wind fulfilling his word:

"Mountains, and all hills; fruitful trees, and all cedars:

"Beasts, and all cattle; creeping things, and flying fowl:

"Kings of the earth, and all people; princes, and all judges of the earth:

"Both young men, and maidens; old men, and children:

"Let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven.

"He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him  
PRAISE YE THE LORD."

## DIVINE FOREKNOWLEDGE : ELECTION TO HOLINESS.

BY THE REV. JOHN BROWN, A.M.

CONVERSION does not take place by chance, but according to an immutable purpose existing in the Eternal mind, "who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Those who "love God" are described by the apostle as being "the called according to his purpose," and this purpose he represents as being implied in the prescience of God. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son," 2 Tim. i. 9; Rom. viii. 29.

The doctrine of the Divine prescience is universally acknowledged by Christians. "Known unto God are all his works from the beginning of the world"—or rather, according to the original, "from eternity"—is the testimony of the Spirit of inspiration (Acts xv. 18); a testimony which at once recommends itself to the judgment and the conscience of every rational being. This doctrine, however, implies another which is denied by many, namely, the pre-ordination of all things. Foreknowledge signifies simply a knowledge of things before they come into existence; but when applied to God, it always signifies such a foreknowledge as is accompanied with a purpose to accomplish the thing foreknown. For God certainly does not foresee that things will happen of themselves, independent of him, because all things take place under the direction of his particular providence. Even a sparrow cannot fall on the ground without him, Matt. x. 29. I may foresee that certain events will transpire over which I have no control, and consequently cannot be said to ordain them; but as all events are dependent on God for their accomplishment, he consequently ordains that what he foresees shall come to pass. He does not foreordain future events, because he foresees that they will happen; but he foresees them, because he foreordains their accomplishment. Foreknowledge and foreordination necessarily coexist in the Infinite mind; the one implies the

other. Hence we find them invariably mentioned together in the Book of God, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure," Isa. xlv. 9, 10. God's foreknowledge, then, is equivalent to his immutable counsel.

Some allow that God knew from all eternity that his people would believe the Gospel, but deny that he ordained it. Now we would just ask such persons whether God knew that his people would believe the Gospel of themselves, or that he would cause them to believe it. Few serious persons, it is presumed, will profess to believe that God merely foresaw that his people would believe the Gospel without the help of his Holy Spirit; for on that supposition the believer might thank himself, rather than God, for the difference between him and other men. But if it be admitted that God knew from all eternity that he would cause his people to believe the Gospel—that he would give them a new heart and a right spirit—that he would create them anew—then this is just another expression for pre-determining the event. If I know that I am to do a thing, or cause a thing to be done, surely I intend, purpose, or ordain that thing to take place. Now if God knew from eternity all those individuals who should believe the Gospel, and if he knew that he would cause them to believe it, certainly he must have intended, purposed, or ordained it from eternity; for when one knows that he will cause a thing to be done, he intends or purposes the accomplishment of that thing. The two expressions are synonymous. God's foreknowledge is always accompanied with predestination. "For whom he did foreknow, he also did predestinate," Rom. viii. 29.

The word "foreknowledge" in Scripture sometimes includes love for the objects foreknown, in which sense it is used in Rom. xi. 2; and this seems to be its meaning likewise in chap. viii. 29. It is equivalent with election. God knew his people from eternity, by setting his heart upon them. He loved them with an everlasting love, and his special love was accompanied with a purpose of salvation. "For whom he did

foreknow, he also did predestinate to be conformed to the image of his Son."

As God has predestinated his people to glory, so he has chosen them to holiness. Calvinists are sometimes represented as holding that God has determined the salvation of the elect, do what they will, and that he has determined the damnation of the reprobate, irrespective of character. But this is a misrepresentation. Calvinists believe that the means and the end are equally appointed by God, and that the end cannot be gained without attention to the means—that the elect are chosen to holiness, without which even their salvation would be impossible, because God has said that "without holiness no man shall see the Lord." It is true that the elect are "predestinated;" but it is "to be conformed to the image of his Son." It is true that God has "chosen us in him before the foundation of the world;" but it is "that we should be holy, and without blame before him in love." He did not choose us because he foresaw that we would become holy of our own accord; but he chose us (as the Greek expresses it) *to be* holy. Our holiness was not the cause of his choice, but his choice was the cause of our holiness. "For we are his workmanship, created in Christ Jesus unto good works, which" (good works) "God hath before ordained that we should walk in them." It is true that "God hath from the beginning chosen us to salvation;" but it is "through sanctification of the Spirit and belief of the truth." It is true that believers are "elect according to the foreknowledge of God the Father;" but it is through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ," Rom. viii. 29; Eph. i. 4, ii. 10; 2 Thess. xi. 13; 1 Pet. i. 10.

Thus the connection between election and holiness is so inseparable, that the character always follows the privilege, and is the only satisfactory evidence of it. Let us therefore "give diligence to make our calling and election sure" to ourselves as well as to others, by adding to our "faith courage; and to courage, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, bro-

therly kindness, love." Let us "put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another," and thus make it manifest, by our spirit and deportment, that we are the people whom God hath chosen for himself.

*Conlig, Newtonards, Ireland.*

## THE FIRST PRINCIPLES OF THE ORACLES OF GOD.

BY MR. JOHN FREEMAN.

"THE first principles of the oracles of God," as spoken of in Heb. v. 12, are things taught as the A B C in the school of Christ. Election and kindred doctrines are the X Y Z of the Gospel, and are of admirable use to young men and fathers, but are not what John the Baptist, or the Saviour, or his apostles, fed babes with. The object of the venerable son of Zacharias was to bring sinners to the fountain purifying from sin and uncleanness, in which fountain they were immersed impure and in filthy garments, and out of which they came, in personal purity, with their robes washed and made "white in the blood of the Lamb." And blessed is the individual who thus renounces sinful self and righteous self.

As to John's baptism, it was to make signal of this change thus connected with salvation from the guilt of sin and conducting to salvation from the power of sin. Thus one baptism essential to salvation was shadowed forth by another baptism essential to obedience, unless, as in the case of the penitent robber on the cross, this reasonable service was an impossibility. In short, John said, in effect, to every candidate, as Ananias did to Saul of Tarsus, "Arise, and be baptized, and wash away thy sins (in a figure), calling on the name of the Lord." Thus repentance, faith in the Lord Jesus Christ, and baptism, were three strokes constituting the letter A in the A B C of the Gospel.

To John's A, however, the Saviour added the letter B in bringing to light the death, burial, and resurrection portrayed in baptism. John understood baptism to be an outward sign of the remission of sins,

and hence he thought it marvellous that Jesus who had no sins to wash away should come to give the outward sign of such washing. So true are the Saviour's words in Matt. xi. 11, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." *A baptism*, as spoken of in Greek, whether in Holy Writ or in uninspired writings, is an *encompassing* either in immersion or in being overwhelmed; and by that licence of speech in which we say "bathed in tears," we may say the Saviour had to be baptized in blood at his crucifixion. Yea, he himself said, "I have a baptism to be baptized with." Nay, more than this, the Saviour had to undergo a death, burial, and resurrection, of all three of which he made signal by his being baptized by John in the river Jordan. In short, Paul, speaking of Christ, says in Col. ii. 12, "Buried with him in baptism;" and so vivid was this idea of baptism in Paul's mind that, when speaking of those baptized as one with Christ in his resurrection, he represents baptism as an ordinance making a false proclamation if there is no resurrection. Thus in 1 Cor. xv. 29 he says, "Else what shall they effect who are baptized for the dead, (as far as Christ is concerned,) if dead persons rise not at all?"

Moreover, on Sunday, May the 24th, A. D. 83, or Day of Pentecost in that year, Peter, by the grace of God, added C to the letters A, B. He did not, indeed, add baptismal regeneration. That is the baseless fabric of a vision. But there was something else was *not* baseless. "To him that hath shall be given," says the Saviour; that is, "To him that hath (in faithful improvement) shall be given (in additional treasures conferred to him)."

In reference to the Divine Spirit, to repent is to have the Spirit like a tree replete with sap in March. There was, however, another having of the Spirit that was like a tree clothed with beautiful blossoms in April. Thus, without saying anything of repentance and faith as graces of the Spirit working internally, Peter calls what produces a more obvious display of the Spirit's influence, "the gift of the Holy Ghost." This gift evincing itself by more of

heaven in the soul, is a token of God's approbation of those who from love to Christ undergo baptism as enjoined by him on all his disciples. "If ye love me," says he in John xiv. 15, "keep my commandments." And hereby is verified these words of Ps. xix. 11, where, in reference to Divine commands, it is said, "In keeping of them there is great reward."

Peter, on the occasion referred to, had to answer the thrilling question, "What shall we do?" And his answer was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Miraculous powers had their importance; but great grace on three thousand souls was the better boon.

In the Ethiopian eunuch before baptism we behold the anxious inquirer, the docile learner, and at length we see in him one whose feet love made "in swift obedience move." And then we behold heaven beaming in his countenance and joy taking possession of his soul; and surely this joy of the Holy Ghost was worth being baptized for.

In addition also to repentance, faith, baptism, and other subjects here glanced at, there are more things, as first principles, to delight, to preserve, and to edify the young convert. Moreover to young men and fathers in Christ there are such wonders as constitute a boundless ocean, on whose shore they may stand and say as Paul does in Rom. xi. 33, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!"

*Maryland Point, Stratford, Essex.*

## REV. JAMES HERVEY, THE MODEL MINISTER AND CHRISTIAN.

### CHAPTER IV.—CHRIST'S RIGHTEOUSNESS.

"The plea of works, as arrogant and vain,  
Heaven turns from with abhorrence and disdain;  
Not more affronted by avowed neglect,  
Than by the mere dissembler's feigned respect.  
What is all righteousness that men devise?  
What—but a sordid bargain for the skies."

COWPER.

AT Bideford, Hervey gave his two recantation sermons, selecting his text from Romans, 5th chapter, 19th verse: "By the obedience of one shall many be made

righteous." In the second sermon, after having expatiated upon the righteousness of Christ made over eternally to the sinner, he asks them whether what he has been speaking of is as a parable unto them. "If any be of this opinion," he says, "I shall address them in the words of St. Paul to the Galatians, and commit them to enlightening grace. The Apostle, inculcating this very point, and persuading them to this selfsame belief, says, 'Brethren, be as I am, for I was as ye are.' (Gal. iv. 12.) Thus the words I would translate; and then they are very pertinent to the purpose, and applicable to you and me; and when paraphrased, will run thus: 'I don't wonder, brethren, that ye are prejudiced against this doctrine. I myself was strongly possessed with such prejudices. I verily thought that *my own* righteousness would, at least, bear a part in procuring my acceptance with the Eternal Majesty. Determined I was, in some measure, to *stand on my own bottom*, and advance my plea, for life everlasting, from my own holy endeavours. But now these arrogant resolutions and vain confidences are dropt. I now disavow all such pretensions. God hath brought me to a sounder mind. And, as you have been partakers with me in my mistake, be partakers also of my righter judgment. I trusted to I knew not what: but *now I know in whom I have believed*. I put myself, and the whole of my salvation, in my adored Immanuel's hands; and doubt not of his sufficiency for my security. Henceforward, I set my heart at rest, not because I have gone through such offices, or done such duties; but because my Redeemer is mighty and meritorious. 'Tis God, the incarnate God, that justifies me; who is he that shall condemn me? Never, never shall my heart cry to Divine justice, Have patience with me, and I will pay thee all: this were the language of gross ignorance, or great presumption. But in all my temptations, in every discouragement, this shall be my acknowledgment, this shall be my earnest prayer. The righteousness of thy obedience, most blessed Jesus, is everlasting; O grant me an interest therein, and I shall live.' Amen, Amen; so let it be, O Lord."

Whitefield—the zealous and fervent ambassador of God—was one of the first to con-

gratulate him upon the change of his views, and to thank God on his behalf. This much-honoured minister had yearned over Hervey, longing to see him brought out of his legality into the precious freedom of the Gospel. To him Hervey said, 'If I had the meekness of Moses and the patience of Job, the zeal of Paul and the love of John, I durst not advance the least plea to eternal life on this footing; but as for my own beggarly performances and wretched righteousness, O gracious adorable Immanuel, I am ashamed, I am grieved, that I should thrust them into the place of thy divine, thy inconceivably precious obedience! My schemes are altered; I now desire to work in my blessed Master's service, not *for*, but *from* life and salvation. I would study to please him in righteousness and holiness all the days of my life. I seek this blessing of holiness, not as a condition, but as a part, a choice and inestimable part, of that complete salvation which Jesus hath purchased for me."

Taking a ride from Bideford to Kilhampton, in Cornwall, and visiting the churchyard there, first led him to write that beautiful work, "Meditations among the Tombs." "The Reflections on a Flower Garden" was also mostly written during his residence at Bideford, in a summer-house of a pleasant garden belonging to the family with whom he lodged. His modest nature never for a moment led him to suppose that he was writing a work that should interest, instruct, and produce such beneficial effects upon the minds of succeeding ages. It would be superfluous, if not presumptuous, for so mean a person as the writer to attempt to bestow any eulogium upon two such exquisite pieces of composition, after the criticisms that have fallen from the pens of so many eminent saints and writers. Their merits shine in themselves; and while the reader is irresistibly led from page to page as with an iron chain indissolubly bound, yet the practical end is so apparent, and the imagery so striking, that one must lay down the book enchanted, and yet with soberness of mind, leading us to further meditation upon such important and weighty topics.

The reception of the belief that it was

Christ's perfect obedience and not man's righteousness that justified the sinner before God, did not make Hervey the less zealous for good works. Twice did he preach on the Lord's Day, and in the week time he spent the greater portion of his time in visiting his flock, catechising the children, and on Tuesdays and Fridays expounding Scripture. His acquaintances were few: from one, the son of the parish clerk, of the name of Donn, he obtained some knowledge of astronomy. Hervey formed a "religious society," the object of which was to exhort one another to faith, love, and good works. For forty years after he had left Bideford this society continued its useful operations, and was a monumental testimony of the earnestness of his Christian character. In these days a similar society to reprove, and exhort, and pray one for the other, would be looked upon almost as a farce, and would be despised by many professed Christians, even as the world then treated it as sheer fanaticism—ay, and hundreds of the Church clergy did then look upon it as the result of the zealotry of deluded fanaticism. But he that hath his heart with his God will not heed the miserable misrepresentations and cynicisms of the world which lieth in sin and wickedness.

As Hervey was once preaching at Bideford, a boy came running into the church, breathless and trembling, and, in a low voice, informed those who stood near him that a pressgang was advancing to besiege the doors and arrest the sailors. From the alarm given, the sailors lost no time in es-

caping; while the rest of the congregation, apprehensive either that the town was on fire, or was invaded by the Spaniards, or that the roof was falling upon their heads, were in the greatest disorder—men struck with consternation, women fainting and shrieking—so that the preacher was obliged to cease his work. "This," says Hervey, in relating these circumstances, "brought to my mind that great tremendous day, when the heavens will pass away, when the earth will be dissolved, and all the inhabitants receive their final doom;" and, argueth he, if such consternation prevailed in an incident of a very inferior dread, what must it be when the last day summons its millions before the tribunal of God? "And what is sufficient to obtain peace and acceptance but righteousness?—the most perfect obedience, and meritorious satisfaction of Christ, wrought for us, and applied to us."

In March, 1741, the rector of Bideford departed this life, and there were many applications for the service, which was of "considerable profit." The new incumbent, for some reason or other, and against the express desire of the parishioners, who offered to maintain him at their own expense, dismissed good Mr. Hervey, to the grief of all those who had listened to his voice proclaiming the Gospel to fallen man. In this he displayed exceeding meekness, and by not saying a word against the man who had severed him from an affectionate people, he showed forth his character as a MODEL CHRISTIAN.

*Northampton.*

EDWARD LEACH.

## The Baptist Anniversary Meetings.

### BAPTIST BUILDING FUND.

The Annual Meeting was held at Bloomsbury Chapel on April 23, Sir Morton Peto, M.P., in the chair. It appeared from the report, which was read by Mr. J. Benham, the hon. secretary, that by the grants of the £19,400 received since the society was established much good has been done in the way of liquidating debts and helping to build new chapels. A special appeal for aid was also read, which stated

that applications for assistance from sixty-eight churches are now before the committee, and that £10,000 are required to enable them efficiently to assist by a system of loans in the erection of chapels in the Metropolis and other great towns, where such erections are specially desirable.

Sir Morton Peto said he was prepared, on behalf of a few friends, to state that they were willing to put up four new chapels, built in a similar style to the

Annexe at the International Exhibition, at an expense of about £3,000 for the four; and also to guarantee the ministers' salaries for three, four, or five years, provided the Baptist Building Fund would lend half the money for ten years, without interest. He threw that out as a challenge. The chapels, though costing so little, would be commodious and everything that could be wished, and capable of holding 1,100 or 1,200 people each; and would last twenty years without repairing. The challenge was understood to be accepted.

The Rev. C. M. Birrell, Mr. Marshman, Mr. Underhill, the Rev. W. G. Lewis, and other gentlemen, addressed the meeting.

#### BIBLE TRANSLATION SOCIETY.

The annual meeting was held at Kingsgate-street Chapel on Thursday evening, April 24th, Dr. Gotch, of Bristol, in the chair; and speeches in defence of the Serampore translations, and against the Bible Society, which declines to circulate them, because the word "baptize" is translated "immerse," were made by the chairman, the Revs. J. E. Giles, John Sale, H. Wilkinson, and J. C. Marshman, Esq.

The report stated that through the legacies of some of its former subscribers, the amount received had reached the sum of £2,361 11s. 11d., being an increase of £352 17s. 7d. over the receipts of the preceding year. In the year the following appropriations were made:—To the versions of the Scriptures printed at the Calcutta press, £1,400; to the Oriya new version, printed by the General Baptists at Cuttack, £200; to the revised edition of the Cingalese New Testament, £150; and to the Cameroon versions, £100; making a total of £1,850. The Baptist Mission Press at Calcutta has been constantly occupied in the printing of the Scriptures. The Rev. C. B. Lewis, in the preparation and issue of another edition of the Bengali Bible, has availed himself of the notes left by Mr. Wenger on his departure for Europe. During the past year 1,000 copies of the New Testament, from First Corinthians to Revelation, have been printed, also 600 copies of Genesis and Exodus, and 500 copies of Amos, Joel, and Malachi. Since

1838 the Cuttack press has printed 117,850 copies of the Gospels and other portions of the Scriptures; 2,000 each of two separate editions of the Old Testament, and 3,550 of two editions of the New Testament. The treasurer has £22 in hand, upon the current income, but has a loan to pay off of £700 to the Baptist Missionary Society.

#### THE BAPTIST UNION.

The Annual Meeting was held in the Library of the Mission House on Friday, April 25, under the presidency of the Rev. C. Stovel. The proceedings were commenced at ten o'clock by singing a hymn; after which the Rev. Cyrus Pitts Grosvenor, President of the Central College, New York, offered prayer. The Rev. C. Stovel then read an exceedingly able address. He commenced by some general remarks upon the obligation that was imposed upon believers to make grateful acknowledgment to God for the blessings which he conferred upon them, and to make every fresh blessing a starting point from which to seek further grace. He next sketched the progress of the Baptist cause on the Continent, and dwelt upon the subject of American slavery, observing that "slavery was doomed to extinction in the United States; and one of the heroes of emancipation was present that day to plead for the elevation of the coloured race."

The Rev. J. H. Hinton read the report and cash account for the past year. The report stated that two churches had signified their adherence to the Union during the year. There were now thirty-seven associations in the Union, from three of whom, containing thirty-one churches, no reports had been received. There were 1,232 churches now in union, of which 1,126 had furnished reports as to their state. The clear increase of members during the year was 4,518, or an average of nearly 4½ per church. The committee had issued circulars to the churches in reference to chapel deeds. They had also convened a meeting with respect to the Bicentenary movement, which had issued in the formation of the Central United Bartholemew Committee. They had also waited, in company with the three denominations, upon Earl Russell, on the

subject of the threatened hostilities with America, and had forwarded an address to the brethren of the United States, from whom a response had been received. They had entered into a correspondence with the British and Foreign Bible Society in relation to the Bible colporteurs of Sweden, the result being that those colporteurs were now supplied with Bibles from the society, that privilege having been before denied them, in consequence of their selling other religious publications. The Burial Bill of Sir Morton Peto had also engaged their attention. With regard to the finances, there was a deficiency of £18 7s. 11d., and to this fact the committee earnestly directed the attention of the churches.

The Rev. C. P. Grosvenor, of New York, made a speech on slavery and the war. The Union, he said, ought to know what parties there were in the denomination in America who had declared slavery to be a sin.

The usual business of the meeting was subsequently transacted.

#### HOME MISSIONARY SOCIETY.

The Annual Meeting was held on Monday evening, April 28, at the Metropolitan Tabernacle, Mr. E. Miall in the chair. There was a numerous attendance. The Rev. C. H. Spurgeon opened the proceedings with prayer.

The report, which was read by the Rev. J. S. Davis, the secretary, told of old stations strengthened and new ones planted. Assistance had been given to sixty-five places. The number of additions to these during the year was 392, making an average of six to each church. The school returns were mostly good. Open-air services had been numerous and useful during the summer months, and would be renewed. The income for the year was £1,843 11s. 6d., and a balance remained in hand of £37 5s. 11d.

The first resolution was moved by the Rev. J. H. Millard, who dwelt more particularly upon the necessity for counteracting the influence which atheists, Mormons, and other anti-Christian sects so frequently acquired over the working-classes in large cities.

The Rev. H. Dowson, of Bradford, seconded the resolution, pointing out how the cause of evangelization was connected with that of civil and religious liberty.

The second resolution, dwelling upon the necessity for home evangelization, was moved by the Rev. J. Aldis, of Reading, and seconded in an eloquent speech by the Rev. H. Stowell Brown, of Liverpool.

#### IRISH SOCIETY.

The Annual Meeting was held at the Metropolitan Tabernacle, on Tuesday evening, April 29th, Sir S. Morton Peto, Bart., M.P., in the chair.

The Secretary, the Rev. J. C. Middleditch, read an interesting statement, from which it appears that the aim of the society is to establish an agency of a permanent character in the sister kingdom, more especially in its cities and large towns. Great success had attended the operations of the society in Ballymena. They had an admirable place of worship there which cost £400, three-fourths of which had been raised by the people themselves. The congregation numbered 500, and the church 150 members. The finances of the society were encouraging. Including the sum received for the sale of the old chapel at Belfast, their income for the past year had been £3,000, being a larger income than they had received for several years past. There was a balance of £321 in hand.

Speeches in support of the society were then delivered by the Revs. Messrs. Dowson, of Bradford; Tucker, of Camden-road; Medhurst, of Coleraine; and Mursell, of Kettering. Mr. Medhurst entered into some interesting details with regard to the position of Baptists in Ireland.

#### THE FOREIGN MISSION.

The seventieth Annual Meeting was held at Exeter-hall on Wednesday, April 30. The chair was taken by Mr. Edward Baines, M.P.

The Rev. F. Trestrail read the report, which set out with a comparison between the condition of the mission in 1852 and 1862. Ten years ago, the society sustained in its various missionary stations in India, Ceylon, the West Indies, including Jamaica

Africa, and France, forty-five missionary brethren and one hundred and fourteen natives as preachers and pastors over native communities. These have increased to sixty-six missionaries and one hundred and forty-eight native preachers and pastors, and China has been adopted by the society as an additional sphere of exertion. The number of members in the churches at the former date was 5,069. This has now advanced to 5,800. A large part of this increase has taken place in India. In 1852, there were 1,564 persons in membership in that part of the mission; in 1862, they have increased to 2,049. During the year just closed, eight brethren have been added to the missionary staff; five of them devoted to the East, one to Africa, and one to France, while one remained, for the present, at home. The report then made special mention of the revival which had taken place in Jamaica. 8,021 persons, after a trial of several months, are the hopeful results of this awakening. In India, the work of evangelization goes steadily forward. More than 200 baptisms testify that the Gospel has been preached, not in word only, but with the power of God. Almost every station in Bengal has received converts from the heathen. The work of colportage has been vigorously carried on in France, and upwards of 800 volumes of the Scriptures, both of the Old and New Testaments, have been sold, besides 127 volumes of other religious works. The total expenditure for the past year has been £32,743 2s. 3d. The difference between the sum expended and that received, added to the balance of last year, make up a balance in the treasurer's hands of £3,707 14s. 7d., against which there are liabilities on account of acceptances not yet due, and balances of China and famine funds, which not only absorb this balance, but exceed it by £367 4s. 5d. This amount is, however, abundantly provided for by the monies which have come in since the accounts were closed, for the very first item in the new account is a residuary legacy realized from the estate of the late Rev. W. Nicholls, of Collingham, of £1,183.

Sir Morton Peto then read the financial statement; after which the Rev. Dr. Vaughan moved the first resolution, as fol-

lows:—"That in the remarkable changes which are now taking place in the world this meeting recognizes the hand of God, and rejoices that many lands hither closed against the Gospel are opening to its reception, and would deem this a fitting opportunity to renew its appeals to Christians of every name to cherish a more lively sense of their dependence on God—a spirit of more earnest prayer for the promised blessings of the Holy Spirit—a more constant watchfulness over the motives by which we are actuated, and more self-denying liberality to extend the kingdom of our Lord Jesus Christ."

The Rev. E. White seconded the motion.

The Rev. C. P. Grosvenor, of New York, begged to be allowed to thank those speakers who had testified against slavery, and in behalf of human freedom, and to express the pleasure with which he had heard, since his arrival in this country, that the State of Columbia was no longer a slave-market, and that America was now an abolition nation.

W. H. Watson, Esq., moved:—"That this meeting devoutly records its gratitude for the success of the operations of missionary societies, especially in India, Madagascar, and the Isles of the West, and earnestly prays that the war which is now devastating China may be speedily brought to an end, and the reign of peace and order established in that vast empire, so that the missionaries of the cross may have safe and free access to all its people."

The Rev. Arthur Mursell, of Manchester, seconded the resolution in an eloquent speech, vindicating Christian missions from the attacks which had been made upon them, and drawing a bright picture of the future of the world's history.

Sir Morton Peto, M.P., moved, and the Rev. T. Goff seconded, a vote of thanks to the chairman, and the meeting concluded with the benediction.

#### YOUNG MEN'S MISSIONARY ASSOCIATION.

The Annual Meeting was held at the Metropolitan Tabernacle, on Monday evening, May 5th, J. C. Marshman, Esq., in the chair. There was a very large attendance.

The Rev. C. H. Spurgeon offered prayer.

The Chairman said that the association had for its object not so much to raise contributions for the Baptist Missionary Society as to diffuse a missionary spirit by disseminating missionary intelligence, by the establishment of missionary libraries, and also by the delivery of lectures which should draw the attention of the public, and especially of the young. Since its establishment fourteen years ago, not fewer than six hundred lectures had been delivered, the aggregate attendance being upwards of 250,000. It was also a fact that three or four who were now employed as missionaries abroad owed their first impressions to their connection with that association.

The Secretary read the annual report, which gave a detailed and interesting account of the operations and the progress of the society during the past year. They had, he said, much cause for gratitude to God that he had thought fit to bless the result of their labours. The statement of the society's accounts showed that the expenditure for the year had been £235 13s. 5d., while a balance of £2 3s. 1½d. remained in the hands of the treasurer.

The Rev. C. H. Spurgeon made the first and chief speech.

The Rev. Mr. Teall, of Woolwich, spoke next upon the importance of young men consecrating themselves to mission work in heathen lands. He pointed out the fitness of young men, whose hearts had been renewed, and who had begun a career of usefulness in connection with their various churches, and in their Sunday-schools, being sent out as missionaries. He would have them remember that while there was spiritual destitution in London, and in various parts of England, yet the spiritual destitution of Bengal, and many districts of India, was far greater than any that England could produce.

The Rev. Arthur Mursell was glad, he said, to hear of the existence of such a society as theirs, because he thought young men would derive great benefit from being embarked in such a cause as that, and from having the objects of their ambition raised and chastened by an association in missionary work. Mr. Mursell quoted at length

Gerald Massey's spirited ode to Garibaldi, which was greeted with great applause. He might, he said, have arraigned before them the great missionary heroes, infinitely higher than even a Garibaldi. He recalled to mind that, a few years ago, when a student, he visited what was then called Stepney College, and was shown Dr. Carey's lapstone. All honour to the students who kept it there. It struck him as a most solemn relic. He would point every young man to such a name as Carey's, and to that other noble name which their chairman so worthily bore. Those were the real heroes of the world, and those whom young men should imitate. Glory awaited them in the rugged path of labour, in the warehouse, at the smithy and the anvil. Glory for the tradesman who laboured in the workshop or at the counter; glory for the shepherd on the bleak mountain side; glory for the mariner whose home is the sea and whose lullaby is the storm; glory for each faithful servant of the Lord, in palace or in poor-house, in cot or in castle, from struggles in Almighty strength with the evils and the storms of life. For, God be praised, the path of duty is the way to glory.

Mr. Dix proposed, and the Secretary seconded, a vote of thanks to the chairman, and to Mr. Spurgeon for the use of the Tabernacle.

#### AGED PILGRIMS' FRIEND SOCIETY.

The fifty-fifth annual meeting was held at the London Tavern on Monday evening, May 5. The large room was well filled. John Thwaites, Esq., who had been announced to take the chair, was prevented doing so by illness. He forwarded five guineas for the society. Joseph Payne, Esq., kindly acceded to the wish of the committee to preside on the occasion. After singing, Rev. B. S. Hollis engaged in prayer.

Mr. W. Jackson, minute secretary, presented the annual report, introducing it by alluding to the absence of his senior colleague and long-tried friend of the society, Mr. Box, who was detained at home by severe and protracted illness. The report stated that there were now 504 pensioners on the books—viz., 50 receiving 10 guineas per annum, 323 receiving 5 guineas per

annum, 121 receiving 4s. per month, and 5 in poorhouses, who are paid 2s. per month. Several new cases are in course of visitation. During the past year 66 cases have been placed on the 4s. list, 51 have been raised to the 5 guineas' pension, 8 were elected last June to receive 10 guineas per annum. It is decided to elect 10 to this pension this year; 50 have been removed by death to their heavenly home. It was reported that the Right Hon. the Earl of Boden had accepted the position of president to the society, and had recently forwarded £10 on behalf of the funds. Reference was made to the noble and untiring efforts of John

Gadsby, Esq., during the past year, by the "special fund" commenced by him, and brought to so successful an issue, whereby the munificent contribution of £1,114 has been paid into the society's account. General fund: Receipts, £2,805 16s. 2d.; expenses, £2,687 7s. 9d.; balance, £118 8s. 5d. New Asylum Fund: £1,300 stock invested. Sick Fund (Asylum): Receipts, £72 10s.; expenses, £5 19s. 10d.; in hand, £21 10s. 2d.

The several resolutions were spoken to by Revs. Dr. Allen, J. Wells, B. S. Hollis, J. Gadsby, Esq., Revs. J. W. Gowing, J. Jay, J. Pells, &c.

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

### NO. IV.—THE LORD'S TABLE.

HENRY HARDY and his sister had been brought to the feet of Jesus together. It is not often that the call comes to two in a family at once, but it is very blessed when it is the case. They had both in one gracious visitation been awakened to a sense of their need of the Crucified. They had groped in the darkness, holding each other's hands, while they sought him, and the cry had arisen with their blended voices, "Lord, save, or we perish."

Afterwards, when "the peace that passeth understanding" had filled their hearts, they were companions in the ordinance of Believers' Baptism. And a very happy day it was when, for the first time, they sat down together at the Lord's table.

One thing they had especially noted. From the first time they had spoken to the minister of their desire to be "on the Lord's side," until this Sabbath, when, in the sight of the church and congregation, he gave them the right hand of fellowship, there had been a marked kindness in the manner of all the members of the church towards them. Persons who had scarcely known of their existence before, who had certainly never noticed them particularly, now held out the kindly hand of friendship, and in some voices there was a tone of tenderness which went straight to the orphans' hearts.

"We have been through it all," they said; "we, too, have waited for acceptance as you have done, and we can encourage you. It is a good thing to follow the Saviour. We can tell you that 'in keeping his commandments there is great delight.'"

Full of joyful gratitude, therefore, their young hearts keenly alive to kindly impressions, with an eager desire to be bright and shining lights, they became members of the church. In great kindness had the minister, deacons, and others exerted themselves to speak gentle words to them; but they little knew what earnest responses were thus called forth in the sensitive young persons. They loved those who had thus seemed their friends with almost the love of children for their parents, and longed for the return of the Sabbath partly because it brought the returning opportunity of speaking to their dear friends.

One day—it was four months after their joining the church—Emma was in a little flutter of expectation. The first Sunday in the month had arrived, and she rejoiced at the thought of sitting round the Lord's table with so many who had consented to receive her into their happy family, and were therefore, as she believed, her affectionate brothers and sisters. Lovingly her bright eyes roved over the place, resting with fondness on some whom she had learnt to consider her real true friends. And all the

sweeter was the Divine love which she commemorated because of the human which was so very precious to her. She longed to drink of the Fountain of Living Water, to feast on the rich fruits of the Gospel; but she was also thirsting for the milk of human kindness. The bustle and work of the past month had wrought their influence upon her, and now she was come to be cheered and refreshed by the way.

And the other members of the church? Well, they had brought with them their own personal peculiarities, their own little petty annoyances and vexations of spirit; their own crushing griefs. Few comparatively came with self-forgetfulness, and

"A heart at leisure from itself."

There were some, with sadness be it recorded, who brought with them, even to the Lord's table, their little envies and evil-thinkings—some harshness of judgment, some coldness of spirit. For Christians are not always alike meek and lowly, and because of the difficulties of the way, and sometimes, too, because of their hardness of heart, they fall into divers temptations. And although there was not one but felt kindly disposed to the young members—wished them well, and would gladly have done anything to have helped them—yet they had their own interests to look after, and were somewhat self-enwrapped.

And it happened on this Sunday that Henry Hardy took his sister to chapel, that they sat and listened to the message of the Saviour's love, and at its close went home again, without a kindly word from any one.

Their tea that evening was very silent, and afterwards Henry saw in his sister's pale face and glistening eyes that she had been greatly pained. The young tendrils that were stretched out in their gladness to cling to any strong and fostering protection, were nipped by the sharp frost of thoughtless neglect, and now lay withering and crushed by the road-side.

"No one meant to be unkind to us," said Henry. "We must not forget how much affection they have shown in the past."

"Yes, but if they had not, I should not miss it now. It is hard to have been won, only to be cast off again."

"My dear sister, you have not been cast

off. Our friends are still our friends. But there are *not* the same reasons for their being particularly attentive to us now."

"Not the same reasons, Henry?"

"Well, you know, we are now members of the church. We have taken our places, have received a welcome, and are now expected to stand alone. Instead of being spoken to, and encouraged, we have to speak encouragingly to others. Perhaps if we had done so this afternoon we should feel more happy to-night."

"But, brother, it cannot surely be our place to speak first to persons so much better and older than ourselves! To-day I was longing to speak to Mrs. Fitzhugh; but she passed by and did not see me. Would it have been decorous to put myself forward, and so obtained her attention?"

"Certainly not, Emma dear. But then all the members of the church are not Mrs. Fitzhughs. I fancy there are many old or poor persons who would be as pleased to receive a kind word from us, as we should be had Mrs. Fitzhugh spoken to us. And, dear sister, we know who has said, 'It is more blessed to give than to receive.' We have expected too much from the good people here. I feel sure it is not real, intentional neglect, which has pained us to-day. But they have naturally lost the interest which they felt for us as inquirers, and have others now to claim their attention. Besides, all have their own burdens to carry: we need not wonder if sometimes they are so weary as to forget to speak to their fellow-pilgrims."

"Well, Henry, if we could hope to make others as happy by our kindness as others have made us, we should have great pleasure in our work. Let us try. Whatever may be the case on other days, let us make the Lord's table a more blessed meeting place for some one Christian every first Sunday in the month."

So they resolved; and the resolve, not being made in their own strength, was faithfully carried out. They no longer expected others to speak to them—they sought out those in the church who were most likely to be overlooked, and said some cheering word, in a pleasant tone, as they were directed. Yet it was done so quietly and unostentatiously, that no one noticed—

only "the Father which seeth in secret rewarded them openly."

There was an old man who, leaning on his stick, came regularly to the Lord's table. He was not far from the kingdom; but his eyes were dim, and sometimes he could not see the home which he was so rapidly approaching. His heart was dark that day, and the Saviour seemed to have withdrawn his face.

"Lord, help me to say something to this old man," was Emma's silent prayer.

She held the withered hand in her own, and looked into his face, smiling.

"Your strength is failing, friend; but you know the Lord is your strength and your portion for ever."

"And you can say," added Henry, "I know that my Redeemer liveth."

"Ah! bless his name, I do know that;" and the old man's face grew bright. "I feel myself to be dying, but he lives. I am sinful, but he is holy. Yes, he is my strength and portion 'for ever.'"

There was light at eventide in the old man's heart, and youthful hands had kindled it.

Another time, a woman, a charwoman—she was looking very worn and weary—passed by the seat. She had been to the Lord's table, but the roughness of her own way had somewhat ruffled her spirit; and her cry was somewhat Martha-like, "Lord,

dost thou not care that my sister hath left me to serve alone?"

Emma took her hand. "How much Jesus loves us," she said; "for we have not only this earthly Sabbath, but there is the eternal rest above."

The woman's heart smote her for her ingratitude.

"Yes, Miss; and I'm glad to be reminded of it, for this is a weary world."

She went away, thinking less of her burden, more of her blessing.

An old woman was stepping feebly down the steps.

"Let me help you," said a pleasant voice.

She looked up through her spectacles.

"Bless your sweet young face. It does me good to look at you."

And the old woman passed on her way with the pleasure in her heart which a sight of the fresh spring brings to us. For the aged love the kind attentions of the young—they remind them of their happier days.

A great work did our young friends accomplish, for to make one heart happier is a great honour. And they were an hundredfold repaid in the blessings which came back to their own hearts.

Now, dear young reader, if you ever imagine yourself neglected, or in any way slighted, what say you to trying the plan of Henry and Emma Hardy?

## Poetry.

### THE GATHERED FLOWER.

A gardener day by day had watched with care  
A favourite rose, so fragrant and so fair,  
That when to full perfection it should come,  
He thought to send it to his master's home:  
It was the rarest flower the tree had borne—  
He marked its growing beauties every morn;  
But ah! one day he missed his garden-gem,  
A hand unknown had plucked it from the stem.

Some servant stole the rose, the gardener  
thought,

And he, with angry brow, the culprit sought;  
But soon his feelings of displeasure turned  
To joy and satisfaction, when he learned  
That 'twas his master who had passed the  
bower,

And for its special beauty culled the flower;  
Now at his mansion, in some gorgeous room,  
The gardener's favourite shed its rich perfume.

Then said his master, "You with gladness spare,  
To grace my home, your rose so bright and rare;  
And yet, because your Lord of late removed  
From your home bower one blossom that you  
loved,

Your heart rebels; you are unreconciled  
To God's wise will in reference to your child;  
Think, rather, is it not an honour given  
That he should take your flower to bloom in  
heaven?"

How often parents, like this gardener, find  
Rebellious feelings rising in the mind,  
When the Almighty's gracious, sovereign hand  
Removes a babe from out their household band!  
Mourners, 'tis hard to part from those you love,  
But this remember—they are best above;  
No frost, no blight, no stormy winds are there—  
All these on earth your flowers might have to  
bear.

God takes your babes, and they—oh! think of this—

Are by creation and redemption his;  
Christ shed for them his blood—a wondrous price;

His Spirit meetened each for paradise;  
There, no destructive canker-worm of sin  
Can carry on its deadly work within,  
But pure and perfect, in the realms on high  
Your flowerets bloom, and they shall never die.

THEODORA.

#### LINES ON THE MISSIONARY GATHERINGS.

“That thy way may be known upon earth;  
thy saving health among all nations.”

A RUSHED, awed multitude, a breathless throng,  
With upturned faces, and with eager eyes;  
A silence deep, and then a burst of song—  
Anon, a fervid prayer to pierce the skies;  
And that vast number, as one spirit, bent  
On the same mission, with the same intent!

What summoned them together? Blasts of fame?  
Or rolling riches for their eager hands?  
High words of praise to encircle the fair name?  
Or opening stores of wealth from other lands?  
Is it some scheme for their own earthly good  
Which binds them closely in one brotherhood?

No! no! With holier hopes their true hearts beat;  
The hope to bring from every distant clime  
New trophies to be laid at Jesu's feet;  
New hearts and hands to hasten the good time  
When all the world, from rolling sea to sea,  
Shall love and serve the Saviour, and be free!

Thus meet they, and the years are passing on;  
Change, with its magic fingers, marks the scene;  
Many, who met, and spoke, and prayed, are gone;  
But other true ones are where those have been:  
And the good cause halts not, but gathers strength,  
And shall grow perfect, through God's grace, at length.

Glad tidings reach us of the sable frame  
In the baptismal waters bending low;  
Of heathen lips that speak the Father's name;  
Of little ones that Jesus' teachings know;  
Of wells amid the desert; of a light  
Bright, strong, and quenchless, lifted in the night.

And, praying ones, take courage! liberal hands,  
Lend to the Lord afresh, and falter not!  
May God still speed the Gospel to the lands,  
And this good year by him be unforgot;  
So that his showers of blessing on us fall,  
Till all shall own him Lord and King of all!

MARIANNE FARNINGHAM.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

AVONBRIDGE, FALKIRK.—The Rev. John M Naughton has announced his intention to resign the pastorate of the church by the end of June.

NEW MILL, TRING, HERTS.—The Rev. William Cheetham, of Rawdon College, Yorkshire, has accepted a very cordial and unanimous invitation from the Baptist church and congregation at this place, to become the pastor, and hopes to commence his labours on the first Sabbath in July next.

SPENCER-PLACE, GOSWELL-ROAD.—The Rev. Philip Gast having supplied the pulpit at Spencer-place Baptist Chapel, Goswell-road, for the last six months, was unanimously invited at their church meeting to take the pastorate of the church. He having complied with their request, entered upon his ministerial labour on Sunday, April 6th, with very encouraging prospects.

### RECOGNITION SERVICES.

ASTON-ON-CLUN, SALOP.—The ordination of the Rev. M. Matthews took place on March 16. The Revs. E. Evans, Snailbeach; J. Williams, Shrewsbury; J. White and N. Gould, Veindre, were present. The Rev. E. Evans offered the

ordination prayer, and addressed the newly-elected pastor; the Rev. J. Williams addressed the church and congregation. Tea was then served, of which from 200 to 300 partook. Rev. Messrs. Gould and Evans further addressed the people; after which the interesting service closed.

BARNSELY.—On Tuesday, April 23, services were held to recognise the Rev. J. Compston as pastor of the church. There were present, amongst many others, the Revs. Dr. Ackworth, J. P. Chown, of Bradford, C. Larom and J. P. Campbell, of Sheffield, G. C. Catterall, of Wakefield, C. Lawton, G. Wood, G. Normandale, J. Smith, and B. Baker, of Barnsley, J. Cummins, of Stubbin, and several others. After singing, prayer was offered by the Rev. J. Smith, of Barnsley; after which Dr. Ackworth asked the church to give the reasons why they had chosen Mr. Compston.—Mr. J. Wood having assigned the reasons, Mr. Compston gave a summary of the doctrines he intended to set forth in his ministrations.—Dr. Ackworth then gave a suitable address to the church and the charge to Mr. Compston.—The Rev. J. P. Chown delivered a discourse.—The proceedings were closed with prayer by the Rev. S. Compston, of Settle.—The company then adjourned to the school-room to

tea, which had been furnished gratuitously by the friends of the church. Above 200 sat down, and after tea an adjournment again took place to the chapel, when a meeting was held. The Rev. J. Compton presided. The Revs. Dr. Ackworth, J. P. Chown, C. Larom, of Sheffield; J. Campbell, of Sheffield; S. Compton, of Settle; G. Marquand, J. Stuart, of Haslingden; J. Cummins, of Stubbins; G. C. Catterall, and other ministers addressed the assembly.

#### PRESENTATION SERVICE.

**CURRY MALLETT.**—A public tea-meeting was held in the Baptist Chapel on Friday, May 18. This is an out-station of the Baptist church, Isle Abbots. In the evening the friends presented to the Rev. J. Chappell a handsome tea service and tray, as a token of esteem, he having completed his twelfth year of labour there.

#### FORMATION OF NEW CHURCHES.

**LANCASTER.**—On the 25th of January, in the present year, a few friends met in a private house to consider what steps should be taken to establish a Baptist cause in this town. After two hours' consultation it was agreed that each, in the strength of the Lord, lay himself out for the work. The result is that the Upper Assembly-room is now comfortably fitted up with seats, &c. and on March 30th was opened by the Rev. F. Bugby, of Preston, as the Baptist Congregational meeting-room. Ministers of other churches in the county have kindly rendered their services; and on Friday, April 18th, four brethren were baptized by the Rev. W. F. Burchell in the River Lune. On the evening of the same day, the Rev. F. Bugby preached a powerful sermon on Christian baptism, from 1 Cor. xi. 2; after which Mr. Burchell proceeded to form the church, and administer the ordinance of the Lord's Supper. This new effort to propagate the truth has a strong claim on the sympathy and aid of churches in more affluent circumstances, inasmuch as the few engaged in the enterprise are from the working portion of the community. Brethren, pray for the labourers in this part of the Lord's vineyard, and what you can spare will be most thankfully received. Address, Mr. J. Shaw, Moor-lane.

#### OPENING SERVICES.

**HENRIETTA-STREET, OLDHAM-ROAD, MANCHESTER.**—A few friends have long been wishing to establish an interest in this district of the city of Manchester, but a suitable room could not be obtained. They have, however now, succeeded in finding one, which they have fitted up very comfortably, and on the 26th of April it was opened for public worship. In the afternoon the Rev. Richard Chenery read the Scriptures and prayed, after which the Rev. S. Borton Brown, B.A., of Salford, preached; and in the

evening the Rev. S. B. Brown preached again. On the following Lord's-day, the Rev. E. Chenery preached in the afternoon, and Abraham Ward, Esq., in the evening. At all the services, the attendance was very good. It is intended to commence a Sabbath-school in a few weeks.

**BRIDGE-STREET CHAPEL, GREENWICH.**—This place of worship has been sold for £1,200 to the congregation of the Rev. B. Davies, which has for the last three years met in the Lecture-hall. On Thursday, 17th of April, the Rev. C. H. Spurgeon preached the opening sermon, which was followed in the evening by a public meeting at which the various ministers of the neighbourhood took part. The church has paid nearly £200 of the above sum, and have to pay £200 more in six months; they earnestly ask the assistance of the friends of Christ. The Lord has greatly blessed the labours of the pastor, under whose ministry 256 members have been gathered together in little more than three years, the majority being the poor who never before attended a place of worship. On Wednesday last the baptistry was opened, and 22 candidates were baptized by the pastor, a densely crowded congregation having been gathered to witness the interesting scene.

#### SERVICES TO BE HOLDEN.

**BORO'-GREEN, KENT.**—The anniversary of the Baptist Chapel will be held (D.V.) on June 10. Rev. W. Palmer to preach morning and evening; and the Rev. John Pells, of Soho Chapel, in the afternoon. Dinner and tea provided.

**BURGH, LINCOLNSHIRE.**—The anniversary will be held (D.V.) on Thursday, June 12, when Mr. J. Foreman, of London, will preach in the afternoon, at two; and Mr. Pells, of Soho, in the evening, at six. Tea provided, as usual.

**HOXTON.—HIGH-STREET EBENEZER BAPTIST CHAPEL.**—The anniversary will be held on Lord's-day, June 29. Three sermons: morning and evening, by Mr. Ashby, Whittlesea; afternoon, by Mr. Foreman, Dorset-square. Tea will be provided, and collections will be made.

**MONKSTHORPE, LINCOLNSHIRE.**—The anniversary of the above place will be held (D.V.) on Wednesday, June 11th, when Mr. Pells, of London, will preach in the afternoon at two; and Mr. J. Foreman, of London, in the evening at six. Tea will be provided.

**BISHOP STORTFORD.**—On Tuesday, June 10, the twenty-fifth year of Mr. Hodgkins' pastorate will be celebrated, when two sermons will be preached by the Right Hon. Lord Teynham. Service to commence in the afternoon at three, and in the evening at half-past six o'clock.

**OLD WELSH ASSOCIATION.**—The annual services in connection with this association—which includes the churches in the counties of Brecon

Radnor, and Montgomery—will take place at Gladestry, Radnorshire, on Wednesday and Thursday, the 4th and 5th of June (D.V.) The conference to commence at eleven o'clock the first day.

**BEXLEY-HEATH, KENT.**—The anniversary of the Baptist chapel will be held (D.V.) on Wednesday, the 2nd of July. Mr. Cracknell, of Daere-park, Blackheath, will preach in the afternoon at three o'clock; and Mr. Bloomfield in the evening at six. Tea provided, at 6d. each. Collections after each service.

**BAPTIST MEETING HOUSE, QUEEN'S-ROAD, BUCKHURST-HILL, WOODFORD, ESSEX.**—The first anniversary of the opening of the Baptist Meeting-house will be commemorated on Tuesday, 3rd June, when (D.V.) two sermons will be preached. Afternoon by Mr. George Wyard, of Blandford-street Chapel; evening by Mr. Samuel Milner, of Keppel-street Chapel, London. Services: afternoon  $\frac{1}{2}$  to 3; evening  $\frac{1}{2}$  past 6. Tea will be provided.

**DACRE PARK, LEE, BLACKHEATH.**—Anniversary services will be held on Whit-Sunday, June 8th. Mr. W. Alderson, of Walworth, will preach in the morning and evening. On Monday, June 9th, a sermon in the afternoon, at 3, by Mr. Wells; tea at 5; public meeting in the evening. Brethren Anderson, Chivers, W. Palmer, Moyle Webster, and others, are expected to attend. We affectionately invite our friends to come and see us on this occasion.

**BARRACK FIELD, GUILDFORD, SURREY.**—On Wednesday, June 11, 1862, (the anniversary,) three sermons will be preached at the Baptist chapel, on behalf of the fund for alterations and enlargement of the chapel, and building school-room. Rev. J. Bloomfield, of Soho, London, will preach morning and evening; Rev. Christopher Woollocott, of Wild-street, London, in the afternoon. Services at eleven, three, and six o'clock.

**CROWBOROUGH, SUSSEX.**—The anniversary of the above place will be held (D.V.) on Wednesday, June 4. Brethren Dickerson, of London; Whittaker, of Tunbridge Wells; and Wall, of Rye, are engaged to preach. Services to commence at eleven, three, and six o'clock. Collections for the support of the minister. Dinner, 1s.; tea, 6d. each. The friends at Crowborough very sincerely thank many readers of the MESSENGER who responded to their appeal in May, 1861. They will be glad to learn that the whole amount has been raised, the building is finished, and the church is free from debt.

#### MISCELLANEOUS.

**SOUTHAMPTON.**—The first anniversary services of the Baptist church in the Carlton Rooms were held on Tuesday, May 6th. The Rev. C. H. Spurgeon, of London, preached in the afternoon.

A public tea-meeting, at which upwards of 900 persons were present, was held at five o'clock in the Carlton Rooms, followed by a public meeting, when the Rev. C. H. Spurgeon took the chair, and notwithstanding the unfavourable state of the weather, the large hall was crowded. It was determined at the meeting to build a chapel for the congregation as soon as possible, and the pastor and people have resolved to collect £1,000 in the course of the year. The Rev. J. A. Spurgeon, pastor of the church, is willing to make arrangements for preaching anniversary sermons for any congregation on condition of having half the collections for the carrying out of the above object.

**CHELTEMHAM.—CAMBRAY CHAPEL.**—On Sunday, April 13, the anniversary services of this place were held, when three sermons were preached—in the morning and evening by the Rev. J. Kernahan, Independent, of Gloucester; and in the afternoon by the Rev. A. M. Brown, D.D., of the Congregational church, Cheltenham. The attendance was very good; the collections towards defraying the debt on the chapel amounted to £41. On the following Monday evening a public tea-meeting was held, when earnest and sympathizing addresses were delivered by the Revs. W. G. Lewis, Baptist; B. B. Waddy and B. Smith, Wesleyans; and Dr. Brown. A beautiful letter from the afflicted pastor of the church (Rev. J. Smith) was read by Dr. Brown. Mr. Smith thanked the friends for their many prayers on his behalf, expressing his wish to glorify God either in life or in death. He said he felt his strength gradually returning. That he may yet be restored is our sincere prayer.

**BAHAMAS ISLANDS.**—A correspondent at Peterchurch has sent us a communication respecting the article in our March number referring to the above island. We are glad to hear that the little cause at Peterchurch are doing nobly for the mission. Our friend remarks that many have been pleased by our notice; and suggests that, as a chapel is so much needed at Puerto Plato, and at other places on the island, a portion of the contributions raised for Bicentenary purposes should be devoted to this. We consider this a happy thought; and can only add our earnest desire that it may be acted upon. Such a course would, doubtless, cheer the heart of our Brother Bycroft, and all who are concerned in the welfare of this important mission. The people are not in a situation to render any assistance in labours of this description, as, from well-authenticated reports, they are, at the present time, suffering from starvation, as they have formerly suffered from persecution under an immoral state of government.

**WAKEFIELD.**—A series of interesting services have been held in connection with the liquidation of the debt on the Baptist chapel. Ser-

mous were preached for this object on Lord's-day, March 23rd, morning and evening, by the Rev. G. C. Catterall, pastor; on the Monday evening by the Rev. J. Harvey, of Little Leigh, Cheshire; and on the following evening by the Rev. J. P. Chown, of Bradford. On Wednesday, March 26th, a public tea-meeting was held, which was attended by between 300 and 400 persons. After tea the pastor took the chair, and made the pleasing announcement that the chapel was free from debt, and a surplus of upwards of £80 in hand, which statement was received with hearty cheers. Addresses were delivered by the Revs. W. Colcroft, formerly pastor of the place; J. Foster, Farsley; H. Dowson, Bradford; J. Harvey, J. Compton, Barnsley; Dr. Bewglass and H. Sanders (Independents); Messrs. J. Jackson, governor of Nottingham Gaol; J. Andrew, of Leeds; and — Morgan, deacon; besides whom there were present the Rev. J. E. Eastmead (Independent), and Messrs. G. Willis, of Armley, and J. Catterall, of Inskip, Lancashire.

PRESTON.—On Tuesday evening, May 13, a tea-meeting was held in the Corn Exchange to celebrate the extinction of the debt on the Baptist chapel, Pole-street. Upwards of 400 persons partook of the repast, which had been provided gratuitously by the ladies connected with the church. After tea a public meeting was held, over which J. R. Jeffery, Esq., of Liverpool, presided. There were also on the platform the Revs. Hugh Stowell Brown, of Liverpool, W. Boyden, R. Slate, R. Webb, and others. After singing and prayer, the chairman read several letters of apology for absence from the Revs. W. Davison, F. Bugby, D. Hay, W. C. Squier, Birrell, of Liverpool—each of whom expressed his satisfaction at the success of the movement. The chairman then gave an interesting account of the progress of the church from 1856 to the present time, showing that the Divine blessing had rested on the labours of the Rev. Mr. Webb, and that the people had shown a very generous spirit in their efforts to clear their sanctuary of debt. Mr. Smith, the secretary, having read the report, the Rev. W. Boyden addressed the assembly. The chairman then (in the name of the church and congregation) presented to Mr. Webb a beautiful electro-plate tea and coffee service, and an affectionate address: in return for which the rev. gentleman thanked the friends in very feeling terms. The Rev. H. Stowell Brown, Rev. Mr. Lyon, and Rev. R. Slate, then addressed the meeting; and the proceedings, which had been agreeably diversified by singing, closed in the usual way.

## BAPTISMS.

ABERCAEN, Monmouthshire, April 6—One; May 4, Three, by Mr. D. R. Jones.

ASTLEY-BRIDGE, near Bolton, May 12—Four, by Mr. J. Harvey, of Little Leigh, Cheshire.

BATH, Widcomb Chapel, May 4—Twelve, in the River Avon, by Mr. J. Huntley, in the presence of 10,000 spectators.

BECKINGTON, Somerset, April 18—Eight, by Mr. W. Cloake. Three of the above from the Sunday-school.

BEDFORD, April 27—Six, by Mr. H. Killen.

BEWDLEY, Worcestershire, March 16—Five; March 23, Five; April 6, Five; April 27, Three, by Mr. G. James.

BISHOP STORTFORD, May 4—Three, by Mr. Hodgkins.

BOROUGH-GREEN, Sevenoaks, April 27—Five, by Mr. W. Frith. Others are expected soon.

BOVSY TRACEY, Devon, May 4—Two, by Mr. J. Keller.

BRETTLE-LANE, Staffordshire, Jan. 11—Four; Feb. 18, Five; March 16, Six, by Mr. G. Thorne. The Lord is causing an abundant blessing to rest on the labours of our pastor.

BROCKHURST, near Gosport, March 30—Five; April 20, Two, by Mr. Westlake.

BROMSGROVE, April 30—Four, by Mr. J. Ewence.

CARLTON, Beds, April 6—Seven in the river Ouse, by Mr. Silverton; one from an Independent church.

CHUDLEIGH, Brookfield Chapel, May 4—Two by Mr. W. Doke; one from the Sabbath-school.

COATE, Oxon, April 27—Eighteen by Mr. B. Arthur, in the presence of an unusual number of spectators.

DAWLEY BANK, Salop, May 4—Six, after a sermon by Dr. Cranage, of the Old Hall, Wellington.

EYNSFORD, Kent, April 27—Five by Mr. Gange.

FARNBOROUGH, Kent, March 30—Two at Bessel's-green, by Mr. Webb, the baptistry being kindly lent for the purpose.

FOREST-BOW, Sussex, Bethesda Chapel, April 30—Four by Mr. H. Flower.

FRAMSDEN, Suffolk, April 27—Three by Mr. G. Cobb.

FRESHWATER, Isle of Wight, May 11—One by Mr. W. W. Martin.

GLADESTRY, Radnorshire, March 16—One by Mr. G. Phillips.

GREENWICH Presbyterian Baptist Church, Bridge-street, April 30—Twenty-two by Mr. Davies. Of these, four were of one family, husband and wife, son and daughter. The majority were seals to the pastor's ministry; one, having been a great persecutor of his godly wife, came to see what she went to chapel for, and was met with himself.

GRETTON, Northamptonshire, May 6—Three;

- May 13, Four, by Mr. W. Hardwick. Others are on the way.
- HADDENHAM, Cambs, April 30—Five by Mr. T. A. Williams.
- HINCKLEY, Leicester, May 11—Two by Mr. J. Parkinson.
- HOLYHEAD, English Baptist, April 13—Five by Mr. W. Davies. The cause here is flourishing; eleven have been added since its establishment in January last, and many others are waiting.
- IPSWICH, Stoke-green, May 4—Three by Mr. Webb. All teachers in our Sunday-school.
- , Burlington, May 11—Eight by Mr. Cox; making eighteen since the chapel was opened last year.
- LANGWIM, Pembrokeshire, April 27—Seven by Mr. H. Evans.
- LAXFIELD, Suffolk, May 11—Eleven by Mr. R. S. Sears.
- LONDON, Metropolitan Tabernacle, April 24—Fifteen; May 1—Thirteen; May 15—Twenty-two by Mr. Spurgeon.
- , Shouldham-street, March 23—One; April 20—Three by Mr. W. A. Blake.
- , Soho Chapel, Oxford-street, Feb. 23—Two; March 30—Six; April 20—Seven by Mr. Pells. Three of the above mentioned six were for a church in Kentish-town. Among the last-named seven were two husbands and their wives.
- , Shaftesbury-hall Baptist Chapel, Aldersgate-street, City, May 14, at New Park-street Chapel (kindly lent for the occasion)—Six by Mr. A. Searl, from Rev. C. H. Spurgeon's College. This is the first baptism since the formation of the church meeting at the above place. Prospects are encouraging.
- MILLWOOD, near Todmorden, Yorkshire, March 2—Three; April 20, Six, by Mr. R. Speed, of Bradford.
- MILTON, Oxon, July 7—Four; April 4, Three, by Mr. U. R. Irvine, of Ascott. The united ages of the above three amounted to 200 years.
- MOBLAY, Radnorshire, May 4—One, by Mr. T. Phillips. Our sister has been of great service to the Sabbath school. May her usefulness continue and abound!
- NEW RADNOR, Jan. 26—Two, by Mr. G. Phillips, of Evenjobb, after an address by Mr. Davies, of Presteign.
- PENZANCE, Clarence-street, Feb. 23—Four; April 27, Three, by Mr. J. Wilshire.
- PETERHEAD, Aberdeenshire, Oct. 20—Four; Dec. 1, Five; Jan. 4, One; April 9, One; April 23, Two, by Mr. J. B. Wallace, of Edinburgh.
- PLYMOUTH, St. George's-street, March 23—Three; May 7, Four, by Mr. T. C. Page.
- PRINCES BISBOROUGH, May 2—Four were baptiz- ed here by Mr. Owen, making a total of thirty in nine months. Mr. Owen's labours are greatly blessed. Our sanctuary, though large, is too small for us.
- RHYMNEY, Monmouthshire, English Baptists, May 11—Two by Mr. W. Evans.
- RINGWOOD, Hants—Three by Mr. Lindsey. (Date omitted.)
- ROCK, Radnorshire, May 13—Three, by Mr. J. Jones.
- RUSHDEN, Northamptonshire, April 27—Seven by Mr. R. E. Bradfield.
- SANDY HAYEN, Pembrokeshire, May 4—One by Mr. J. Walker.
- SHOTLEY-BRIDGE, May 4—Three by Mr. Whitehead.
- STEPNEY, Cave Adullam, April 2—Four by Mr. J. Webster. Four others were received the following Sabbath.
- STONEHOUSE, Devon, Union-street, April 23—Four by Mr. W. Welch. "They that sow in tears, shall reap in joy."
- SUDBURY, Suffolk, Jan. 30—One; Feb. 23, Three; March 25, Two; May 1, Six, by Mr. Bentley. Two of the last baptized were Independents.
- TENBY, Pembrokeshire, South Parade Chapel, March 31—Four by Mr. J. E. Jenkins. Two were Sunday-school teachers.
- WAKEFIELD, April 6—Four; May 4, Six, by Mr. Catterall.
- WELSHPOOL, May 4—Six; May 9, Three, by Mr. J. Thorne. Two of the candidates were mother and son.
- WIRKSWORTH, Derbyshire, May 13—Four, by Mr. Yates. We have reason to hope that others will soon follow their example.
- WOOLWICH, Queen-street, April 20—Six, by Mr. Teall. One of the candidates was the last of a large family thus giving themselves to God. He had been in the army, and braved the dangers of the Indian mutiny, returning to England without a scar; and now, through sovereign grace, has joined the ranks of "the Captain of our salvation." Over our friends now given to us we rejoice with exceeding joy.

## NOTICES TO CORRESPONDENTS.

- MISS J. FAWCETT (St. Peter's) must forward two more stamps, and the magazine required will be sent post free.
- E. L.—Your request shall not be forgotten.
- U. S.—We are unable to say where you can obtain a portrait of the rev. gentleman named. Should we hear, will inform you.
- We have been compelled to avoid the insertion of several accounts of Good Friday meetings for want of space.
- Will our friends kindly write their reports of meetings, &c., legibly, and as concisely as possible; not forgetting that communications cannot be inserted if sent after the 18th of the month.

## HOLINESS!

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

"Holiness, without which no man shall see the Lord."—Hebrews xii. 14.

ONE feels most happy when blowing the trumpet of jubilee, proclaiming peace to broken hearts, freedom to the captives, and the opening of the prisons to them that are bound. But God's watchman has another trumpet, which he must sometimes blow; for thus saith the Lord unto him—"Sound an alarm in Zion, sound an alarm in my holy mountain." Times there are when we must ring the tocsin; men must be startled from their sleep; they must be roused up to inquire—"What are we? where are we? whither are we going?" Nor is it altogether amiss even for the wisest virgins to look to the oil in their vessels, and the soundest Christian to be sometimes constrained to examine the foundations of his hope, to trace back his evidences to the beginning, and make an impartial survey of his state before God. Partly for this reason, but with a further eye to the awakening and stirring up of those who are destitute of all holiness, I have selected as the topic for to-night, "Holiness, without which no man shall see the Lord."

There has been a desperate attempt made by certain Antinomians to get rid of the injunction which the Holy Spirit here means to enforce. They have said this is the imputed holiness of Christ. Do they not know, when they so speak, that, by an open perversion, they utter that which is false? I do not suppose that any man in his senses can apply that interpretation to the verse, "Follow peace, with all men, and holiness." Now, the holiness meant is evidently one that can be followed like peace; and it must be transparent to any but the blindest man that it is something which is the act and duty of the person who follows it. We are to follow peace—this is practical peace, not the peace made for us, but "the fruit of righteousness which is sown in peace of them that make peace." We are to follow holiness—this must be practical holiness too; the opposite of impurity, as it is written, "God hath not called us to uncleanness, but to holiness." The holiness of Christ is not a thing to follow; I mean if we look at it imputatively. That we have at once; it is given to us the moment we believe. The righteousness of Christ is not to be followed; it is bestowed upon the soul in the instant when it lays hold of Christ Jesus. This is another kind of holiness. It is, in fact, as every one can see who chooses to read the connection, practical, vital holiness which is the purport of this admonition. It is conformity to the will of God, and obedience to the Lord's command. It is, in fine, the Spirit's work in the soul by which a man is made like God, and becomes a partaker of the Divine nature, being delivered from the corruption which is in the world through lust. No straining, no hacking at the text can alter it. There it stands, whether men like it or not. There are some who, for especial reasons best known to themselves, do not like it; just as no thieves ever like policemen or gaols—yet there it stands, and it means none other than what it says: "Without holiness"—practical, personal, active, vital holiness—"No man shall see the Lord." Dealing with this solemn text, so fearfully exclusive as it is, shutting out as it does so many professors from all communion with God on earth and all enjoyment of Christ in heaven, I shall take it thus: first, endeavour to give some marks and signs whereby a man may know whether he hath this holiness or not; secondly, endeavour to give sundry reasons by way of improvement of the solemn fact, "Without holiness no man shall see the Lord;" and then come, in the last place, to plead hard in Christ's stead with those who are lovers of gain, that they may bethink themselves ere time be over, and opportunity past.

I. First, then, brethren, ye are anxious to know whether ye have holiness or not. Now, if our text said that, without perfection of holiness, no man could have any

communion with Christ, it would shut every one of us out, for no one, who knows his own heart, ever pretends to be perfectly conformed to God's will. It does not say, "Perfection of holiness," mark; but "holiness." This holiness is a thing of growth. It may be in the soul as the grain of mustard-seed, not yet developed; it may be in the heart as a wish and a desire, rather than anything else—a groaning, a panting, a longing, a striving. As the Spirit of God waters it, it will grow till the mustard-seed shall become a tree. Holiness, in a regenerate heart, is but an infant; it is not matured—perfect it is, in all its parts; but not perfect in its development. Hence, when we find many imperfections and many failings in ourselves, we are not to conclude that, therefore, we have no interest in the grace of God. This would be altogether apart from the meaning of the text. As it is not so much my present purpose to show what this holiness is as what it is not, I think, while I am endeavouring to undeceive those who have not this holiness, those who are not condemned may reasonably draw some comfortable inferences as to their own pursuit of this inestimable grace.

Well, now, let us note four sorts of people who try to get on without holiness. First, *there is the Pharisee*. The Pharisee goes to work with outward ceremonies. He pays tithes of all that he possesses—his anise, his mint, his cummin—everything, even to the tithe of his parsley-bed, he gives. He gives alms to the poor, he wears his phylacteries, and makes broad the borders of his garment—in fact, anything and everything that is commanded, ceremonially, he most punctiliously attends to; but all the while he is devouring widows' houses, he is living in the practice of secret sin, and he thinks that, by ceremonies, he shall be able to propitiate God and be accepted. Sinner, pharisaic sinner, hear the death-knell of thy hopes tolled out by this verse—"Without holiness"—and that is a thing thou knowest nothing of—"no man shall see the Lord." Thy ceremonies are vain and frivolous; even if God ordained them, seeing thou puttest thy trust in them, they shall utterly deceive and fail thee, for they do not constitute even a part of holiness. Thou canst not see God till thy heart be changed, till thy nature be renewed, till thine actions, in the tenour of them, shall become such as God would have them to be. Mere ceremonialists think they can get on without holiness. Fell delusion! Do I speak to any Puseyite who finds himself awkwardly situated here to-night? Do I speak to any Romanist who has entered into a place where not the works of the law, but the righteousness of Christ is preached? Let me remind you again, very solemnly, my hearer, that those fine hopes of yours, built upon the manœuvres of the priests and upon your own performances, shall utterly fail you in that day when most you shall need them. Your soul shall then stand in shivering nakedness when most you need to be well equipped before the eyes of God. These men know not true holiness.

Then there is *the moralist*. He has never done anything wrong in his life. He is not very observant of ceremonies, it is true; perhaps he even despises them; but he treats his neighbour with integrity, he believes that, as far as he knows, if his ledger be examined it bears no evidence of a single dishonest deed. As touching the law he is blameless: no one ever doubted the purity of his manner; from his youth up his carriage has been amiable, his temperament what every one could desire, and the whole tenour of his life is such that we may hold him up as an example of moral propriety. Ah, but this is not holiness before God. Holiness includes morality, but morality does not amount to holiness, for morality may be but the cleaning of the outside of the cup and the platter, while the heart may be full of wickedness. Holiness deals with the thoughts and intents, the purposes, the aims, the objects, the motives of men. Morality doth but skim the surface, holiness goes into the very caverns of the great deep; holiness requires that the heart be set on God, and that it beat with love to him. The moral man may be complete in his morality without that. Methinks, I might draw such a parallel as this. Morality is a sweet fair corpse, well washed and robed, and even embalmed with spices, but holiness is the living

man, as fair and as lovely as the other, but having life. Morality lies there, of the earth, earthy, soon to be food for corruption and worms; holiness waits and pants with heavenly aspirations, prepared to mount and dwell in immortality beyond the stars. These twain are of opposite nature; the one belongs to this world, the other belongs to that world above the skies. It is not said in heaven, "Moral, moral, moral art thou, O God!" but "Holy, holy, holy art thou, O Lord!" You note the difference between the two words at once. The one how icy cold! the other, O how animated! Such mere morality, such holiness! Moralist! I know I speak to many such here, remember that your best morality will not save you; you must have more than this, for without holiness—and that not of yourself, it must be given you of the Spirit of God—without holiness no man shall see the Lord.

Another gentleman who thinks to get on without holiness, and who does win a fair reputation in certain circles, is the *experimentalist*. You must be aware that there are some professed followers of Christ whose whole religious life is inward; to tell you the truth, there is no life at all; but their own profession is that it is all inward. I have had the misery to be acquainted with one or two such. They are voluble talkers, discoursing with much satisfaction of themselves, but bitter critics of all who differ from them in the slightest degree; having an ordained standard as to the proper length to which Christian experience should go; cutting off everybody's head who was taller than they were, and stretching every man out by the neck who happened to be a little too short. I have known some of these persons. If a minister should say "duty" in the sermon, they would look as if they would never hear him again. He must be a dead legalist—a "letter man," I think they call him. Or, if they are exhorted to holiness, why, they tell you they are perfect in Christ Jesus, and therefore there is no reason why they should have any thought of perfection in the work of the Spirit within. Groaning, grunting, quarrelling, denouncing—not "following peace with all," but stirring up strife against all—this is the practice of their religion. This is the summit to which they climb, and from which they look down with well-meant contempt upon all those worms beneath who are striving to serve God and to do good in their day and generation. Now I pray you to remember that against such men as these there are many passages of Scripture most distinctly levelled; I think this among many others. "Sirs, you may say what you will about what you dream you have felt, you may write what you please about what you fancy you have experienced; but if your own outward life be unjust, unholy, ungenerous, and unloving, you shall find no credit among us as to your being in Christ. "Without holiness no man shall see the Lord." The moment you know a man that is drunk on a Saturday night, and then enjoys So-and-so's preaching on a Sunday—the moment you know certain parties who can tell you what a child of God should be, and then appear himself exactly what he should not be—just quit his company and let him go to his own place, and where that is Judas can tell you. O, beware of such high-fliers, with their waxen wings, mounting up to the very sun—how great shall be their fall, when he that searches all hearts shall open the book and say, "I was an-hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink. Inasmuch as ye did it not unto one of these my brethren, ye did it not to me."

There is another class of persons, happily fewer than they once were, but still there are some among us still—*opinionists*, who think they can do without holiness. These too it has sometimes been my misfortune to know. They have learned a sound creed, or perhaps an unsound one, for there are as many Arminians as Calvinists in this line;—they think they have got hold of the truth, that they are the men, and that when they die the faithful will fall from among men. They understand theology very accurately. They are wiser than their teachers. They can

"A hair divide  
Betwixt the west and north-west side."

There is no question about their being masters in Divinity. If degrees went according to merit, they would have been dubbed "D.D." years ago, for they know everything, and are not a little proud that they do. And yet these men live a life that is a stench even in the nostrils of men who make no profession of religion. We have some of this kind in all congregations. I wish you would not come here. If one could do you good we might be glad to see you, but then you do so much hurt to the rest, and bring so much discredit upon the cause at large. You listen to the sermon, and sometimes perhaps have the condescension to speak well of the preacher, who wishes you would not. Yet after the sermon is done, on the road home there may be a publichouse door just opened at one o'clock, and the brother refreshes himself, and perhaps does so many times. Even if it be the holy day it is all the same, and yet he is a dear and precious child of God. No doubt he is in his own estimation. And then during the week he lives as others live, and acts as others act, and yet—O, he knows the truth, he understands the doctrines of the Gospel, and therefore he shall be saved. Out with thee, man! out with thee! Down with thy hopes! "Without holiness no man shall see the Lord."

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

Heart-work, carried out afterwards into life-work, this is what the Lord wants. You may perish as well with true doctrines as with false, if you pervert the true doctrine into licentiousness. You may go to hell by the cross as surely as you may by the theatre, or by the vilest of sin. You may perish with the name of Jesus on your lips, and with a sound creed sealed on your very bosom, for, "except a man be born again he cannot see the kingdom of God." "Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap." Now if any of you belong to either of these four classes, I think you cannot help knowing it, and then, methinks, you must be destitute of Gospel holiness.

But to help you still further, brethren, that man is destitute of true holiness *who can look back upon his own past sin without sorrow*. Oh! to think of our past lives! There were some of us who knew the Lord at fifteen years of age, but those fifteen years of unregeneracy—we can never forget them! Others may say, "We did not know him till we were fifty or sixty." Ah! my dear brethren, you have much to weep over, but so have those of us who knew the Lord in early life. I can look back upon God's merey with delight, but I hope I shall never be able to look back upon my sins with complacency. Whenever a man looks to any of his past faults and shortcomings, it ought to be through his tears. Some read over their past lives and talk of their old sins, and seem to roll them under their tongues as a sweet morsel. They live their sins over again. As it was said of Alexander—

"He fought his battles o'er again,  
And twice he slew the slain."

Some do that. They live their life in imagination over again. They recollect some deed of lewdness or some act of infamy, and as they think it over they dare not repeat it, for their profession would be spoiled; but they love the thought and revel in the imagination. Thou art no friend to true holiness, but an utter stranger to it unless the past causes thee profound sorrow and sends thee to thy knees to weep and hope that God for Christ's sake has blotted it out.

And I am quite sure that you know nothing of true holiness *if you can look forward to any future indulgence with any degree of delightful anticipation*. Have I a man here, a professed Christian, who has formed some design in his mind to indulge the flesh and to enjoy forbidden dainties when an opportunity occurs? Ah! sir, if thou canst think of those things that may come in thy way without tremor, I suspect thee: I would thou wouldst suspect thyself. Since the day that some of us knew Christ we have always woke up in the morning

with a fear lest we should that day disown our Master. And there is one fear which sometimes haunts me, and I must confess it, and were it not for faith in God it would be too much for me. I read the life of David; all the time he was a young man his life was pure before God and in the light of the living glorious, but when grey hairs began to be scattered on his head the man after God's heart sinned; and I have sometimes felt inclined to pray that my life may come to a speedy end, lest haply in some evil hour some temptation should come upon me and I should fall. And do you not feel the same? Can you look forward to the future without any fear? Does not the thought sometimes cross your mind—"He that thinketh he standeth may yet fall," and does not the thought drive you to God's mercy-seat, and do you not cry, "Hold thou me up and I shall be safe?" There is no doxology in Scripture which I enjoy more than that—"Now unto him who is able to keep you from falling, and to present us faultless before his presence with exceeding joy, to him be glory." I say you are a stranger to holiness of heart if you can look forward to a future fall without great alarm.

Again, methinks you have great cause for questioning, *unless your holiness is uniform*—I mean, if your life is angelic abroad and devilish at home. You must suspect that it is at home that you are what you are. I question whether any man is much better than he is thought to be by his wife and family, for they, after all, see the most of us, and know the truth about us; and if, sir, you seem in the pulpit, or on the platform, or in the shop, to be amiable, Christian, and God-like to the passer-by, but if your children have to mark your unkindness, your want of fatherly affection for their souls; and if your wife has to complain of your domineering, of the absence of everything that is Chris-like, shrewdly suspect that there is something wrong in the state of your heart. Oh! sirs, true holiness is a thing that will keep by night and by day, at home and abroad, on the land and on the sea. That man is not right with God who would not do the same in the dark that he would do in the light—who does not feel, "If every eye should look upon me I would not be different from what I am when no eye gazes upon me; that which keeps me right is not the judgment and opinions of men, but the eye of the Omnipresent and the heart that loves me." Is your obedience uniform? Some farmers I know in the country, in the village where they live, go to a place of worship, and are very good people; but there is a farmers' dinner once a-year; it is only once a-year—we will not say anything about how they get home—still, there it is. "It is only once a-year," they say; but holiness does not allow that "once a-year." And we know some who, when they go on the Continent, for instance, say, "Well, one need not be quite so exact there;" and therefore the Sabbath is utterly disregarded, and anything like sobriety is thrown overboard. Well, sirs, if your religion is not warranted to keep in any climate, it is good for nothing, and have done with it. I like the remark which I heard from one of the sailors on board ship in crossing the Irish Channel. A person on board said, to try him, "Wouldn't you like to attend such and such places of amusement?" which he mentioned. "Well, sir," said the sailor, "I go there as often as ever I like; I have a religion that lets me go as often as I think proper." "Oh," said he, "how is that?" "Because I never like to go at all," said he; "I do not keep away because of any law, for it is no trial to me; but I should be unhappy to go there." Like the fish, if it was asked if it did not wish to fly, it would reply, "I am not unhappy because I am not allowed to fly; it is not my element;" and so the Christian can say, "I am not unhappy because I do not spend my nights in certain society—because I do not go to that revelry and that wantonness; it is not my element, and I could not go there. If you could drag me to it, it would be the most filthy martyrdom to which my spirit could be exposed." Now, you are a stranger to holiness if you cannot say that—if your heart does not feel to-night that it revolts at the thought of sin.

Then let me say again, *those who can look with delight, or any degree of pleasure, upon the sins of others, are not holy.* We know of some who will not

sin themselves, but if another does so, and there is a laugh excited in company upon some not over-decent remark, they laugh too. If there is a low song sung in their hearing, which is not what it should be, if others applaud, they cannot quite go the length of applauding, but still they secretly enjoy it; they confess to a sort of gusto, and feel that they are satisfied and gratified, though they are glad the minister was not there; they are glad to think the deacon did not happen to see them just as that moment; yet still, if there could be a law established to make the thing pretty respectable, they would not mind. Some of you know people who fall into this snare; some professing Christians go where you at one time could not go, but seeing that they do it, you go too, and there you see others engaged in sin, and it becomes respectable because you are there. There are many things in this world that would be execrated if it were not that Christian men go to them, and the ungodly men say, "Well, I only take one first step, and I go in: that is all." Mind! mind! mind! professor, if your heart begins to suck in the sweets of another man's sin it is unsound in the sight of God: if thou caust even wink at another man's lust depend upon it thou wilt soon shut thine eye on thine own, for we are always more severe with other men than we are with ourselves. There must be an absence of the vital principle of godliness while we can become partakers of other men's sins by applauding or joining with them in the approval of them. Let us see to it then whether we be among those who have no holiness.

Finally, brethren, on this point—if you and I, as in the sight of God, can feel tonight that we would be holy if we could; that there is not a sin we wish to spare; that we would be like Jesus—O that we could!—that we would sooner suffer affliction than ever run into sin and displease our God—if our heart be really right in God's statutes, then, despite all the imperfections, we have got holiness, and we may see the Lord.

II. Now, then, for the second point very briefly indeed—"Without holiness no man shall see the Lord," that is to say, no man can have communion with God in this life, and no man can have enjoyment with God in the life to come without holiness. "Can two walk together except they be agreed?" If thou goest with Belial dost thou think Christ will go with thee? Will Christ be a pot companion for thee? Dost thou expect to take the Lord of love and mercy with thee to the haunts of sin? Professor, dost thou think the just and holy one will stand at thy counter to be co-trader with thee in thy tricks? What, man, would'st thou make Christ a sharer of thy guilt? and yet he would be so if he had fellowship with thee in it. No, man! If thou wilt go on in acts of unrighteousness and unholiness Christ parts company with thee, or rather thou never didst have anything to do with him. Thou hast gone out from us because thou wert not of us, for if thou hadst been of us doubtless thou would'st have continued with us. And as to heaven, dost thou think to go there with thine unholiness with thee? God smote an angel down from heaven for sin, and will he let man in with sin in his right hand? God would sooner extinguish heaven than see sin despoil it. It is enough for him to bear with thine hypocrisies on earth, shall he have them flung in his own face in heaven? What, shall an unholy life utter its licentiousness in the golden streets? Shall there be sin in that higher and better paradise? No, no, God has sworn by his holiness—and he will not, he cannot lie—that those who are not holy, whom his Spirit has not renewed, who have not been by the regenerating power of the Holy One of Israel made to love that which is good and right, shall never stand in the congregation of the righteous. Sinner, it is a settled matter with God that no man shall see God without holiness.

III. I come to my last point, which is pleading with you. Doubtless there are some in this vast crowd who have some sort of longings after salvation and after heaven. My eye looks round; yes, sometimes it has been my wont to gaze with sorrow upon some few here whose case I know. Do I not remember one? he has been very often impressed, and so impressed too that

he has not been able to sleep. Night after night he has prayed, he has wrestled with God, and there is only one thing in his way—and that is drink! drink! By the time that Wednesday or Thursday comes round he begins to forget what he heard on Sunday. Sometimes he has taken the pledge and stood to it three months, but the passion has been too strong on him, and then he has given all up and has been worse than before. Others I know in whom it is another sin. You are here to-night, are you? You do not come of a morning, and yet when you come at night you feel it very severely; but why not come here in the morning? Because your shop is open, and that shop seems to stand between you and any hope of salvation. There are others who say, "Well, now, if I go to hear that man, I must give up so and so; but I cannot yet, I cannot yet." And you are willing to be damned for the sake of some paltry joy. Well, if you will be damned it shall not be for want of reasoning with you and weeping over you. Let me put it to you—do you say you cannot give up the sin because of the profit? Profit! Profit! "What shall it profit a man if he gain the whole world and lose his own soul?" What profit have you got yet? You have put it all in a bag full of holes; what you have earned one way you have spent another, and you know that if this were all you surely have not been any the better for it. Besides, what is profit when compared with your immortal soul? Oh! I conjure you lose not gold for dross; lose not substance for shadows? lose not your immortal soul for the sake of some temporary gain. But it is not profit with some of you, it is pleasure. You feel, perhaps, in some particular sin which happens to beset you, such an intense longing after it, and in looking back upon it afterwards you think you could give up everything but that. Young man, is it some secret sin which we must not mention, or is it some private guilt which is hidden from all hearts but thine own? Oh! soul, what is this pleasure after all? Weigh it, weigh it; what does it come to? Is it equal to the pain it costs thee now, to the pangs of conscience, to the agonies of remorse? When an American doctor who had led a loose life came to die he seemed to wake up from a sort of stupor, and he said—"Find that word, find that word." "What word?" they said. "Why," he said, "that awful word—remorse!" He said it again—"Remorse!" and then, gathering up his full strength he fairly seemed to shriek it out—"Remorse!" "Write it," said he, "write it." It was written. "Write it with larger letters and let me gaze at it; underline it. "And now," said he, "none of you know the meaning of that word, and may you never know it; it has an awful meaning in it, and I feel it now—Remorse! Remorse!! Remorse!!!" What, I say, is this pleasure compared with the results it brings in this life, and what? I say, is this pleasure compared with the joys of godliness? Little as you may think I know of the joys of the world, yet so far as I can form a judgment, I can say that I would not take all the joys that earth can ever afford in a hundred years for one half-hour of what my soul has known in fellowship with Christ. We do have our sorrows, but, blessed be God, we do have our joys, and they are such joys—O! such joys, such substance in them, and such reality and certainty, that we could not and would not exchange them for anything except heaven in its fruition. And then, bethink thee, sinner, what are all these pleasures when compared with the loss of thy soul! There is a gentleman, high in position in this world, with fair lands and a large estate, who, when he took me by the button hole after a sermon—and he never hears me preach without tears—said to me, "O, sir, it does seem such an awful thing that I should be such a fool." "And what for?" said I. "Why," he said, "for the sake of that court and the gaieties of life, and of mere honour and dress and so on, I am squandering away my soul. I know," he said, "I know the truth, but I do not follow it. I have been stirred in my heart to do it, but I shall go on as I have done before; I fear I shall sink back into the same estate as before. O, what a fool I am," said he, "to choose pleasures that only last a little while, and then to be lost for ever and for ever." I pleaded hard with him, but I pleaded in vain; there was such intoxication in the gaiety of life that he could not leave it.

Alas! alas! if we had to deal with sane men our preaching would be easy, but sin is a madness—such a madness that when men are bitten with it they will not be persuaded, though one should rise from the dead. “Without holiness no man shall see the Lord.” But I hear one say, “It is impossible; I have tried it and I have broken down; I did try to get better, but I did not; it is no use, it cannot be done.” You are right, my dear friend, and you are wrong. You are right, it is of no use going about it as you did; if you went in your own strength, holiness is a thing you cannot get; it is beyond you. The depth saith, “It is not in me;” and the height saith, “It is not in me.” You can no more make yourself holy than you could create a world. But you are wrong to despair, for Christ can do it—he can do it for you, and he can begin it now. Believe on him and he will begin with you—in fact, that believing will be the fruit of his having begun with you. Trust him, and he that has overcome thy sins, the Lion of the tribe of Judah, shall come in and put to rout the Lion of the pit. He will bruise Satan under thy feet shortly. There is no corruption too strong for him to overcome, there is no habit so firm but he can break it. He can turn a lion to a lamb, and a raven to a dove. Trust him to save thee and he will do it, whatsoever thou mayst be, whatever thy past life may have been. “He that believeth and is baptized shall be saved—that is, he shall be saved from his sins and delivered from his evil practices; he shall be made a new man in Christ Jesus by the power of the Spirit, received through the medium of his faith. Believe, poor soul, that Christ is able to save thee and he will do it. He will be as good as thy faith and as good as his own word. May he now add his own blessing for his own sake. Amen.

## Essays and Papers on Religious Subjects.

### TAKE CARE HOW YOU DRAW CONCLUSIONS.

BY THE REV. JAMES SMITH.

PRESUMPTION and despair are alike sinful. No sinner should conclude he is saved, without a change of nature; and no sinner should despair of mercy, who is willing to be saved by Christ. Timidity and nervous fears ought not to be nursed. Weak faith is anything but a proof of humility. Let us look things fairly in the face, and endeavour to draw right inferences. I am thinking of Mancoah and his wife. An angel came to them, spake with them, wrought a miracle before them, accepted an offering at their hands, and at length proved that he was more than an angel. This filled the husband with alarm, and he exclaimed, “*We shall surely die, because we have seen God.*” But the faith of his wife was stronger, and therefore the conclusion to which she came was more correct, as we read: “*But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have*

*showed us all these things, nor would as at this time have told us such things as these;*” Judges xiii. 23. Let us apply this to ourselves.

#### WHAT HATH THE LORD DONE FOR US?

He hath received a burnt offering *for* us, when Jesus offered up himself; and he hath received a burnt offering *from* us, when we presented and pleaded Jesus at his throne. Such an offering, as a God of justice, he could not refuse; such an offering, as a God of love, he could not refuse. That one offering was enough to satisfy his justice for ever; and to remove every impediment out of the way of his mercy, to all eternity. The offering up of the body of Jesus once, the just for the unjust, was accepted, and there needs no more offering for sins. If God could have refused it, then he might have destroyed us; but having received it, while we are found depending upon it, destruction cannot reach us. We are safe. Besides this, *he hath showed us such things*, for he hath showed us his wisdom in the scheme of salvation, by which all his attributes are harmonized and unite in one endless justification. He hath showed us his grace, in

the covenant he made, the sacrifice he provided, the promises he has given, and the kingdom he has prepared. He has showed us his *power*, in enlightening our minds, quickening our souls, subduing our wills, and bringing us to crave mercy at his footstool. He hath showed us his *condescension*, in stooping to listen to us, speak with us, and mercifully distinguish us from multitudes around us. He hath also showed his *forbearance*, in preserving us when in rebellion against him, convincing us of sin, showing us our need of Christ, and keeping us from falling by temptations. He showed us our sin in the light of his law, our danger by the threatenings of his Word, our absolute need of a Saviour—and such a Saviour as his Son—and the way of life by faith in his name. Besides this, *he hath told such things*. He hath told us of his *love* to the world, which led him to give his Son, that every believer may be saved—of his *will*, that whosoever believeth may have everlasting life—of his *readiness to receive sinners*, and save them immediately, and for ever. Now if the Lord had meant to destroy us, would he have showed us such things, or have made such communications to us?

THE CONCLUSION TO BE DRAWN. God does not mean to destroy us. No, not though our sins have been great and many. No, not though our faith is weak and feeble. No, not though our fears are strong and painful. To destroy us *now* would reflect on his character, which is dearer to him than his life. He would be contrary to his word, and it is impossible for God to lie. It is unreasonable, therefore, for us to think so. No, no, God does not intend to destroy the poor, timid, tried, and doubting soul. He delivered up his Son to death for thee. He has revealed his precious character to thee. He has conferred choice and invaluable blessings upon thee. He has all a father's pity for thee. He intends to save thee—to save thee *now*, and save thee by grace alone, by simple faith in Jesus—and to save thee *for ever* in Christ, to the praise of the glory of his grace. You see something of the glory and excellency of Christ; you have desires kindled in your heart to be made a partaker of his grace; you long to be delivered from sin; and though often full of doubts and fears, you will not, cannot, quite give up

your hope—which proves that the Spirit has been at work within you, and that God intends to save you. Little as you seem to know, little as you seem to feel, that little God has taught you; that little God has produced within you; and having begun the good work he will carry it on to perfection. Fear not, God has received an infinite sacrifice for your sins; God is infinitely pleased with what Jesus has done; and on the ground of that sacrifice, and to show his delight in Jesus, he will save you with an everlasting salvation; and doubt though you may, fear though you may, you shall not be ashamed nor confounded, world without end.

*Let us learn to draw right conclusions.*

We are not what we once were, though we are not what we wish to be. He that effected the change already experienced, will complete his work, and we shall be changed from glory to glory, as by the Spirit of the Lord. *Let us listen to judicious persons.* Manoa'h's wife was more judicious than himself, and it was both his wisdom and his happiness to listen to her. So those who speak to us to comfort us, and to endeavour to raise us above our fears, may be more experienced in divine things, and more judicious in drawing conclusions than we are.

*Let us endeavour to comfort one another.*

Let the godly wife endeavour to comfort her poor doubting husband, and let the confiding husband endeavour to comfort his poor weak wife. We are intended to be fellow-helpers of each other's joy, and the weak may help the strong, the young may help the aged, the illiterate may help the learned; for not great learning, but strong faith, is required to administer comfort to those that are cast down. *Let us often think of Manoa'h, and sit down at the feet of his wife.* She will teach us how to extract comfort out of our present circumstances, and to encourage our faith instead of yielding to our unbelief. Rash conclusions are not often right. It requires a cool head to draw just inferences. Take heed, therefore, Christian, lest you dishonour the Holy Spirit, by pronouncing his work within thee to be only the effect of thy natural powers. Reader, do you never fear? Did you ever fear? If not, your case is bad, for though doubts and fears are not religion, there is

no religion where there is, or has been, no doubts and fears. In proportion to the depth of our sincerity, unless we are well taught of God, and are living in close and ultimate fellowship with God, will be our proneness at times to give way to doubt and fear. Let us, therefore, on the one hand beware of yielding to discouragement, and dishonouring God by doubting; and, on the other hand, let us beware of presumption, which takes it for granted that we are safe, without good, solid, scriptural evidence.

Cheltenham.

### COMFORTING TRUTHS FOR TROUBLED HEARTS.

BY REV. JOHN COX,

Author of "Our Great High Priest."

THE Saviour *twice* during his last farewell discourse said to his disciples "Let not your heart be troubled." This implies that they *were* troubled, and that he saw into the agitated depths of their souls. But they further teach us that it was not his will or desire that they should be thus tempest-tossed, and also that his own precious words, rightly understood, would be to them a tranquil harbour, whatever tempest raged around them. "These things have I spoken unto you, that in me ye might have peace; in the world ye shall have tribulation; but be of good cheer, I have overcome the world."

It is evident also that he provided all these words of comfort more especially for the longer period of his absence, and not merely for the short space between the time when he was speaking and his resurrection. When he should have gone to the Father, and was realizing fulness of joy, he would not have their hearts troubled. This fact is encouraging to us, who are walking by faith, without his personal presence, living during "the little while" of which he spoke.

Another point for our encouragement may be found in this connexion. If we think on the great unworthiness of those to whom our Lord first addressed these words, their ignorance and little sympathy with him, this should encourage us not to put away such precious comforting truths from us because we may deeply feel our shortcomings and unworthiness, and are some-

times almost crushed under a sense of our want of sympathy with our infinitely loving Saviour. The Lord Jesus, who knows us perfectly, forbids despondency and distrust, and calls for hope and courage. The means he prescribes for producing these is "believe also in me."

Whoever glances the eye over the marvellous chapter commencing with "Let not your heart be troubled" may among many consoling thoughts discern the following to be prominent:—The Lord's good wishes for his people, or his deep solicitude about them. "Peace I leave with you, my peace I give unto you." Some one has thus paraphrased these words, "I bid you farewell; I give you my last farewell; but I do not give it out of common formality." No, there is perfect *sincerity* in all that the Lord says. And there is in him all power to give full effect to his good wishes for his people. We should therefore consider his *promises* to them; or what he engages to give his people and to be to them. The great blessing promised is "the Comforter;" to this he again and again refers, and we all know how soon and how fully he made his promise good. He also engaged that though personally absent, his love and friendship would remain unaltered; and that himself and the Father would come and abide with the loving and obedient heart. "I will not leave you comfortless, I will come unto you."

Another comforting truth is "That he will come again and receive his people unto himself." What can be more blessed than these two facts: that while we are here in all our trials and labours, temptations and conflicts, the Lord will be with us; and that when our work is done, our conflicts over, we shall be with him. And with what pleasure does the Lord describe the glorious and blessed place where we are to meet with him and abide with him evermore. "Let not your heart be troubled; in my Father's house are many mansions, I go to prepare a place for you."

Let us study these his gracious words in the light of his own glorious work, and wondrous person, and learn how worthy he is to be trusted. He saith—and how reasonable are his words—"Ye believe in God, believe also in me." Thus only can our troubled hearts obtain solid rest.

## A STRONG SOUL IN A WEAK BODY.

BY THE REV. C. H. HOSKEN.

THESE are existing some striking illustrations of the saying of Paul, "But though our outward man perish, yet the inward man is renewed day by day." Chinks and breaches in our earthly tenement oftentimes are the apertures through which the light of heaven enters the soul and assures us that this dissolving tent will be succeeded by a permanent and far more glorious residence for the soul; even "a house not made with hands, eternal in the heavens."

Though there are not wanting cases and instances in which the soul seems to partake of the weakness of the body, and which show that the mind and body are evidently acting and reacting upon each other, there are many in which the soul seems almost independent of the body, and to become stronger and stronger as the outer earthly tabernacle decays, and thus to partake in all its richness of the apostle's experience; for "though our outward man *perish*, yet the inward man is *renewed day by day*."

A wonderful instance of a *strong soul in a weak body* came under my notice in America. Among the 72 persons that I baptized during January and February, 1843, was one group of 17 baptized in the Erie Canal, West Troy, New York, when the ice was from 15 to 18 inches thick. It was a bitterly severe winter, but the love of Christ constrained to prompt and joyful obedience. The heart was too warm with Divine love to mind the coldness of the atmosphere. Amongst the 17 was a lady, the wife of a Justice of the Peace. She was a mere shadow. Some little time before her baptism she had been considered dead. Friends wept over her supposed corpse, her coffin was ordered, and brought to the house; her lady friends had been to the house to make her coffin robes, the habiliments of death, according to American custom; and they were about to put her into the coffin, when some thought there were signs of life, while others thought she was really dead. However, it was not long before the opinion that she was still alive prevailed. Soon after this she moved,—all had been trembling anxiety, *now* there was hope. Not long elapsed before she spoke, to the joy of all

her friends. She was to them as one alive from the dead, or a visitant from the spirit-land.

In giving me her experience she told me all that happened in those hours of apparent death. She said, she knew she was alive, but had no desire to live. When so many persons were in the room she felt somewhat oppressed, but heard distinctly all that they said. She had not the slightest fear about being buried alive, for she longed "to depart and be with Christ." "The powers of my mind," she said, "were stronger than I ever felt them when in health. I knew I was not in heaven, but I had such joys, such views of Jesus and his love, that I seemed to have a heaven begun in my soul; such enlarged views of the Divine glory, and such a sense of the capacity of the soul for refined, holy spiritual enjoyment, that there was something of a feeling of sadness when I found I was coming back to this stricken world."

Such was the experience of this pious lady, showing in as clear a light as I ever saw it, the almost complete independence of the soul of the material organs through which it acts at present; but without which it will act when the soul is freed from its prison of clay, and rises to dwell in the presence of Uncreated Light, and bask in the effulgence of Divine Glory. Here were indeed a *weak body and a strong soul united*. We rejoice, however, that the body shall also become strong and glorious. It is sown in the *weakness of death*, but it will rise in the *power and glory of immortality*.

But how many there are that have a *strong body and a weak soul*—the frame of a giant and the soul of a babe. Nay, worse, a soul stunted in its moral and intellectual growth, yet bloated and poisoned with sin and folly.

Reader! is thy soul in health? However athletic and robust thy body may be, it shall be brought down to weakness, even the weakness of death. A little infant shall be stronger than thou; but if thou art acting faith upon the Son of God;—if thou art building thy everlasting hope on Him who built the skies, resting thy salvation on the Rock of Ages, and crying—

"Other refuge have I none,  
Hangs my helpless soul on thee, &c.,"

then, though thy body be too weak to raise a feather, thy soul shall be strong enough in the exercises and triumphs of faith to grasp great mountains, and cast them into the depths of the sea; and though thy voice be heard not by the most attentive listener, there shall be the music of heaven in thy soul; and though thy eye see no longer earthly objects, thou shalt have glimpses, nay, visions of glory, even amidst the shadows of death. Reader, beware of pampering the body, and neglecting or starving the soul, lest thou mourn at the last thy own folly, and art found a guilty unpardoned sinner in the hands of a just and angry God, who taketh no delight in the strength of a horse, or the legs of a man—that is, in mere physical strength—but who taketh delight in those who fear him, and in them that hope in his mercy.

*Norwich.*

## THE CHRISTIAN A HERO.

BY THE REV. W. ABBOTT.

“Through God shall we do valiantly; for he it is that shall tread down our enemies.”—Psalm lx. 12.

THIS is the language of a Christian hero. “A Christian,” the poet says, “is the highest style of man.” James says, “a kind of first fruits of his creatures.” Paul says, “a new creature.” Were the question put to some, their reply would be, “He is one who believes the Christian religion.” Yes, there are hundreds of such Christians, nominally such. A Christian is one saved by Christ, and one whose heart, tongue, and life testify it. A Christian hero is one who is not ashamed of Christ, but who says, “For me to live is Christ, and to die is gain.” One who shrinks not from sacrifice and suffering, but says, “Now in all these things we are more than conquerors, through him that has loved us.”

I. *The Christian has recourse to God in all his conflicts.*—If he forgets or neglects this he surely smarts for it, and finds no peace to his spirit till he is re-admitted at the mercy-seat, and restored to the Divine favour. “By prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God which passeth all understand-

ing, shall keep your hearts and minds through Christ Jesus.” (1) Have you conflict as to your *interest* in Christ? You are fully convinced as to the truth of the Gospel; all your doubts on this are silenced, for you have carried them to God, and he has given you his Spirit, revealing and confirming the Gospel to your soul. But are you in doubt as to your part in the salvation of Christ? Here the enemy of souls assails you, and you must resist him. Draw nigh to God with your case, plead the name and blood of Christ, so will he pardon and accept you, and assure you that Jesus is your salvation. (2) Have you conflict as to your *profession* of Christ? Do you feel that you love Christ, and yet hesitate to profess it? What hinders your avowing your love for him who has so loved you? Do you want to feel more satisfied about your love? Do you fear that you shall incur the displeasure of friends, and the scorn of men? Do you fear that after you have professed your love for Christ, you should decline in your affections? Carry all these fears to Jesus, obey his commands, cleave close to him, and you shall do valiantly. (3) Have you conflict as to your *exertions* for Christ? Do you feel and fear your weakness in the smallness of your gifts and graces? Do you feel the greatness, difficulties, and dangers of your work? And are you saying, “Who is sufficient for these things?” Jesus bids you work for him, and that from the love you feel to him, and he will surely crown your efforts with success. (4) Have you conflict as to the *issue* of life? Does death make you timid and tremble? In this forget not Jesus; for he that is a very present help in trouble is most near in death. Thus through him you shall do valiantly, even in death.

II. *The Christian recognizes God in all his triumphs.*—(1) If the Christian has done valiantly amidst the scenes of conflict we have looked at, he feels and he says it is “through God;” that God’s presence has much cheered him, his Spirit helped his infirmities. Jesus has interceded for and succoured him, and the promised reward has been full of power to his soul, urging him on to victory. “By the grace of God I am what I am.” This grace

makes him both a Christian and a conqueror. It is the source that supplies him, and the spirit that sustains him. It is his supplication in conflict, and his song in conquest. It is the power that has changed him, and is the power that helps him amidst all his changes. It makes his burden light, and his duty easy; his faith strong, and his hope bright. It is his guardian in danger, and his guarantee of glory. (2) As crowned with victory he ascribes all the honour to God. Thanks, not to ourselves, but "thanks be unto God who giveth us the victory through our Lord Jesus Christ." The day of the Saviour's appearing draws nigh, and then will be the day of the manifestation of the sons of God. Then shall our conflicts be all ended, and our sorrows all wiped away; our joys shall then be great, and our triumph glorious. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever."

*Blunham, Beds.*

## THE COMPREHENSIVE PROMISE.

BY THE REV. JOSEPH SMITH.

"I will bless thee."—Genesis xii. 2.

THE Patriarch Abram was called to exercise faith in God's providence, obedience to God's command, and submission to God's will. There was much in his circumstances to try his confidence, lead him to rebel, and make him question the wisdom and love of his heavenly Father. But it was with him as it will be with all the Lord's people, that when special grace was needed, special grace was given, and when outward or temporal comforts were taken away, special manifestations of God's love were given to cheer and satisfy the soul.

The experience of the patriarch may in some particulars be peculiar to himself, but every heart has its own bitterness, and we have all our own trials and difficulties; let us therefore rejoice in the fact that whilst the experience of God's children differs, the promises and consolations of the Gospel are

the common property of us all. Especially is it so with the sweet assurance presented to us in these words of our loving Lord, "*I will bless thee.*"

The Lord knew there were many who would be more ready to curse than to bless, and many more who would be indifferent to our joys or sorrows, pleasure or pain; that our expectations from our fellow creatures would often be disappointed, that we should often have to exclaim, "Vain is the help of man; and that often, so far as our trust and confidence is concerned, we should hear a voice saying to us, "Get thee out from thy country and thy kindred and thy father's house;" he therefore has given to us the sweet promise and applied it to us specially under such circumstances: "I will bless thee." Blessed Lord, if thou wilt bless me I shall be blessed! I can then from my heart say, I will not fear, for what can men or devils do unto me?

From friends and relatives, from circumstances, and from our own exertions, we have often many and great expectations; but alas! mutability and uncertainty are written upon them all. The gourd withers and ceases to be, friends are sometimes fewer and feebler than we would fain believe, and often we find our own strength to be perfect weakness; but when things are thus with us, we can rejoice in the God of our salvation, for he is without variableness or the shadow of a turning, and he comforts us with the assurance, "*I will bless thee.*"

Believer, thy God may chastise thee, he may hide his face from thee for a little season; thorns and briars may be in thy way; through much tribulation thou mayest be called to enter the kingdom; and the question may at this moment be ascending from thy troubled soul, "Show me wherefore thou contendest with me?" If so you have here the information you need to calm the mind, and comfort the heart. Thy God will BLESS thee, and he knows thou needest these things and therefore he sends them. Take comfort, for,

"Behind a frowning providence  
He hides a smiling face."

How adapted is this precious promise to the tried and tempted of the Lord's family. It

was given to the patriarch at the very commencement of his journey towards the promised land, and it was unlimited as to the extent of its duration. It was a staff on which he was to lean, a lamp to cheer him when in darkness, and food to support him when weak and faint. It was PERSONAL in its application. It is easy to believe the promises as belonging to the Church, to the Lord's people in general, but the Lord will have us know that he loves us, cares for us, and will bless us *personally*. Satan often suggests, "It is not for thee," "thou hast nothing to do with it;" but the Lord says, "I will bless **THERE**." Yes, if thou hast turned thy back upon former connections and dependence, if thou hast no other refuge or hope but Jesus, if thy face is toward the good land and thy desires are gone before thee there, though thou hast been rescued from as horrible a pit as Mary Magdalene, been as inconstant as Peter, and as unbelieving as Thomas, thy God will have thee know that he loves thee with an everlasting love, and sends to thee for thy assurance and support these consoling cheering words, "I will bless thee."

He has blessed thee in the past. Thy name has for many ages been recorded in the book of life. Thy debt has long since been paid by thy great Surety, thy sins have been all atoned for and thy soul justified by the work of thy glorious Substitute; thy heart, once so hard, has been softened by omnipotent grace; thy heaven is being prepared by thy glorious Forerunner and Elder Brother, and thy Saviour's arms are supporting thee, and his eye watching over thee in this vale of tears; but notwithstanding all that has been done for thee and given to thee in the past, the promise is prospective still. There are attainments thou hast not reached, depths of love thou hast not yet fathomed, and glories thou hast not yet known. In a review of the past thou mayest well be lost in wonder, love, and praise; but thy God says to thee, thou shalt see greater things, thy path shall be like the light, shining more and more unto the perfect day; and the end shall crown all, for thou shalt be like Christ and shalt see him as he is.

*Pontesbury.*

## THERE SHALL BE NO NIGHT THERE."

BY THE REV. T. W. MRDHURST.

HEAVEN, the ultimate abode of all the children of God, in the New Testament is spoken of under a variety of figures, each of which expresses some distinct feature in the glory thereof. In the 25th verse of the 21st chapter of Revelation, it is spoken of as a city of liberty and eternal day. "And the gates of it shall not be shut at all by day: for there shall be no night there." Here we have a state of perfect security, and of unmixed happiness. The "four-square" city dwelling in peace, the gates wide open, "the nations of them which are saved" walking "in the light of it, and the kings of the earth" bringing "their honour and glory into it." No armed guards, or closed gates, needed to keep the enemies outside: for every enemy hath been vanquished and finally conquered by the LAMB in the midst of the throne. The city has "no need of the sun, neither of the moon, to shine in it, for the glory of God" is its brightness, "and the LAMB is the light thereof."

We may find a profitable subject for meditation in the revealed fact that in heaven "There shall be no night." Let us seek to draw a brief contrast between *here* and **THERE**.

*Here* we often have nights of sorrow. Night after night the weary sufferer stretches himself on his bed, not to slumber, but to meditate over the troubles of the past day, and to anticipate with gloomy forebodings the cares of the morrow. What sorrows has the Christian to contend against in this world of weeping! But be of good cheer, heir of heaven, "there shall be no night" of sorrow **THERE**. In this world tribulation is the appointed lot of each disciple of Jesus; but in the home of God above sorrow is unknown. There the sorrows of the past shall only be remembered as so many causes of grateful praise unto Him who, by his grace, has brought us safely through, and given us the victory by his blood. There we shall have no gloomy forebodings regarding the future: for all eternity will be spent in the service of

Jesus, the unchanged and unchangeable I AM.

"No night of sorrow shall be there; all griefs, all sighs are o'er;  
No bleeding heart, no tear-dimmed eye, on that celestial shore.  
God, with his gentle hand of love, shall wipe all tears away,  
And in his presence we shall joy secure in cloudless day!"

Here we groan because of the night of sin. Sin, to the believer, is his worst enemy, and the cause of all his grief. Though sin does not *reign* in the Christian to *destroy* him, it still *remains* in the Christian to *annoy* him. Every child of God has to mourn over indwelling sin. He knows that sin is put away in its condemning power by the blood, yet still he most earnestly longs to be quit of sin altogether. In his most holy services sin steps in, and interferes with his worship, just as the birds came down on Abraham's sacrifice. Say, believer, is not sin thy greatest burden? Then how cheering to thee must be the thought, "there shall be no night" of sin **THERE**. Here we have a body of sin; there we shall have a glorious body, made like unto Christ. As Jesus is perfect, so shall we be perfect. No perfection here, no imperfection there.

"No night of sin can enter there! Like Jesus we shall be,  
For we shall see him as he is, and holy be as he;  
No wandering thoughts, no anxious cares, shall agitate our breast;  
No sin shall mar our services in yonder land of rest!"

Here we would desire to be free from the night of *ignorance*. The most advanced and best instructed Christian knows but in part; **THERE** he shall know even as he is known. Here we are disciple learners, there we shall be fully instructed. Through ignorance we often err, but when we have the knowledge of heaven, we shall make mistakes no more. Now we are frequently perplexed by reason of the mysteries of Providence, there the divine procedure will be made plain. We shall see our Father's way was right, and all his dealings with us were for the best. Now by *faith* we walk and not by sight; then faith will be sweetly lost in sight, and hope in full supreme delight and everlasting day. Here "we know that all things work together for good to them that love God, to them who

are the called, according to his purpose." (Rom. viii. 28.) **THERE** we shall know the wherefore of all, and, rejoicing in the clear light of heaven, shall eternally magnify the sovereign grace which thus has fulfilled the promise in our experience. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John iii. 2.) Not as here we sometimes fancy he is; but "as he is" in reality, and without a cloud between. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (1 Cor. xiii. 12.) Thus may every believer say now, thus shall every believer know then.

"No night of *ignorance* is there! we'll know as we are known;  
And through a blest eternity, rejoice before the throne!  
No clouds shall e'er o'ershadow us—faith shall be changed to sight—  
All gloomy doubts and fears dispelled in that fair land of light!"

Here every heir of heaven has nights of *suffering*, **THERE** all sufferings will be past. This week I have seen a dear young sister in Christ, who has been a sore sufferer for many months. She has had again and again to cry out by reason of the sharpness of her pains; but soon she hopes to rest in Jesus. Her mind is sweetly calm, and resigned to the will of her Father who is in heaven. She told me she soon wearied when talking upon any other subject than Jesus; but when talking of him she never tired. I could not help thinking, as I stood by her bed, her attenuated hand clasped in mine, how precious an inheritance has the Christian, in that land where pains and sickness are unknown. Here weariness and pain of body often distract the mind, so that we become incapacitated for the performance of religious duties; **THERE** we shall serve the Lamb unweariedly. The glorified have entered on that rest which remaineth for the people of God. This is not a rest of idleness, but of blissful activity: for they rest not day nor night; but ever, with untiring zeal, serve Jesus in his temple. There every sigh is hushed, every murmur silenced, every pain eased, and all suffering gone, never more to return.

"No night of *suffering* is there! no weariness, no pain!  
The ransomed in that better land shall ne'er be sick again!  
No aching head, no fevered brow, shall weigh our spirits down,  
For, in Immanuel's happy land all sickness is unknown!"

*Here*, our tears are often called on freely to flow, by reason of the night of *parting*. We love not to take the last farewell of the beloved ones.

"Here we meet to part again,  
In heaven to part no more."

The mother weeps here, as she parts from her son—the wife as she is severed from her husband—the sister as she is torn from her brother, and the bosom friend as he bids adieu to his companion. **THERE** we shall enter on a state of blissful reunions. Our darlings gone before, who have died in the Lord, will greet us at the gates of the New Jerusalem, never more to be separated from us. They without us cannot be made perfect. We need them, they need us, and soon we shall be with them to part no more.

"No night of *parting* shall be there! Our loved ones gone before  
Shall hail us at the gates of bliss! We'll meet to part no more;  
To be for ever with the Lord, our griefs, our trials o'er;  
No tearful eye, no sad farewell, on yonder radiant shore!"

*Here* the night of *death*, even to the believer who has life and immortality in Christ, is a night which he dreads. Sin is the fruitful mother of death: though the Christian knows that Christ, by dying, has extracted the last dread enemy's sting, still he does not love, but instinctively shrinks from death's cold touch. This is natural, and religion aids but does not stifle the emotions of nature. Beside the grave of Lazarus it is written, "*Jesus wept.*" There is that about death which none but the very barbarous can withstand. When the hand of the Inevitable takes away that which it never restores, a shadow falls upon the heart and hearth such as no other calamity can produce. All other calamities may be remediable. Death is irremediable, and love, veneration, and piety bury their dead out of their sight. Yet are we cheered by the Gospel which brings to us the blessed assurance that to the heaven-born heir of

bliss immortality is brought to light. The Christian dead are not dead, but only sleeping in Jesus; the ebon door of death is to them but the entrance to the world of unalloyed happiness, unsullied purity, everlasting youth. **THERE**, in the realms of life, the shadow of death never falls. The inhabitants of heaven never die. They live with Christ, everlastingly secure.

"No night of *death* can enter there, to close our peaceful rest;  
No tender ties are sever'd in the mansions of the blest!  
Once in our happy, longed-for home, we'll rest in Jesus' love;  
For, ah! no night can ever be in our God's house above!"

Say, Christian, will not a contemplation of your final home in the "many mansions" of your Father's house encourage you to press forward undaunted through the strength of Jesus, in whom you have settled peace? Thus says the Apostle Paul, as the conclusion of his logical argument on the certainty of the resurrection—"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. xv. 58.) The rock, when the gentle waves play around its base, is "*stedfast*;" but when the rude storm waves dash over its summit, it is "*unmoveable*." The oak, when the summer breezes rustle gently through its branches, is "*stedfast*;" but when the wintry blast howls through its boughs, it is "*unmoveable*." So, saints of the Most High God, in seasons of prosperity, be ye "*stedfast*;" but when you are passing through the nights of sorrow, sin, ignorance, suffering, parting, and death, be ye "**UNMOVEABLE**," looking unto Jesus, through whom you shall be made more than conqueror. Let your watchword be in the night seasons, "Jesus Christ and him crucified;" for shortly you with Christ shall be glorified. Methinks the sweetest way to spell the joys of heaven is to spell Jesus; for if we have Jesus we have heaven, and if we have heaven we have Jesus. Heaven is Jesus, for a sight of Jesus makes heaven. Heaven is not so much a place, as the condition of one's heart; therefore, when I see Jesus I have heaven. The earnest of heaven is Jesus in the heart the hope of glory. The

real possession of heaven is to be for ever with Jesus.

"There we shall see his face,  
And never, never sin;  
There from the oceans of his grace  
Drink endless pleasures in."

Dear reader, what thinkest thou of Jesus?  
Is HE THY SAVIOUR?

*Coleraine, Ireland.*

## REV. JAMES HERVEY, THE MODEL MINISTER AND CHRISTIAN.

CHAPTER V. — WESTON FAVELL — HIS WRITINGS — VISIT TO LONDON — RECTOR — A SONG.

"Wisdom's self

Off seeks to sweet retired Solitude;  
Where, with her best nurse, Contemplation,  
She plumes her feathers, and lets grow her wings."  
MILTON.

In 1743, he returned to Weston Favell, and officiated for his father. This little village is pleasantly situated about two miles from the town of Northampton, in a line of country remarkable for its picturesqueness and for its associations with the history of the past. It was in this quiet nook, far away from the busy haunts of men, in the midst of a quiet village—quiet even to melancholy with those who see not something enlivening and cheerful in nature's bounteous charms—that this godly man spent his days, leaving an example that wended its way and insinuated itself into the hearts of those who scarcely knew where Weston Favell was. And truly a man's loveable and exemplary character will far outlive him; and though the place of his birth be not known, nor even his residence attract the eye of succeeding generations, yet shall his daily life find warm eulogies from those who knew him not, and act as an example of what a Christian's life should be. Ah, sirs, *we live for eternity*; and our actions, whether they be good, bad, or indifferent, will either be cherished or abhorred by those who succeed us.

A writer well remarks that had Hervey been placed in a more public and eminent station than Weston Favell, it is highly probable that he would have been less useful; and, indeed, there remains but little doubt that such would

have been the case. Occupying a high position, having the spiritual charge of a very large flock, with his delicate frame—too fragile for hard labour—he could not have devoted his time as he did to the composition of those noble works which have made his name illustrious as one of the cleverest, earnest champions of Divine truth. Those elaborate undertakings which score up all the arguments against imputed righteousness, put them on their trial, cross-examine them, and then, showing their fallacy, condemn them as both unjust and unscriptural—"Theron and Aspasio"—were written at Weston Favell, amid the solitude of a retired residence, saving a small portion which emanated from his pen when on a visit to London between the years 1750 and 1753.

While in the metropolis, his brother, whose health had been fast declining, was summoned to another world, much to the grief of Hervey. After this melancholy event, a fire broke out in an adjoining house, and he was obliged to wade through water in order to effect his escape, which he did, not without bequeathing him a violent cold, which confined him to his chamber for several weeks. As he was wont—for the Lord blessed him with great spirituality of mind—he improves the event by calling to remembrance the last great day, "when the elements shall melt with fervent heat, and the works that are therein shall be burnt up." Then comes the sweet comforting doctrine which was his great theme—the imputation of Christ's righteousness, the only robe with which the sinner will be accepted before God. While in London, he stayed with Mr. Whitefield, in Tottenham-court-road, and enjoyed sweet fellowship with that seraph. Dr. Gill also paid him a visit, and declared that it was his own fault if he did not gain anything from his conversation. He heard the excellent Romaine, who preached with wonderful acceptance to crowded audiences. Genial spirits these! They have long since gone to their rest, to mingle together in heaven in ascribing "blessing and honour, and glory and power, unto him that sitteth upon the throne, and unto the Lamb for ever and ever," even as they on earth sought unceasingly to exalt him in

their own, as well as in others' estimation.

In 1752 his father quitted this mortal scene for an eternal mansion in the skies, and Hervey returned to Weston as rector. He was resolved not to be a pluralist, but his friends had procured from Oxford the certificates for his being Bachelor of Arts, in order to his taking his Master's degree at Clare-hall, Cambridge; and, by repeated and earnest solicitations, he was at last prevailed upon, though against his own conscience, to be inducted into the family livings of Collingtree and Weston. Hervey and his curate alternately attended to these charges until ill-health confined him to Weston. He met with some little opposition in coming amongst them; indeed, several ill-intentioned persons went so far as to lock their pews, neither attending themselves nor allowing others to occupy their places. Yet God more abundantly made use of him; and to multitudes around was he a blessing. The aisles of his church were crowded by strangers, and many were converted under his earnest and searching appeals.

He had but few friends, and his usual visitors were the famous Doddridge, Ryland, and even the much-honoured Whitefield. A godly young man, a stone-mason by trade, was also reckoned amongst his warm friends.

The Rev. Moses Brown, author of an "Essay on the Universe" and "Sunday Thoughts," a gentleman much beloved, was his curate for several years. By his persuasion, Mr. Brown undertook the

translation of Zimmerman's "Excellency of the Knowledge of Christ."

One of his friends at Bideford was on the verge of the grave, and expected every day his dissolution. To him he thus beautifully writes:—"So you are going to leave us: you will be at your eternal home before us! I heartily wish you an easy, a comfortable, and a lightsome journey. Fear not! he that died upon the cross will be with you, when you walk through the valley of the shadow of death. People that travel often sing by the way, to render their journey more pleasant. Let me furnish you with a song, most exactly and most charmingly suited to your purpose. Who shall lay anything to my charge? It is God that justifieth me. Who is he that condemneth me? It is Christ that died for me; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for me. Shall the law lay anything to my charge? That has been fully satisfied by the obedience and death of my Divine Lord. Shall sin condemn me? That has been borne and abolished by the Lamb of God, that taketh away the sin of the world. Shall Satan accuse me? What will that avail when the Judge himself pronounces me righteous? See Rom. viii. 33, 34; Gal. iii. 13; 1 Peter ii. 24; Dan. ix. 24; John i. 29. But shall I be pronounced righteous, who who have been and am a poor sinner? Hear what the Holy Ghost saith, 'Christ loved the Church, and gave himself for it, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing.'"

*Northampton.*

EDWARD LEACH.

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

### THE CAUSE AT ROCKFORD.

#### CHAPTER I.

WE had to choose a new pastor at Rockford. The old one had left us. We had held a tea-meeting and presented him with

a purse of gold, and had bidden him "Farewell" with some regrets. For the first time for many years, we discovered that we loved and esteemed the shepherd who had gone

in and out amongst us, ministering in holy things. To the great surprise of some of us, tears came into our eyes during that last meeting. He seemed surprised too. When it was too late, we urged him to stay.

"We are but few, we are not rich; but still there is a work to do amongst us, and souls are of as much importance at Rockford as anywhere else."

Yes, yes, he knew and felt that, and had done so, during the whole of his stay; but his labours had not been so blessed as he had wished. On the whole he had felt very discouraged. True, we had all treated him kindly, and in some respects he had been happy in our midst. He thanked us for all from his heart. But there seemed some barrier here, some hindrance to success which he did not quite understand, which he could not at all overcome. So he believed he was doing right in accepting the oversight of a church twice as large in a distant town, which had given him a thoroughly unanimous invitation.

The day after the meeting we saw him taking his old walks; paying them a farewell visit. His step was slower, and his face very much sadder than usual. He walked through the beaten path of our old wood, over the fields, across the down, along by the sea, which we knew he had grown to love very much—back to his house, where he had had earnest conversation with some of us, not to say bitter thoughts of a few others, and where he had spent agonizing hours in private prayer, wrestling as Jacob of old for the blessing, which in his case tarried and tarried until he grew weary of waiting. No wonder that an unusual quiver played around his lips, an unusual moisture came into his eyes, as he looked probably for the last time upon the familiar scenes.

And then the man of God departed. We surrounded the carriage door; and as we shouted "God bless you, sir,"—he smiled and returned our wishes—kindly and gently, as if he had no account against us.

So now there had come to us the necessity of fulfilling that important duty—the selection of a minister.

The deacons knew of several open to an engagement. They called a church meeting and told us what they knew about each, and helped us to select one or two, who could

at least supply our pulpit for a few Sundays.

First came Mr. Ellis. He was a plain, outspoken, earnest man. Very little refinement about him, no politeness—that is, what "society" would call politeness, no grand words, no eloquent language.

Now the people at Rockford—albeit they were small in more respects than one—were very particular. They talked over Mr. Ellis, and decided that he would not do. True, he preached the Gospel—there was no denying that—but then, he had not quoted a single line of poetry in all his sermons put together!!

Some objections, chiefly of this kind, were raised against each preacher who during two months broke to us the bread of life. At length, however, some of the deacons spoke very decidedly in favour of one superior in many respects to the others—of good preaching ability and sound scriptural views. So we agreed to invite him into our midst "for three probationary months, with a view to the ultimate pastorate." To our great amazement and indignation, our invitation was "declined with thanks." And when we begged to know the reason, the answer was—"The more I see of the people of Rockford, the more I am convinced that they are not likely to be great helps to their minister."

What could he mean? We had a Sunday-school, and worked constantly in it. Also, we had maternal, missionary, and other meetings. The brethren in their public prayers, always prayed for the minister. Why were not we as good "helps" as any others?

He declined giving any further explanation.

We said a few things about *that* man which would not look altogether well in print! But perhaps it was excusable, as the church at Rockford had, on the whole, the organ of "love of approbation" very fully developed.

The deacons scarcely knew to whom to apply now. They told us, however, that they had heard of one, a young man, a student, who might supply us for a few Sundays. Some remarks were made about the propriety of being preached to by "a boy," but only amongst the older members; the

others rather liked the idea, and so we agreed to invite him for the next Lord's day.

#### CHAPTER II.

It was a bright spring morning, the newborn flowers looked very beautiful, and the young leaves whispered lovingly as we passed beneath their shade. It was a real Sabbath day—so calm, so happy, so restful—one of those days which sometimes help to bring us good and pure thoughts in spite of ourselves; and we who had been about our business all the week might well have hastened onward with the thought—“*There is a river, the streams whereof make glad the city of God.*”

It flashed into some hearts, quickened some steps; but many of our number not having yet been chastened and tried, not having learnt many of affliction's lessons, had our thoughts, alas! too full of other things. With the elasticity of youth, the independence of health, we passed up the hill to the chapel, light words on our lips, mirthful smiles upon our faces.

The hymn was announced, and all eyes turned to the vestry door, whence issued Mr. David Whithers, the young minister, whom with some curiosity we had expected.

Nothing particularly striking in his looks; his face was grave and his manner serious; but so young—he looked only about eighteen, and many a way-worn traveller, hungering after the bread of life, was disappointed. Those who wanted something experimental, something below the surface, something to *live on*, sighed. Yet I know, after the first surprise had passed off, more than one earnest prayer arose for the young man, that we, God's waiting people, might get a crumb of blessing, even through him.

His prayer, too, asked the same so fervently—it was a prayer that seemed to go straight up through the skies and reach the ear, nay, the very heart of the Infinite. It besought, it agonised for a blessing. It was full of the humble boldness which catches the Father with upheaving arms and cries, “I will not let thee go except thou bless me.” It asked for just the blessings we needed the most. We, thoughtless frivolous inhabitants of Rockford, felt our spirits

enchained, drawn completely from the world, going up with his spirit in eager supplication. There were few—perhaps that morning not any—careless hearts beneath the bowed heads. Our prayers—they went up as the prayers of one man.

“*All my springs are in thee.*”

A strange movement went through the congregation, a sort of corroborating breath. A loving grateful thought cleft the air—“*All my springs are in thee.*”

No curiosity now; no thought of the youth of the speaker. *The Spirit of the Lord was upon us*; it was almost like a second Pentecost. We settled ourselves and listened, humbly, patiently, to hear what God the Lord would say. It was a sermon never to be forgotten. We all remembered it. We remember it still, though we have heard so many since. We shall never forget it. The strangeness of its adaptability struck us most of all. “It was exactly suited to my case”—“and mine”—“and mine”—said the hearers afterwards.

On an ordinary occasion we should have waited to be introduced to the preacher, or at least to shake hands with him as he passed; we should have stood about in groups, or walked home in companies, and talked about him, of his sermon, his delivery, any little peculiarities he might have had; but now, silently, with subdued hearts melted into contrition, or holding sweet intercourse with the unseen Saviour, we sought our homes, repaired to our chambers, caring for nothing but our souls' interests.

Thus it is when the Spirit of the Lord moves upon us. Dear reader, have you experienced this? If so, you have been able to see then the fearful distance at which on other days you keep from Christ—what a half-Christian you are in the main.

Some of us felt it that morning more deeply than words of mine may say. We had to bend very low before him who had thus shown us our hearts. The solemnity did not wear off. When families met to partake of the mid-day meal there was no light chat, but earnest tearful eyes looked into each other. The awakening made us unselfish. A brother, a sister, who sat opposite to us at table—had he found the Lord, was she sitting at the feet of Jesus? Eternity seemed to be terribly near, and our

love for the dear ones God had given to our hearts grew more intense as the awful fear of their insecurity overcame us.

So we spoke to our neighbours, urging them to come to the evening service; not because of the eloquence of the young preacher, but because we believed it would be a good time for their souls, because we felt sure the Holy Spirit was at work among us.

Church power was very strong in Rockford. The vicar was the wealthiest man in the place, and he held the reins of government there with a pretty tight hand. He was very kind to the poor; plenty of shillings, or coal, or blankets, plenty of pudding and shoes for the children, *provided only that they were regular attendants at the parish church!* Times were somewhat hard with the poor people, and they very much feared to offend the clergyman. Yet it was wonderful how many of them were at our chapel that Sunday evening. They seemed impelled to come, and it happened that the Rev. Henry Hardy was absent from Rockford that day. He certainly would not have been had he foreseen how many of his sheep would "stray" during the vigilant shepherd's absence, and what results would follow. Ay, but they found some green pastures spread for them that night, and some of them drank as they had never drunk before of the still waters of redeeming love.

At the close of the sermon—a sermon which seemed not man's word, but the very voice of God—Mr. Whithers told us

of the revival which had just begun in Ireland, and had even reached to some parts of England, and then he gave out that hymn which has since been the language of many a heart:—

"Lord, I hear of showers of blessing,  
Thou art scattering full and free;  
Showers the thirsty land refreshing:  
Let some droppings fall on me,  
Even me.

Pass me not, O God our Father,  
Sinful though my heart may be;  
Thou might'st leave me, but, the rather,  
Let thy mercy light on me,  
Even me.

Pass me not, thy lost one bringing;  
Let me live and cling to thee;  
While the streams of life are springing,  
Blessing others, O bless me,  
Even me."

"Even me!" God heard the prayer as it welled up from contrite eager hearts, and answered it. A glorious revival was begun in our very midst. We had a prayer-meeting that night. There was no noise, no excitement, no shouting and sobbing; but there were silent tears, fervid inward cries. And from the house of God we went on our way rejoicing.

One man uttered a thanksgiving from his over-full heart as he entered his house; it was John Goff. He had never been inside of our chapel before; but he had found the Pearl of great price there now.

"Ah!" said his wife, "John, I'm afraid Mr. Hardy will be offended, and what shall we do, if he takes his work away from you?"

"The Lord will provide," he said.

## Reviews.

*Baptism, the Covenant and the Family.* By the Rev P. WOLFF, late of Geneva, Switzerland. Translated by the Author, with some Additions. Boston, U.S. London: Trubner and Co., 80, Paternoster-row; pp. 345.

IT is very long since we took up a controversial work in any way resembling the one under consideration. The author, with an intensified hatred of Baptist principles, and thoroughly ignoring what has been written either in their defence, or in reply to Pædo-baptists, goes right ardently to work to demolish their outworks, citadel, and all. In these 345 pages he establishes, with most hearty, self-complacent gratulation, that neither philology, ecclesiastical

history, the usages of the Primitive Churches, or the statements of God's holy Word, give the feeblest support to the views of Baptists; that their peculiarities date only *two* centuries back, and have been successful mainly through the influence of Jesuitism; that Baptist churches present one Babel of schism and confusion, and should be sufficient to warn all evangelical Christians to avoid them. Besides all this, Baptism is essentially indecent; and, to avoid its public exhibition, Baptists have to adopt all sorts of dresses for administrator and candidates, besides most heavy additional outlays of money in building their places of worship. To

refuse infant baptism is a great sophism, especially as ONE MILLION of children were baptized with the water of the Red Sea by the Lord himself!

Now, reader, this is only a small part of the bill of fare provided by the Rev. P. Wolff, who has prepared his volume for the demolition of the Baptist churches in America. The preface to this English edition is dated July 25, 1861, Montreal. Well, the immutable and simple truth thus assailed has often met with misrepresentation, calumny, and abuse; but we think the Rev. P. Wolff fairly bears away the palm, and we should not be surprised to hear that he had been safely put away into some mental retreat, where the clutches of publishers could not again lay hold of him.

*The Bunyan Library.* Vol. VI. Selections from the Prose Writings of John Milton. Edited, with Memoir, Notes, and Analyses, by the Rev. S. MANNING. London: J. Heaton and Son, 21, Warwick-lane.

WHILE most persons of education and taste would be ashamed to confess their ignorance of Milton's undying poetical works, few, comparatively, are really conversant with his prose writings. We think, therefore, this volume will be heartily welcomed into the families of those who have subscribed for the previous volumes of the "Bunyan Library." The selections are ecclesiastical, political, historical, and biographical; with several articles of a miscellaneous kind. To these we must add a well-written, spirited Memoir of England's great and unrivalled poet, by Mr. Manning, of sixty-five pages. We have no hesitation in pronouncing the volume a household treasure, and abounding with gems of eloquent truth, worthy of universal diffusion, and deserving to live in the minds of the wise and good through all forthcoming generations.

*The Holy Catholic Faith.* By NEWMAN HALL, LL.B. London: Nisbet and Co.

THIRTY-FIVE paragraphs on the various points of Christian belief; also illustrating what is called the apostles' creed, and mostly in Scripture phraseology. We think it well adapted for extensive usefulness. But is it necessary or wise to have the *cross* on the title?

*The Late Captain H. E. Harrington, of Her Majesty's Bengal Artillery, V.C.* London: Nisbet and Co.

THE proceeds of this admirable, edifying memoir are to be devoted to the promotion of the religious instruction of soldiers, in connection with the British Army Scripture Readers' and

Soldiers' Friend Society. This ought to secure for it a very large circulation; but we are happy to say that the book itself is one of intrinsic excellency. It breathes throughout a lofty spirit of true and fervent evangelical piety. We hope it will sell by hundreds of thousands.

*The Church of England Compared with the Primitive Churches, as Described in Scripture.* Reply to a Priest of Rome. Parts I. and II. By A LAYMAN OF THE CHURCH OF ENGLAND. London: H. J. Tresidder.

PERSONS not well versed in the subjects here presented will find considerable aid in arriving at the Scriptural order of the ancient churches of Christ.

*Aid to the Development of the Divine Life.* By the Rev. J. BALDWIN BROWN, B.A. No. VII. The Two Bands. London: H. J. Tresidder. A SWEET spiritual discourse.

*A Light for those who Grope in Darkness.* By JOSEPH ORTON, Minister of Hale End Chapel, near Nunston. London: J. G. Stevenson, 55, Paternoster-row.

AN autobiography of one whose experience extends from the age of six to the present. In this is given doctrinal expositions, spiritual experiences, and ecclesiastical difficulties. No doubt many will read it with profit; but we think its chief interest will be with the friends of the writer.

*Baptist Magazine for May.* Pewtreas and Co. A GOOD number. The Tribute to the Memory of the late C. B. Robinson, Esq., of Leicester, by Rev. J. P. Murrell, worthy both of the deceased deacon and the living minister. Mr. Gould's article on the Church of England and the Baptists deserves special notice.

*Temperance Dictionary.* No. XIV. By the Rev. DAWSON BUENS. London: Job Caudwell, 335, Strand.

THIS penny serial has now reached the letters BEE; and we are glad to hear that its circulation is increasing. As the Dictionary is historical, scientific, Biblical, and biographical, it ought to be found in every household interested in the Temperance movement.

*Reward Tickets for Infant Classes.* Elliot Stock, 63, Paternoster-row.

THE selection of the Scripture texts of this series of tickets is made to suit the capacity of little children, and is, therefore, to meet a want that has been felt by most teachers.

## Poetry.

## A SUMMER NIGHT.

How calm and lovely is this summer night !  
Cloudless the heavens appear,  
While earth below is basked in silvery light  
Shed by the moon so clear.

See how the dew, like a soft mist around,  
Is falling from on high ;  
Gladly, the thirsty plants and heat-parched  
ground  
Drink in the rich supply.

Jehovah said that he would be as dew  
To Israel's chosen race ;  
Is not this promise, even now proved true  
In each believer's case ?

Sometimes the Christian's faith, and hope, and  
love,  
Appear but half alive,  
But when the dew is given from above  
They will again revive.

The starry firmament—a glittering page—  
Is opened overhead ;  
The same that David, in a bygone age,  
With awe and wonder read.

Still do the heavens Jehovah's glory show,  
Still, as the page we scan,

We may, like David, bend in spirit low,  
And cry—" Lord, what is man ?"

Some promises, like stars, are noticed not  
When all around is light ;  
'Tis when affliction shades the pilgrim's lot  
They shed their radiance bright.

The Church is likened to yon orb above ;  
She is in Jesus' view  
" Fair as the moon," and this we soon may prove  
To be an emblem true.

As from the sun the moon her light obtains,  
And in herself has none ;  
Even so the Church of God her brightness gains  
From Christ, her glorious Sun.

Christian, a little while, and thou shalt live  
Where there shall be no night,  
Where neither moon nor stars their radiance  
give,  
But Jesus is the light.

When these material heavens have passed away,  
Passed with the earth and sea ;  
There thou wilt dwell, in bright unclouded day,  
Through all eternity.

Wellingborough.

THEODOBA.

## Denominational Intelligence.

## MINISTERIAL CHANGES.

**LEIGHTON BUZZARD, BEDS.**—The Rev. W. D. Ellison, late of Kimbolton, has accepted the invitation of the church at the above place.

**EXETER.**—The Rev. Samuel Mann, of the Baptist College, Bristol, has accepted the unanimous invitation of the church in South-street, at the above place.

**PARK END, FOREST OF DEAN.**—Mr. William Beard has resigned the pastorate of the infant church, at the above place, and begins his stated labours in July.

**TENBURY, WORCESTERSHIRE.**—The Rev. J. Beard has resigned the pastorate of the Baptist church. His labours terminated on the last Sabbath in June ; he is therefore open to invitation.

**PONTRHYDREYN, NEAR NEWPORT, MONMOUTHSHIRE.**—The Rev. E. Hands has resigned the pastorate of the Baptist church, at the above place. His address is now, 21, Adelphi-terrace, Old Ford-road, London, N.E.

**LLANHAM.**—The Rev. J. Newth, late pastor of

the Baptist church, at the above place, is at liberty to supply any destitute Baptist church. His address is, No. 1, Colston-parade, Stapleton-road, Bristol.

**SAXMUNDHAM.**—Mr. J. Baldwin has resigned his pastorate at Crausford, after eleven years' successful ministry, and accepted the unanimous invitation to the pastorate at Saxmundham ; his stated labours commence at the above place the first Sabbath in July.

**DOWNHAM MARKET.**—The Rev. E. Pladge has resigned his pastorate of the church at Upton-upon-Severn, and accepted an unanimous invitation to the First Baptist Church, in the above place, and enters upon his labours the first Sabbath in July.

**BURY, LANCASHIRE.**—The Rev. Samuel Sykes, of Rawdon College, having accepted a most cordial and unanimous invitation to the pastorate of the church and congregation, meeting in Ebenezer Baptist chapel, Knowsley-street, is commencing his labours in this densely populated town, on the second Sabbath in July, with every prospect of success.

## RECOGNITION SERVICES.

**SPENCER-PLACE, GOSWELL-ROAD.**—On Tuesday, May 27, recognition services were held, afternoon and evening, on the occasion of the settlement of the pastor, the Rev. Philip Gast. The Rev. W. Norton stated the nature of a Christian Church. The Rev. C. Woollacott asked the usual questions, which were responded to by the respected senior deacon, Mr. T. Clark, on behalf of the church, and by the pastor. After a few kind and affectionate remarks by Mr. Woollacott, the Rev. John Bloomfield kindly addressed the pastor, and closed by prayer. After the friends had partaken of tea, the evening service was held. Mr. G. Chambers, deacon, occupied the chair. The following ministers then addressed the meeting:—The Rev. T. Woodward, Grimsby; J. S. Hall, Independent; P. Dickerson, Gibbs, and J. Russell. The esteemed pastor then closed these interesting services. On the following Sabbath morning, June 1st, the Rev. J. Russell, of Hackney-road, preached to the church and congregation, from James i. 16.

## PRESENTATION SERVICE.

**COLERAINE, IRELAND.**—After a tea meeting held in the Baptist chapel, to welcome the Rev. T. W. Medhurst, on his return from London, on Monday evening, May 19th, the four published volumes of the "uniform edition" of the late Rev. Dr. Alexander Carson's Works were presented to the Rev. Benjamin May, of the Rev. C. H. Spurgeon's Theological Institute. The meeting was presided over by J. C. L. Carson, Esq., M.D., author of the ably-written pamphlet on "The Heresies of the Plymouth Brethren." The chairman presented the volumes to Mr. May, in the name of the young members of the church, as a memento of his labours among them during the absence of their pastor, with the prayer that he might be long spared as an able minister of the Gospel of Jesus Christ. Addresses were then given by the Revs. B. May, T. W. Medhurst, and by Doctor Carson. The church earnestly solicited donations, to enable them to "arise and build."

## LAYING FOUNDATION STONE OF NEW CHAPELS.

**WILLENHALL.**—On Monday, May 19th, the memorial stone of Mount Calvary Chapel was laid by the Right Hon. Lord Teynham. The Revs. Charles Vince, of Birmingham, and David Evans, of Dudley, preached on the occasion. A Dinner was provided in the Town Hall, at which the Rev. Dr. Gordon, of Walsall, presided, and addresses were delivered by several ministers and friends. On Sunday, May 18th, Lord Teynham, and the Rev. E. Pritchard, of Denbigh, preached in the Primitive Methodist Chapel, Russell-street, kindly lent for the occasion,

when collections were made towards the new chapel, amounting to nearly £15.

**ONSLOW CHAPEL, BROMPTON.**—On Friday afternoon, June 13th, Robert Hanbury, Esq., M.P., laid the first stone of a new school-room, in connection with the above chapel. The building is estimated to hold from 400 to 500 persons. Mr. John Forster, one of the school librarians, is the architect, and Mr. T. Simpson, the builder. The Revs. J. Bigwood, pastor of the church, W. G. Lewis, T. Alexander, M.A. and R. Hanbury, Esq., M.P., took part in the proceedings. In the evening a public meeting was held, when addresses were delivered by the Revs. J. Bigwood, F. Trestrail, and C. J. Middle-ditch, and the financial statement was read by Mr. Barnaby. From this it would appear that the entire cost of the building, including heating and lighting, is estimated at £1,000; towards this about £450 has been promised and collected, leaving £350 yet to be raised.

**ABERDARE, GLAMORGANSHIRE.**—On May 20th, an interesting meeting was held at Bethel, one of the branches of the church under the pastorate of the Rev. T. Price, for the purpose of witnessing Mrs. Hasgood lay the commemorative stone of the chapel now being built there. A commodious school-room had been erected there in the year 1856, but it was now found absolutely necessary to take that down, and erect a good chapel measuring forty-four feet by thirty-six feet, with front and side galleries. The four schools belonging to the church met in Calvary chapel, at five o'clock, each child and teacher wearing a beautiful medal. A procession was formed, led by a number of ministers, and followed by the school choir, who sang all the way. Having arrived at Bethel, the assembly numbered about 1,300 souls. On the platform were a number of ministers and ladies and gentlemen of the neighbourhood. A hymn having been sung and prayer offered, Mr. Price introduced the service by giving a brief history of the Baptist cause in Aberdare for the last fifty years, when he introduced Mrs. Hasgood, who, in beautiful style, laid the massive stone intended to commemorate the event. Addresses were then delivered by the Revs. W. Williams, Mountain Ash; W. Harris, Mill-street; T. E. James, Glynneath; and J. E. Jones, A.M., Cardiff. The ground for this chapel is kindly given by Richard Fothergill, Esq., to whom, and to all his agents, the Baptists are indebted for many courtesies and kind actions.

## OPENING SERVICES.

**OGDEN, NEAR ROCHDALE.**—A new Baptist chapel has recently been opened in this place. The preachers for the occasion were the Right Hon. Lord Teynham, the Rev. J. Harvey, of Little Leigh; J. W. Ashworth, Oldham; T. Dawson, of Liverpool; J. Kershaw, of Rochdale.

A tea meeting, held on one of the days of opening, was attended by upwards of 300 persons, who were addressed by the Revs. J. C. Pike, B.A.; T. Todd, of Eoohdale; H. Hall, of Bacup; R. Seddou, of Shaw; and L. Nuttall, the pastor. The services were interesting, the attendance good. The chapel will accommodate 600 or 700. The gallery is circular in front, and a beautiful platform has been substituted for a pulpit. The old chapel has been converted into a comfortable school, and class-rooms. The cost of the whole is £1,100, towards which £300 has already been raised.

DRIFFIELD, YORKSHIRE.—The original chapel of the Particular Baptist, in Driffield, was erected in 1783, and is the oldest Dissenting place of worship in the town. In consequence of its inconvenient situation, and limited proportions, a desire had been long felt to erect a more commodious edifice. About seven months ago a proper site was purchased, and in Sept. last, the foundation stone laid. The opening of the new edifice took place last month. The services commenced with a sermon, by the Rev. Dr. Evans, of Scarborough, assisted in the service by the Rev. J. W. Morgan, of Bridlington. In the afternoon Mr. Chown preached, assisted in the service by the Rev. J. Osborne, of Kitham; and in the evening the Rev. Dr. Evans again occupied the pulpit. After the morning service a cold collation was provided for the ministers and friends in the vestry of the old chapel, and tea was supplied in a booth in the yard behind the chapel. The attendance was good, especially in the evening. Amongst other ministers and friends present, in addition to those who took part in the services, were the Rev. J. O'Dell, and the Rev. E. Bailey, of Hull; the Rev. B. Shakespeare, of Malton; J. G. Carhill, Esq., J. D. Franklin, Esq., J. Hopper, Esq., all of Hull. A bazaar was opened on the same day, and was well patronized. The collections amounted to about £50.

SERVICES TO BE HOLDEN.

SHERPESH, LEICESTERSHIRE.—The annual sermons in support of the Baptist Sabbath School, Charley-way, will be preached (D.V.), by the Rev. T. R. Evans, Countesthorpe, on Lord's-day, July 27, 1862, service to commence at a quarter past two in the afternoon, and at a quarter past six in the evening.

FRAMSDEN, SUFFOLK.—The first anniversary of Mr. Cobb's pastorate will be celebrated by public services, on July 16th, when Mr. S. Collins, of Grandisburgh, will preach in the afternoon. Mr. R. E. Sears, of Laxfield, in the evening. A public tea will be provided. Collection to be made on behalf of the support of the ministry.

CLAPHAM.—On Tuesday, July 8th, the first

anniversary of Ebenezer chapel, Wirttemberg-street (D.V.), will be held. Mr. Alderson will preach in the morning at eleven. Mr. Wells in the afternoon at three, Mr. Bloomfield at half-past six. Dinner and tea provided. The attendance of Christian friends will be esteemed a kindness.

OLD-ROAD, STEPNEY.—The teachers and friends of Cave Acullam Sunday School intend (D.V.) taking their seventh annual excursion to that delightful place, Queen Elizabeth's Lodge and Hunting Grounds, Chingford, Essex, on July 17th. Mr. Webster, the pastor will accompany the friends. Tickets 2s. each, for which early application is requested, as the number is limited. The vans will be at the chapel at eight o'clock in the morning.

CRANFIELD, BEDS.—The seventh anniversary of the Second Baptist Chapel will be held (D.V) on Lord's-day, July 13, when three sermons will be preached by Rev. Dr. Bell, of Lynmouth, North Devon. Service to commence in the morning at half-past ten o'clock, in the afternoon at two, and in the evening at six. Collections will be made after each service, on behalf of the cause. On the following Monday, 14th of July, a sermon will be preached by Rev. Dr. Bell, in the afternoon, at two o'clock. A public tea half-past four: tickets 6d. each. At six o'clock, Dr. Bell, Rev. T. G. Bell, and other ministers will give addresses on interesting subjects.

MISCELLANEOUS.

NEWCASTLE-ON-TYNE.—The Baptist church heretofore identified with New-court Chapel, Westgate-street, Newcastle-on-Tyne, and known as the New-court Baptist church, will henceforth be designated *The Newcastle Open Communion Baptist Church*, as agreed at a general convention of the church, held on the 18th day of June, one thousand eight hundred and sixty-two.—WILDON CARE, pastor.

TROEDYRHIW, GLAMORGAN.—On Monday evening, June 9th, a lecture was delivered at Carmel chapel, in this place, by the Rev. W. Jenkins, the minister. The subject was, "The History of Distinction in Connection with the Working-class." The chair was taken by the Rev. W. Morgan, Independent minister. The place was crowded with an attentive audience, and the proceeds of the lecture were devoted to the chapel fund.

A GOOD EXAMPLE.—The Hants Congregational Sunday School Union has placed at the disposal of the Schools of their County, one of the sets of coloured Diagrams on the Bicentenary of Nonconformity, published by Mr. Elliot Stock; for the purpose of more thoroughly instructing the children of their Sunday Schools in the history and the principles of Nonconformity. We recommend this good ex-

ample to the consideration and imitation of the County Associations throughout England.

**THURLBIGH, BEDS.**—On Sunday, June 8th, two sermons were preached to crowded congregations, on behalf of the Baptist Sunday-school here, by Mr. W. K. Dexter, and on the following Monday a public tea meeting was held, which was well attended, as was also the public meeting afterwards, at which several addresses were delivered by neighbouring ministers. The collections and proceeds of tea amounted to nearly £11. The school is in a very hopeful condition, and we trust that the work of the Lord generally is steadily progressing.

**SANDHURST.**—On Tuesday, May 10, two interesting services were held, to celebrate the anniversary of the Baptist chapel in this place. An excellent sermon was preached in the afternoon, by the Rev. J. Thomas, B.A., of London, after which a large number of friends partook of tea, provided in the British school-room. The Rev. F. Tucker, B.A., of London, preached eloquently in the evening. The attendance at both services was excellent. Several neighbouring ministers were present, and took part in the proceedings of the day.

**LLANVITHANGEL CRUCOENY.**—The annual tea meeting was held in this chapel, on Monday, June 9th, when upwards of 300 partook of tea, after which a very interesting lecture on Palestine was delivered by Youhannah El Cary, a native of that country, now a student at Pontypool College. The meeting was also addressed by the Rev. C. Burleigh, of Orcop, and the Rev. J. Davies, of Brynmawr. The large and attentive audience appeared to enjoy the services. The Rev. E. Edwards closed the meeting by prayer.

**CARLTON, BEDS.**—On Thursday, May 29, a bazaar was opened in this village, in connection with the Baptist meeting, for the purpose of raising funds to clear off the debt on the new school. The people made very praiseworthy exertions, and after all expenses, there was left for the building £54 9s. When they first began to build, two years ago, or rather when they had completed the work they had begun, they found they had spent £330. Only £70 now remains to be paid, which, it is hoped, will soon be cleared off. Mr. Ibberson, of Ramsey, preached in the afternoon of the same day.

**BOROUGH GREEN, KENT.**—On Tuesday, the 10th of June, the anniversary services were held, when the Rev. N. Palmer, editor of "Voice of Truth," and the Rev. John Pells, of Soho Chapel, preached to a large concourse of people, and the day being fine, the presence and sympathy, of the surrounding churches was pleasingly evidenced, and a feeling of kind and Christian fellowship was manifest at the intervals of service. The Revs. Lingley, of Meopham; Mount-

ford, of Seven Oaks; Field, of Malling; Framlin, of Fooks Cray; Webb, of Farnborough; and Mr. A. Dalton, deacon of the Calvinistic Baptist Church, Gravesend, took part in the services. Since the pastor has been here a Tract Society has been organized, and the agents are zealously and successfully engaged in the distribution. May the Lord give his blessing.

**PENYBONT, RADNOR.**—A bicentenary tea meeting was held in the Baptist chapel, on Tuesday, June 10th. About three o'clock, numbers of persons were seen wending their way from all directions towards the summit of the hill, on which the ancient place of worship and grave-yard stand. An excellent tea was provided by the ladies of the church and congregation, of which about 400 persons partook. A public meeting was held in the evening, when addresses were delivered by the Revs. S. Roberts, Pennybont; G. Phillips, of Evenjobb; and the Rev. J. Jones. All returned highly gratified; the only thing to be regretted being the incapacity of the chapel to hold the congregation. It is hoped that ere long a more commodious place of worship will be erected. The Baptist interest has existed in this neighbourhood for 200 years.

**MOULTON, NEAR NORTHAMPTON.**—The Baptist congregation in this village, assembling in the little chapel built when William Carey was pastor of the church, have lately expended £320 in the erection of a commodious school-room and vestries. On Lord's-day, the 11th, and Tuesday, the 13th of May, public services and a tea meeting were held in aid of the building fund. The following ministers kindly rendered assistance:—Revs. George Nicholson, B.A.; T. Arnold, and J. T. Brown, of Northampton; J. Mursell, of Kettering; T. T. Gough, of Clifton; B. P. Pratten, B.A., of Guilsborough; T. E. Noyes, B.A., of Creaton; E. E. Bradfield, of Rushden; R. White, of Walgrave; and J. Litchfield, of Kingsthorpe. At the public meeting on Tuesday evening, Rev. J. Lea (the pastor) stated that the improvements were commenced on August 5, last. Since that time there had been collected amongst the attendants at the chapel, and a few others, £209, leaving about £120 still to be obtained. These services produced £31 5s. in cash, and £32 in promises, towards the sum required. Further improvements in the chapel are urgently needed, and the congregation are hoping to proceed with them, should it please God to prosper them, when the present debt is paid.

**MINISTERS' WIDOWS—THE RETREAT, HACKNEY.**—The jubilee of this institution, founded in 1812, by Mr. William Robinson, has just been celebrated. A correspondent writes:—"This happy home for ministers' widows, built by one gentleman, has been rendered a great blessing and comfort to very many, and, we trust, for the

glory of God, who so graciously put it into the heart of his kind and generous servant to erect such a building, exclusively for ministers' widows, which has now been completed and established fifty years—the inmates, being happily united in love, and walking together in the fear of God, esteem and value it as no small blessing in their declining years. On the 9th of June the gentlemen trustees assembled in the chapel (built in the midst of six houses), for the purpose of holding a prayer-meeting. After this the inmates took tea, wine, and cake together, a small sum being left expressly for this purpose by the kind donor, to celebrate his birthday every year. Two of the sisters belonging to the place presided at tea, and one provided a supper as an extra treat to celebrate the jubilee—those two having been the longest in the Retreat. The jubilee hymn was sung; and, after reading and prayer, this pleasant and happy meeting broke up."

**SHAERBROOK, BEDS.**—On Monday, 19th May, a thanksgiving service was held here, to commemorate the restoration of the minister's house, by the Court of Chancery, to the church. Mr. Bloomfield, of London, preached to a crowded audience, from the 118th Psalm, 15th v. His discourse was listened to with marked attention, by about 300 auditors, who afterwards partook of tea, provided gratuitously by several ladies of the church and congregation. A public meeting was held in the evening, well attended; many came from the neighbouring villages and towns, to rejoice with their brethren on this auspicious occasion. The following ministerial brethren were present, viz.:—Mr. Bradfield, of Rushden; Mr. Evans, of Bedford; Mr. Dexter, of Thurlleigh; and Mr. Smith, of Oxford. Mr. Bloomfield occupied the chair. After prayer, by Mr. Dexter, several of the ministerial brethren addressed the meeting, in the course of which, Mr. Mote, of London, moved a vote of thanks to Mr. Ward, of Souldrop, for his kind donation of £100 to the church, and also for the expense he had gone to in recovering possession of the minister's house. A vote of thanks to the ladies who furnished the tea was also passed, and a collection of £12 17s. contributed. May the Shepherd of Israel send this long-trying and destitute church a pastor after his own heart, for which they are now constantly beseeching the throne of grace. The village is a most interesting one, and offers a wide field of usefulness to a zealous, devoted, and active servant of the Lord Jesus Christ.

## BAPTISMS.

**ABBECARN**, May 25—Three by Mr. D. R. Jones.  
**BLINDMORE**, Buckland St. Mary's, June 1—Two, by Mr. F. Brooks, rural missionary; for the pastor, Mr. S. Hallett.  
**BOROUGH-GREEN**, Kent, June 15—Five, by Mr.

Frith. Most of these were from the Sabbath-school.  
**BRAYFORD**, North Devon, May 18—Two, by Mr. W. Outcliffe.  
**BRISTOL**, King-street, June 8—Ten, by Mr. F. Bosworth, B.A. One of the baptized was a Danish sailor.  
**BRYNKAWA**, Tabor, Breconshire, May 25—Two, by Mr. E. Watkins, Oduway.  
**BUILTH**, Breconshire, 1861, April—One; May, One; Nov., Four; Dec., Two; 1862—Feb., Four; March, Three; May, Four, by Mr. D. V. Phillips, in the river Wye. We have more on the way. Two of the above had been for years members with the Independents.  
**CIRENCESTER**, Coxwell-street Chapel, May 18—Five, by Mr. T. D. Jones. Others are on the way.  
**COLERAINE**, Ireland, June 8—One, by Mr. T. W. Medhurst.  
**DAWLEY BANK**, Salop, June 1—Five, by Mr. T. Skemp.  
**DERBY**, Agard-street, April 27—Five, by Mr. J. Baxendall.  
**EAST DREHAM**, Norfolk, May 29—Two, by Mr. J. L. Whitley.  
**EWIS-HAROLD**, Herefordshire, April 6—One; May 18 One by Mr. Edwards, of Llanfâbangel. The above church is at present small, but prospects are encouraging. Steps are taking to build a new chapel.  
**FRANSDEN**, Suffolk, June 1—Six, by Mr. G. Cobb.  
**GLASSBURY**, Brecon, June 1—Three, by Mr. Morton. The first baptism in connection with the newly-formed church in the above place.  
**HACKNEY**, Mare-street, May 29—Four, by Mr. D. Katterns.  
**HANHAM**, Gloucestershire, May 25—Eleven, by Mr. Bowbeer, after an address by Mr. H. A. Medway.  
**HELMDON**, Northamptonshire, June 1—Five. One from the Sabbath-school; the other four were aged persons, whose united ages amounted to 240 years.  
**HULL** Salthouse-lane, June 3—Nine, by Mr. E. Bailey.  
**HUNTINGDON**, Union Chapel, May 14—Seven, by Mr. W. Morris.  
**KINGTON**, Herefordshire—Twelve, by Mr. C. W. Smiton. One of the candidates was the pastor's beloved mother, for many years a member with the Independents. To her instruments her son is indebted for an early knowledge of Christ. Another was a little girl, between thirteen and fourteen years of age. Many more are yielding themselves unto God.  
**LANGHAM**, Essex, May 23—Three, by Mr. R. Bayne. One in her 70th year.  
**LIVERPOOL**, Stanhope-street, Toxteth-park, April 6—One; May 15, Two, by Mr. R. Evans.  
 —, Great Crosshall-street, May 25—Four by Mr. N. Thomas.  
 —, Pembroke-place, May 25—Twelve by Mr. C. M. Birrell.  
 —, Myrtle-street, May 25—Five by Mr. H. S. Brown.

- LIANFANGEL CRUCORNY**, March 23—One; June 1, Five; June 8, Two; June 8, Three; making a total of twenty four during the ministry of our much-loved pastor, Rev. C. Edmonds, whose services we shall soon be deprived of, as he is going out as a missionary to India.
- LOCKSELY**, Hants, June 1—Four by Mr. J. Parker. One of the candidates had been a Home Missionary among the Independents. During the past year, many additions have been made to our number.
- LONDON**, Metropolitan Tabernacle, May 26—Sixteen; May 29, Eighteen by Mr. Spurgeon.
- , Shaftesbury-hall Baptist Chapel, Aldersgate-street, City, May 21, at New Park-street Chapel (kindly lent for the occasion)—Eight by Mr. A. Searl, from Rev. C. H. Spurgeon's College. The Lord is blessing the labours of his young servant, who has been called to preside over this newly-formed church.
- , Spencer-place, Goswell-road, June 1—Ten by Mr. P. Gast. One of the above from the Sabbath-school, and three from Barnet.
- LONG CRENDON**, Bucks, June 1—Fifteen, by Mr. E. Dyson.
- LOUTHBOROUGH**, Sparrow-hill, June 1—Four, by Mr. T. Bumpus.
- LYDBROOK**, Gloucestershire, April 13—Two; May 18, Eight at Leys-hill, by Mr. J. M. Camp. The work of God prospers in this village; several are waiting for baptism, and the congregations are so numerous as to necessitate the enlargement of the old chapel or the erection of a new one.
- MOULTON**, Northamptonshire, May 1—Four by Mr. J. Lea. One of the above was the pastor's daughter.
- NEATISHHEAD**, June 1—One, by Mr. J. Hasler, from the Sabbath-school.
- NEWTON ABBOTT**, June 1—Three, by Mr. F. Pearce. The first fruits of our pastor's ministry.
- OFFORD**, Hunts, in the River Ouse, in March—Four; April, Four, by Mr. W. Morris, (dates omitted.)
- ORCOF**, Herefordshire, April 27—Two, by Mr. C. Burleigh.
- PETERCHURCH**, Herefordshire, May 25—Three, by Mr. D. Sinclair.
- PETERHEAD**, Aberdeenshire, May 3—Two; May 14, Three; June 8, One, by Mr. J. B. Wallace, of Edinburgh.
- PILL**, near Bristol, May 18—Two; May 22, One, by Mr. Foston; June 8, Three, by Mr. Midlam; June 15, One, by Mr. Foston. The Lord's work is progressing very encouragingly among the sailors and others at the port.
- PRESTON**, Pole-street, May 25—Five, by Mr. J. Webb.
- RHYMNEY**, Monmouthshire, English Baptists, June 8—Two by Mr. W. Evans.
- SEER-GREEN**, Bucks, May 25—Six by Mr. Spratley; three were from the Sabbath-school.
- SEVEN OAKS**, Kent—Three by Mr. J. Mountford, (date omitted.)
- SHEFFORD**, Beds, Union Chapel, May 18—Three by Mr. W. T. Whitmarsh; one of the above was a cripple, a dear young friend of 20 years, who was brought to a knowledge of her need of Jesus simply by the reading of the Scriptures, and from the same source she also learned the duty of Baptism. She was carried in the arms of a friend down into the water, and never was it our lot to see one more calm and self-possessed both before and after the administration of the ordinance.
- SHIPLEY**, York, May 4—Eight; June 8—Eleven by Mr. S. Chapman, of Rawdon College. Among the latter were three husbands and their wives, and a mother and daughter. An elderly man, a Wesleyan, was also among them.
- STONEHOUSE**, Devon, June 18—Two by Mr. W. Welch.
- STEPNEY**, Cave Adullam, Old-road, May 23—Four by Mr. J. Webster.
- SWINDON**, Wilts, May 28—Eight by Mr. R. Breza, one of the candidates was the daughter of the pastor.
- THURLEIGH**, Beds, May 25—Two, by Mr. W. K. Dexter.
- WANDSWORTH**, May 29—Six, by Mr. Genders, at the Metropolitan Tabernacle.
- WILLESHALL**, Gower-street, June 1—Two, by Mr. T. Davies. Both from the Sabbath-school.
- WOODFORD**, Northamptonshire, April 6—Four, by Mr. P. P. Rowe, M.A.; May 4, Three, by Mr. J. Cox, the pastor—a mother, her son, and his wife; making five from the same family during the year—the mother, her two sons, and their wives.
- WORBOYS**, Hunts, May 4—Two by Mr. J. Blake.

## DEATHS.

On May 9th, at the residence of his father, Coleraine, Ireland, Andrew C. Clarke, aged 23 years. He was grandson to the late Dr. Alexander Carson, of Tubbermore. Our departed brother expressed his firm reliance on the blood and righteousness of Christ. His only regret was, that he had not publicly professed his faith, by baptism. He sleeps in the bosom of his Redeemer.

On May 23rd, at Englishtown, Ireland, Miss Mary Pollock, in the 25th year of her age. Our departed sister was baptized, and united in fellowship with the Baptist church at Coleraine, in August, 1861, shortly after which she was confined to her house with the complaint which terminated her earthly career. Her mind was calm and unclouded, and her faith firm to the last.

On June 13th, at her residence, 29, Gwyn-street, Bedford, after an illness of about five months, Mrs. Ann Dexter, widow of the late Rev. B. B. Dexter, Baptist missionary in Jamaica. Her last end was peace.

## NOTICES TO CORRESPONDENTS.

A BAPTIST'S communication shall receive attention as early as possible.

WE are compelled to omit several notices of meetings held early in June.

WE again respectfully request our esteemed friends to study brevity.

## "CASES OF CONSCIENCE."

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

"For my iniquities are gone over my head: as an heavy burden they are too heavy for me."—  
Psalm xxxviii. 4.

I HAVE a special purpose before me this evening. I shall endeavour to describe the state of the sinner's heart when it has been awakened, when conscience is set at work, when sin and the judgment of God occupy the mind's attention—that period which John Bunyan describes in his "Pilgrim's Progress" as being spent between the City of Destruction and the wicket-gate—that state of mind in which the man is found when he flees from his former sin, and desires to escape from the wrath to come, but has not yet found out the way of salvation so as to realize his own pardon and forgiveness through the great atonement of the cross.

In fulfilling this intention, I propose, first, to speak of those terrors which frequently accompany conviction of sin; secondly, to describe the case of some who, while really convinced of sin, are, nevertheless, strangers to those terrors; and then to address a few words of advice both to those who are sore broken with cruel fears, and those, on the other hand, who are more gently brought to Christ.

I. There is a great and appalling terror of mind which frequently accompanies conviction of sin. The experience I shall try to describe has not been that of all those who are brought to Christ. I must make, as it were, a broad outline—an open sketch without filling it up, a picture in which many hearts, certainly not all, may be able to read the story of their passage through the Slough of Despond. Usually when grace comes into the heart, one of the first things that attends it is a sort of undefinable fear. The man does not know how or why it is he has a fear; he felt safe before, but now the ground seems rotten beneath his feet. He played with sin and found it a trifle, but suddenly he trembles at it; he finds that the serpent has a sting, and he is afraid. By night, he will be sometimes scared with visions in his dreams, and by day something more real than dreams will rise before him. He now begins to think that there is a hell, that there is a just God, that sin must be punished, that he has sinned, and, therefore, he must die, and he does not know what he is to do, but he feels that something must be done, for his soul is sore afraid. To a greater or less extent he has this fear of punishment first, which afterwards grows through the grace of God into a fear of sin.

Then as this fear increases, a kind of disquietude and unrest gets hold of the man. The Psalmist has described a case. He says that he could find no rest: "I am troubled; I am bowed down greatly; I go mourning all the day long." Yet more to the point, "Neither is there any rest in my bones because of my sin." Things which were once pleasures to him seem now to be exceedingly wearisome. He goes to the amusements which once made him glad, but they sicken him, he cannot look at them; he has a sad heart, and he does not want to have songs sung to him, it seems out of place. David's description suiteth him now: "Fools, because of their transgressions, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat, and they draw near unto the gates of death." His companions cannot understand it. They think he has a fit of melancholy upon him. So, indeed, he has. Pray God it may not be a fitful spasm, but that it may continue until such time as he shall be dead indeed unto sin, but alive unto God, through Jesus Christ. The melancholy shall then give place to joy unspeakable, and full of glory.

He then begins to be a quiet stay-at-home. He tries to find rest there, but, somehow, even his family does not afford him the peace it once did. His own wife thinks that there is something strange come over him, and to her it must be incomprehensible, though if she should ever be led forth on the same pilgrimage she would understand that this is a part of the footsteps of the flock—one of the

first of the footsteps of the stray sheep, when the Shepherd comes to fetch them back.

This disquietude and unrest of spirit will grow, by-and-by, into a burdensomeness of heart, just as Bunyan describes the Christian with the burden on his back, which made him groan and sigh, so that he would go to the lonely places outside the city to read in the Book, and to pray, and would sometimes break out in such cries as this:—"What must I do? Oh! that I had never been born!" Such a state as this comes upon the man. He has no burden on his shoulders, and yet he has something upon his heart so heavy, that it threatens to drive him into the very dust, and then to crush him there in hopeless despair. It may be through the persuasion of his companions he is led to indulge as he was wont to do, but in the sin he is wretched, and after the sin he is more miserable by far. He may sing, but while he sings he is like the poor player who could amuse others at the theatre, or the circus, while his own heart was heavy within him; who could create roars of laughter from others, while in his own soul there were nothing but groans and sobs. And this becomes the man's constant state of mind; not only can he find no rest, but he has to carry his burden, and to carry it night and day. "Day and night thy hand is heavy upon me," said David; "my moisture is turned into the drought of summer."

This will continue with some men till they come at last to loathe themselves. The language of David they could well employ: "For my loins are filled with a loathsome disease, and there is no soundness in my flesh;" or as one of old said, he wished that he had been a frog or a toad—anything rather than a man, when he saw how sinful he had been; he longed that he might be hidden, and become as an untimely birth that seeth not the light. So detestable did he appear in his own eyes, for having sinned, wantonly sinned against such love, against such light, against such long-suffering, for having rejected Christ, despised the Spirit, and neglected the precious blood which alone can save. All these things come up before the mind, and the man thinketh no doom is too bad for him. No, saith he, I once thought it an unjust thing that man should be cast away to all eternity, but now I feel that whatever thou doest with me, O God! it will be impossible for thee to be too severe. I deserve all that thine infinite justice can bring upon me; I myself would sign my own death warrant, and put my hand to any condemnation, and say, it is just.

Loathing thus himself and his life, his sin and his pleasures, and loathing even his very existence, the man, if let alone, will often go on under such terrors of conscience, that his very body will begin to feel it. The human frame, sympathizing with the spirit, will begin to grow sick. There have been some with whom I have had to deal myself, who have had sore sickness through conviction of sin, and, for a little season, it did seem as if the only hope for them to live at all was for them to find immediate pardon through the blood of Jesus Christ. There have been some, I doubt not, who have almost been bereft of their senses, when they have seen sin in its true colours. Thank God, dear friends, if you have never come to this, and if you have, thank God for it. There are thousands of others who have known the same, and yet through the thickest darkness they have come into the brightest light. From lying among the pots, they have come to have their wings covered with silver, and their feathers with yellow gold, so that they mounted up to heaven transported with ecstatic joy.

The man too, who is the subject of this, will have a perpetual consciousness of feebleness, as the Psalmist puts it, "I am feeble and sore broken." The big man suddenly becomes a child. The very wise man, the critic, the severe judge of others, suddenly becomes gentle, tender-hearted, soft in soul. Now he thinks he cannot judge any man, for he has enough to do to be judged in his own conscience, and he dreads lest he should soon be judged of his God.

He used to talk in days gone by about human strength and dignity; now he feels

human depravity and weakness. He said, "Oh! I could believe in Christ when I liked, and be saved when I pleased;" it seemed to him a very easy matter. Now it seems to him to be the hardest thing in the world simply to believe in Christ. Now his cry is,

"Oh! for this no strength have I;  
My strength is at thy feet to lie."

Now he does not find fault with sermons if they do but come to his heart, and offer him ever so little comfort, he is so pleased. Now he is glad enough to eat his meat off the poorest platter, so that he can but get it; and now he feels if the Lord would send him his pardon, though it came by a limping messenger, he would not look at the messenger, but only on the mercy received. He is brought very low; the high soaring spirit lieth in dust, and out of the dust crieth, "Lord, save me, or I perish."

And yet, more than this, to complete the picture, his soul at last getteth to be in a frightful agony of desire. It has come to this with him—that he must be saved; he must have mercy; he feels as if he could not take a denial; that it were better for him to die than live in such a state as that in which he finds himself. He can use the words of our hymn:—

"Wealth and honour I disdain;  
Earthly comforts, Lord, are vain;  
These can never satisfy;  
Give me Christ or else I die."

He has just the same sort of look which you may have seen in starving people when there is a loaf at last set before them. It is bread they want—it is bread! So at last this hungry man feels he must have provision or he will expire. There is something awful in the cry of fire by night; but the cry of bread! bread! so intensely earnest, seems to come from the very vitals of humanity, and to reach to the very centre of our hearts. And so will this man's prayer come from him at last. It is not a matter of may-be. He cannot bear to look upon anything in the light of a peradventure; he must have it; he feels he cannot take a refusal; he agonizes, groans, and cries to God, "Lord, save me! Lord, save me! God be merciful to me a sinner!"

We have known some who have gone further than this, and the prayer at last has been mingled rather with despair than with faith. They have prayed for good help. They have looked at the cross in some sense, but yet they could not think it possible that there could be power to save even them. Oh! some of us have known what it is to see the judge put on the black cap, and pronounce sentence against us. We have gone into our condemned cell wearing the condemned clothes, and we have waited, and really thought we should be led out to execution; that God would say to us, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." I cannot tell you what is the intense delight of a heart that has thus been prostrate in the dust, when it gets full remission, free forgiveness. It mounts in proportion as it was wont to descend. It rejoices as much as it was wont to despair. For all its sorrow of heart God repays it sevenfold in joy unspeakable and full of glory.

But one other stroke. The man most probably feels himself a solitary person. David puts it here, when he says, "My lovers and my friends stood aloof from my sore, and my kinsmen stood afar off." The man under conviction of sin feels that he is quite alone, no man in the world to help him. I have noticed young people frequently afraid to mention to their own parents or to their ministers what they feel. If we try to probe them a little, and try to find out what it is, they are very backward to tell, because it seems to them that they are the only persons who ever did feel so. I believe that almost all those who come to Christ think that they are very singular people—very odd people. I know I myself thought there never could be any other sinner so bad as I was, and that none could ever have felt the horror, the great darkness, that I felt. I knew not then Hezekiah's secret—"For peace I had

great bitterness." Little did I think that the path, instead of being trodden by one pilgrim, is the beaten track of hundreds of thousands of pilgrims. It was my astonishment to find that the most ancient fathers had painted it to the life. In the days of the patriarch Uz it was so common that Elihu said, "Lo, all these things worketh God sometimes with man, to bring back his soul from the pit, to be enlightened with the light of the living."

II. I come to my second point. Here I shall endeavour to show that it should not be a cause of disquiet to any of you, if you have not been to the same extent as others exercised. Dear friends! not all the distress that is felt by the mind, when under the conviction of sin, is of the Spirit of God, though some of it is. I will not draw the line to say exactly how far it is the Spirit's work. Certainly there is a portion of this horror and distress which does not come from God. Therefore, learn this, it is not necessary that you should traverse the whole ground of every sinner's experience in passing from the kingdom of darkness into the kingdom of God's dear Son. No doubt part of the horror I have just now described comes from Satan. He does not want to lose his subjects; he sees that one who was once a very contented slave begins to feel the chain irksome, and longs to escape from the cruel service, and therefore Satan brings out the great whip to frighten him; tells him he must not make his escape, or he will flog him for his past sins, and the poor wretch crouches down at his feet. "Now," says Satan, "now's my only chance with him; he is about to make his escape. Servants of the infernal powers, attack him, vex him, torment him, insinuate every doubt and every fear, and every blasphemy you can; it is our only opportunity. He will be out of gunshot soon; it is now or never with us. Let us leave no stone unturned to break his heart and ruin him, before he gets peace through Christ." No doubt that Evil Spirit, who worries whom he cannot devour, has very often tried to trouble the poor sinners, because he knew they were about to escape from his domain. Now it is not necessary, brethren, it is not desirable, that you and I should know all this; that which comes from Satan, we should think ourselves happy to escape.

Another part of this agony, no doubt, springs from ignorance. If some of those crying hearts knew more, they would suffer less. In John Bunyan's "Grace Abounding," you can trace very clearly that very much of the conflict he suffered was the result of his utter ignorance. He knew nothing; he had but one book, "The Poor Man's Pathway to Heaven;" he does not seem to have attended much on the ministry in his early days; he knew nothing of the things of the kingdom of God; and, therefore, the Lord worked upon him in this way, and through such profound darkness he found his way to Christ. But I do not think that you and I, who have from our youth up been instructed in the things of God, if we know the plan of salvation, if we know that simple faith in the precious blood will save us, should express much less desire that we should all of us pass through these extraordinary agonies and rackings of the conscience and heart.

Besides, a part of it may also come from constitutional tendencies. There are some who seem to be born in the dark nights of the year, and on every occasion they rather look at the spots in the sun than at the sun itself. Their observations are more directed to the whirlpools, and the barren deserts than to the sweet rivers and green pastures. They have a very keen apprehension of the snakes and the reptiles, but not of the flowers and of the birds. They are born in the gloom, and they seem to carry the gloom of their nativity to their graves. They are good enough people; but still they do take a gloomy view of things; and it seems very natural and very likely, that since the Spirit of God does not change our physical constitution, though he does change our moral nature, that there should be a tendency in such people, coupled with that conviction which is the work of the Spirit, to certain fears and tremblings, which spring only from the flesh, and are not the work of the Spirit of God.

These few remarks may probably put some here, who have been wanting to know these terrors, on the right track, and they will not pray to know so much of them any more. There is a remarkable prayer of Moses which you would do well to ponder—"If I have found favour in thy sight, let me not see my wretchedness." Oh! do I speak to some who are troubled because they think they are not saved, since they have not known all these terrible quakings? Let me remind you, dear friends, that there are many of the saved people of God who really do not know these terrors. I suppose there are many in the church of God, over which I am overseer, who never passed through them at all. They know what repentance of sin is, but this horror of great darkness they have not known. Certainly in Scripture we have not much mention of such cases. We do not think that Lydia, whose heart the Lord opened, ever went through the experience of David in that matter. It may be that the Apostle Paul did, for he had scales upon his eyes, and, perhaps, the blindness of his body was but a picture of the darkness of his mind. But we do not think that Peter, and James, and John, and those others who seem to have had a call while they were fishing, and then followed Christ, knew much of these things. They knew repentance of sin, mark that,—that is the Spirit's work beyond a doubt, but they did not know, perhaps, of that terror which springs from the flesh, or of the evil things of hell. Therefore, dear brothers and sisters, since many of the sons of God have not felt these things, don't look at those who have as if they were a standard for your imitation, and don't condemn yourself because you have not gone through the same. While it is quite certain that some of the people have known these things, you must remember that there may have been special reasons in their case why they should. What a blessing it was to others that John Bunyan, who seems to be my chief illustration to night, knew of these things, for if he had not, he could not have written "Grace Abounding," or the "Pilgrim's Progress." But you and I do not expect to write a "Pilgrim's Progress." We have not that special work to do. He had. Therefore, we cannot need to have that special training through which he was required to pass. Certain metals that will have to endure an extraordinary strain pass through an annealing process, but others that do not have to endure that, have no need to pass through it. The Apostle Paul traces many of his deep troubles and holy triumphs to the qualifications with which he was fitted for ministry. "Whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation." Beyond a doubt, there are some servants of God who have got some great work to do, amid the deep waters. It is theirs in future life to contend with Satan, and it is well that the Lord should give them a private schooling at the very commencement, that they may become good soldiers of Jesus Christ. You will not have to stand in the place of Luther, nor in the capacity of a Calvin; you will not all have to go forth and address multitudes like Whitefield, and you do not, therefore, need that peculiar training which they did; but I beg to remind you that the Spirit's work you must have—repentance and abhorrence of sin you must have; yet, that which is beyond, which God overruleth, as a disciplinary training to his servants, it is not necessary you should know. There may be some special cause why should never feel these things; it may be, if you had felt them, you would not have been in your senses now. The Lord, who tempers the wind to the shorn lamb, has tempered the convictions to you. You may be of a feeble constitution; you could not pass through safely that which some strong men have endured. Your mind may be constituted so tender, so susceptible of all sorts of influences, that it would have been broken if it had been subjected to the same rough handling. Why, you know that even a physician, when he comes to cure different patients, acts differently with them. When the doctor gets some strong soldier, he gives him a good dose of physic, and lets it work its way; but if he has to deal with a feeble girl, he gives but a small quantity, lest an over-dose should kill her. So does our Lord when he is curing us, he does it tenderly and in

mercy. His mercy is tender mercy, and his kindness is loving-kindness, and he knew it would not do to make you feel this, or else the work would have been marred.

It will not be necessary for me to add any more, except this,—remember, dear friends, that these things cannot be essential to salvation, or else they would have been commanded. Faith and repentance, the essentials to salvation, are commanded, “Repent and be baptized every one of you;” “Believe on the Lord Jesus Christ and thou shalt be saved;” “He that believeth and is baptized shall be saved.” Our duty is put very plainly thus. Those things which are the plan of salvation, and those that are connected with it, are plainly and expressly there. I do not read anywhere in the Word of God, “Be tempted of the devil and be saved;” I do not read, “Be in a horrible way of darkness and be saved;” I do not find the Lord commanding you to despair and be saved; I do not find him bidding you to be unbelieving and be saved—no, but the very contrary. So far from being essentials to salvation, some of these fears are stumbling-blocks to it, and are evil devices, from which may God deliver us. To doubt, for instance, whether Christ can save me is heinous; to think my case such that God cannot blot out my guilt, is to doubt his omnipotence, to do him grievous harm; for me to despair of the goodness of Christ is to do despite to that generous nature that bled itself out on the tree; to think that he is unable or unwilling to forgive me is to add to my former offences, and that which is sin in itself cannot be a help to salvation. That which is in itself the very climax and culminating point of human guilt—to doubt the love and kindness and mercy of God—cannot in any way whatever be regarded as an essential, or even as a desirable thing in the child of God. To repent is one thing, but to despair is another; to dread sin, and to loathe it, is one thing, but to doubt the power of God to wash away sin is quite another. It is a blessed thing to be disquieted—it is more blessed to find rest in Christ. It is an admirable thing to be weaned from sin, but it is sweeter still to know how to drink “of the wines on the lees well refined, which Christ has stored up in the Gospel.”

III. Having thus briefly and roughly handled these two points, let us pass on to the conclusion—words of advice to both these classes. Dear friends, ye who are frightened and alarmed, and vexed and troubled, I know what ye say: “Oh! that I could escape from it.” There is another friend over yonder who has never had these fears, and he is saying, “I wish I had them, for if I had them there would be some hope for me.” If you do not have them you want them, and if you have them you want to get rid of them; there is no pleasing you. That is one of the things which good physicians do not study in their patients. It is not their study to make the medicine palatable, but to make it efficacious. To make it so that it shall rightly work the cure is their design. So the Lord does not study our wishes in this matter. He has given you what is best for you. How foolish then you both are!

You who are in terror to-night, dear friends, may I beseech of you to remember that the only way you can escape from this terror aright, is to flee at once to Jesus. As a good old woman once said, who had long been accustomed to read that book to which I have referred so many times, the “Pilgrim’s Progress,” she said, “No doubt, Mr. Bunyan described what he himself went through before he found Christ, but he did not describe it as it ought to be, for Evangelist told the poor flying Christian to run to the Wicket Gate, ‘That wicket gate yonder, where the light is.’ Now that was not the proper direction to give to a sinner; the proper direction is to say to him, ‘Do you see that cross yonder; do you see Jesus the Son of God, made flesh, dying and bleeding there? Look to him and be saved; trust him, and your sin is put away!’ That is the true Gospel; that it is which gives peace.” So I say to you to-night, poor troubled friend, and to you who are not troubled, flee away to Christ; trust the Son of God to save you, and he will save you; trust him to put away the past, and he will do it. Trust him to help you in the future and he will vouchsafe you his promised aid. Trust him with the monstrous load of sin, and he will take it on his shoulders and roll it into the red sea of his blood. Trust him with the disease of your evil habits, and he will touch you, and with the touch of his

healing finger you shall be made whole. Rest on him; say not "I am too miserable;" let this be thy object, resting upon Christ; say not "I am not in a fit state;" whatever state you are in you are fit for him, for he wants no fitness in you, but simply that as you are you will trust in the Lamb of God that taketh away the sin of the world! God help you to do it. We will not argue about your doubts and fears, your "ifs" and your "buts." This is God's commandment to you, poor, troubled sinner; trust in Christ, but do not dare to disobey the command of God. May the Spirit of God rather constrain you to be obedient to Him, and then you shall go on your way full of rejoicing, because your sins, which are many, are forgiven you.

You who have not felt these things, what shall I say to you? Do not displease the Lord by seeking for them; do not begin fretting and complaining because you have not been tried. If a child shall cry because he has not been whipped, he ought to have full satisfaction. If a young man should go to a physician, and complain that he was afraid he should not live, because he had never had the measles or the whooping cough, or the scarlet fever; what would the physician say to him? Be thankful, sir; would be the most likely answer. If you cry because you have not known the smart of the Lord, it may be that you will have your desire granted to your cost! "Why," saith the Lord, "that sinner might have gone smoothly to the cross, but he would not, he wanted to go through the Slough of Despond—he shall go through it, and he shall lie in it too, with the frogs croaking in his ears, and the filth rolling into his mouth, for many a day, until he knows better than to dictate to his Heavenly Father in the future." You have not gone to Sinai with Mr. Worldly Wiseman, to hear its thunders and behold its flash; thank God you have not; flee from these things to Christ without asking him for a preparatory training in these terrors and these horrors. Go away at once to Christ, you shall find salvation in him. I was reading the other day the preface to the hymns of a very excellent writer. There is a passage in the memoir, in which the author says that "he stuck by a feeling religion, and a feeling religion stuck by him." Well, dear friends, I am afraid you all feel that a feeling religion does stick by us, but I do believe it is one of the worst sorts of religion in the world. It is a believing religion that saves the soul, and those who are all wrapped up in frames and feelings, where are they?—in the seventh heaven one day, and in the very depths of Hades the next; they are up and down, because they build upon the sand—upon the sandy, shifting foundation of their own emotion. But be not so foolish, build on what Christ did, on what Christ was, on what he is, and on what he suffered. Building there you shall find him the same yesterday, to-day, and for ever, and your hope and faith and comfort shall continue to you, since they are placed upon the immovable Rock of Ages. I have tried simply to preach the Gospel to-night. Remember, souls, that the Word is not preached in vain. We are either a savour of life unto life, or of death unto death. Which is it to you to-night? Is it a savour of death unto death to thee, O man? Is it rather to thee, O penitent soul, a savour of life unto life? By this shalt thou know, if thou now from thine heart trustest Christ, in obedience to the Lord's command, then hath the Gospel saved thee; go in peace. Woman, thou art loosed of thine infirmities; daughter, thy sins are forgiven thee; son, take up thy bed and walk. The Lord have mercy on thee; go thy way; glorify him in thy family, and tell to others what great things he has done for you.

### A BAPTISMAL ADDRESS.

BY THE REV. WILDON CARR, OF NEWCASTLE-UPON-TYNE.

"What doth hinder me to be baptized."—Acts viii. 36.

WE very commonly speak of the Acts of the Apostles as a history of the infant Church. This expression suggests a correspondence between the infancy of an indi-

vidual, and the first stages of Church association. You may take the most simple experiences of life to interpret the coincidence. Little children are prone to imitation. If fathers are in the habit of writing, and mothers are in the habit of sewing, their children are anxious to copy their example long before they know either how to use the pen or ply the needle. As the children grow in years their imitation becomes more intelligent. The boys want something more than toys; the girls are dissatisfied with dolls.

The power of example produces its influences, whether for good or evil, either enforcing the precept by our own actions, or else rendering it powerless by our own negligence. Or, I might give you another illustration of this power of example. When our manufacturers export any *new machinery*, they generally send out able mechanics to set it in motion, and teach its use.

Now, the sojourn of our Lord Jesus Christ on earth had a like important end to serve. He said to his disciples, "I have given you an example, that ye should do as I have done unto you," John xiii. 15. When first called by grace they were simple and inexperienced as little children. Often, methinks, they saw with admiration and strove in vain to copy. He prayed, and they said, "Lord, teach us how to pray." He cast the deaf and dumb spirit out of the epileptic child, and they said, "Why could not we cast him out?" He pursued his mission with undaunted courage, and they said, "Lord, increase our faith." But, here, in the Acts of the Apostles, you come to their period of riper years, when, by the Holy Spirit, they were enabled to follow his example as those who possessed the mind of Christ, while they copied his manners.

There were two things of inestimable value which the Eunuch of Ethiopia derived from the ministry of Philip:—First, Light for the understanding to direct his eyes to Jesus; and, secondly, Light for the footsteps to guide his feet in the way of God's commandments. In fact, the narrative suggests three interesting questions:—Dost thou understand? Dost thou believe? What hinders thee?

I. Understandest thou what thou readeest? Here is light for the understanding. That was a great epoch in the history of the Church—as well as in the life of Christ—when our blessed Saviour came to Nazareth, entered the synagogue, stood up to read, found the place where it is written, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," Luke iv. 18, 19. Then, appropriating the text to himself, he began to say, "This day is this Scripture fulfilled in your ears." Well might the eyes of all them that were in the synagogue be fastened on him. A new light was thenceforward thrown on the old Bible. Jesus Christ was that light. And ever afterwards did he continually expound, with the utmost clearness, how passage after passage of Scripture was day by day fulfilled in the progress of his life. But after his resurrection from the dead, he more fully showed them how all things that were written in the law of Moses, and in the Psalms, and in the prophets had their fulfilment in himself. Thus he opened to them the Scriptures, and opened their hearts to understand the Scriptures, that they might be able to do the work of exposition as he had done it. He opened the Book *himself first*, then he loosed the seals, and subsequently he gave them the keys to open the sacred treasury themselves.

In the Book of Acts you will see still more of this great work of exposition which formed so striking a feature in the life and labours of the Apostles. Did Judas by transgression fall? They could find out directly a passage in the Psalms which anticipated it—"Let his days be few, and let another take his office." Did multitudes gather together on the day of Pentecost? and was the Spirit plentifully poured out? They could turn to the Prophet Joel and read a prediction. Did the Jewish rulers, elders, and scribes assemble to devise

means for preventing the spread of the Gospel? David's prophetic psalm occurs to their memory—"Why do the heathen rage, and the people imagine a vain thing?"

The narrative of the Eunuch of Ethiopia furnishes us with a beautiful picture of the happy way in which the mystery of Scripture is unriddled, and at the same moment the eyes of the understanding enlightened to perceive the truth. An officer of high trust in the court of Candace, Queen of the Ethiopians—being devoutly disposed—*came up* to Jerusalem to worship. I may observe in passing, that "Candace" appears to have been a name common to the Ethiopian queens, just as "Pharaoh" was to the Egyptian kings. And when it is said "*he came up*" to Jerusalem, we may almost assume him to have been either a Jew or a Jewish proselyte. Many such were scattered in foreign countries, and habitually attended one or more of the great annual feasts. On his return, sitting in his chariot, he was engaged in reading the Scriptures. The carriage had reached Gaza, a city or site of a former city, on the confines between Palestine and Egypt (see Zephaniah ii. 4), sixty miles south-west of Jerusalem. Thither, Philip the Evangelist had been directed by the angel of the Lord to journey. And now, as his eyes greeted the chariot, the Spirit of the Lord bids him go and join himself to it. He runs up thither, hears him reading out loud from the Prophecies of Isaiah, and salutes him with this question, "Understandest thou what thou readest?" And he said, "How can I, except some man should guide me? And he desired Philip that he would come up and sit with him." Happy meeting! An earnest teacher and an earnest student.

You remember the passage, "He was led like a lamb to the slaughter," &c., from Isaiah liii. 7, 8. Was the text so very difficult? Were there any hard words, any curious and mystified expressions? No. But yet the Eunuch, like an intelligent man, saw the exact point that needed interpretation. "Of whom," says he, "spake the apostle? of himself or of some other man?" Ah, now you see the puzzling word! It is spelt H, E, *he*. And oh, it was a wonderful understanding in the mystery of God, when the disciples of our Lord first discovered that *he* meant Jesus Christ.

Nor is this all. The Eunuch had probably been long accustomed to read the Bible, but he had never seen a Saviour there before. It is a joyous discovery to any poor soul to find Jesus Christ in the Scriptures. Simeon and Anna first saw Jesus Christ in the Temple, and their delight was great. Simeon would have been well pleased to leave the world directly. He said, "Lord, now lettest thou thy servant depart in peace." John the Baptist first saw him on the banks of the Jordan, and he cried out in ecstasy, "Behold the Lamb of God, which taketh away the sins of the world." Philip the Apostle and Nathaniel first saw Jesus in the neighbourhood of Galilee. Zaccheus saw him at Jericho. What a blessed day is it with every disciple when he first sees Jesus. And where was it that the Eunuch of Ethiopia first saw the Lord? Was it in the Temple? Was it in the streets of Jerusalem? Was it in Capernaum? Oh, no! none of these. He first saw Jesus in the Bible; he distinctly saw Jesus in the prophecies of Isaiah. He was reading and Philip was expounding, when clear as a sunbeam this man of Ethiopia perceived that Jesus Christ was there.

It is remarkable that he was coming up from Jerusalem (where he had probably been to celebrate the passover). He had seen the lambs led up to the Temple. He had gazed on the blood streaming from the altar. His mind was just prepared, therefore, for the conviction to flash across him; he saw now by faith how Christ was led up quiet as a lamb to be crucified. How entrancing the vision!

"And can'st thou e'er, by sin beset,  
Such charms, such matchless charms forget!"

Ah no! to everlasting days the Eunuch of Ethiopia will remember Gaza. What joy! He has met with Jesus, and he will never part with him again. He has

found Jesus, and received him, and his heart is content. He has heard the quickening voice, and he is alive to die no more. He has believed on the Son of God, and he hath everlasting life.

Were Jesus Christ now on earth, I might ask you if you ever saw him, as Nicodemus, or the woman of Samaria did? Should you say "Yes," I might ask you again, Where did you see him? Was it as he sat on the mountain side, or as he was moored out on Tiberias, the beautiful lake of Galilee? Was it in the populous city, or in the desert apart? Was it sitting at meat in the house of Martha and her sister Mary at Bethany, or standing in Pilate's judgment-hall? But as Jesus Christ is *not* now on earth, I will rather ask you if you have seen him by faith, as the Eunuch did? Do you say "Yes." And can you remember any of the places where you have beheld him. In the Psalms? In the Levitical law? In the Prophets? In the Four Gospels? In the Epistles of Paul? Or, was it in the ministry of some devout servant of God? Or might it be peradventure in the experience of some aged saint? What sort of a view did you obtain of him? Did you see him as the atoning priest, or as the devoted sacrifice? Did you see him as more comely than the children of men? or was his visage marred more than any man? Wilt thou e'er forget? Is it a poor transient impression Christ has produced on thee? or has it changed thee so completely that thou art henceforward

A NEW MAN?

That was a remarkable expression of Philip, when he asked the Eunuch, "Believest thou with all thine heart?" Some people appear to believe without any heart; but the heartiness appears both in the *manner* and the *result* of his understanding.

As for *the manner*, I have heard people talk as if there were four or five different faiths: faith of credence, faith of adherence, faith of apprehension, and such like. Brethren, there is one faith; and that is, of necessity, *appropriating* faith. It gets all the heart's desire from Christ, and gives all the heart's confidence to him. When the Eunuch perceived Christ in the Scriptures, he saw him not only as a Saviour, but as his Saviour. The ministry of the Holy Spirit is not tantalizing, but comforting. It gives confidence and affection. It does not trade in doubts and misgivings. The blessed Spirit does not open one of a man's eyes to see Christ, and then hermetically seal up the other eye that he should be kept in darkness as to his personal interest in the great salvation.

Nor is the *result* less palpable. The discovery of Christ is beyond all comparison a vein of inestimable wealth. The man who first discovered a particle of gold on the Blue Mountains of the Bathurst estate in Australia, only acquired an incentive to further research. He doubted not that the further he went, the deeper he dug, and analyzed the soil, the more of the precious metal he would find to reward his toil. So it is with the man who discerns Christ in the Gospel-field. Perhaps it is but a particle of his precious name lying on the surface of the Gospel that he first descries. But he saith, "There is hidden treasure here." The rich mountains of Bether do sparkle with precious ore. The deeper you search, the larger will be the nuggets that reward your diligence. The precious substance is hid in every field, in every mountain, and in every river of our blessed inheritance.

II. The Eunuch believed. And after he believed he was baptized. Quoth he, "See, water! What doth hinder me to be baptized?" Now let water be never so plentiful, let the streams flow like oceans, you have no right to be baptized, if you do not believe. Faith is a pre-requisite to baptism. But, if you do believe, what hinders you? I would press the inquiry as one which I could wish each believer to make his own. "What doth hinder *me*?"

"O! I see many hindrances." Let me answer for you, and describe some of them.

"What doth hinder?" "I do not see it," says one. "And pray tell me, my good friend, what it is you do not see. The baptistry is open; and it is full of water. Stand up, and you can see that. The Bible is open, the precept is plain; the manner of "going down into the water and coming up out of the water" is graphic enough for

you to see that. What now, to speak candidly, is it that you do not see?" "Well," say you, "to speak the truth, I do not see the use of it. There now! why is not infant-sprinkling just as good? It is much less trouble; it is far more fashionable; and it is not near so conspicuous." Let me answer you. You are not required to see the use. It is enough if you see the precept, and the means of obeying it. Thus it behoveth us to fulfil all righteousness.

"What doth hinder?" "My own opinion," says another, "is that it is non-essential." There is surely no end of making excuses. The Papists used to puzzle me when they said that there were venial and mortal sins. But the fictitious Protestants perplex me more, when they talk of essential and non-essential duties. Would you, my dear brother, kindly show me the non-essential points in the instructions with which God made known to Moses how to make the tabernacle. Would you inform me the non-essential prophecies which Jesus passed over as needless to fulfil in going as it was written of him. Did our blessed Lord think it non-essential to say, "I thirst" upon the cross, that the Scripture might be accomplished? And if the commandment to be baptized is non-essential, you might favour us with a list of non-essentials, and inform us on what authority this non-essential expurgation of Scripture ordinances rests.

"What doth hinder?" An intelligent young gentleman called upon me the other day, and told me he had been studying the subject for some time, and he was so perplexed by the diversity of opinions expressed by different writers that he could not come to a conclusion at present. I told him that it is a bad sign when a man begins to study any points of obedience. Suppose I say to my little boy, "Herbert, shut the door." He need not study, it is quite enough for him to do it. But now fancy that you see him stare vacantly at me. "Did not you hear what I said, my dear boy?" "Yes, father, I was thinking of it." "Shut the door," I say again, in a cool and rather emphatic tone. More coolly, he asks me, "Whether I think it is cold to-day, and would not it be better if it were left open?" I feel impatient—I try not to show it; but I rise and shut the door myself. Or take another case. Suppose I say to my servant—"Be so good as to fill the bath." She makes no reply. That is annoying; I repeat my request. She then says, "Yes, sir, I will do it presently." I answer, "Directly, if you please." "Very well," is the response I receive, and that in a hesitant tone of voice. She puts a few drops of water into the bottom, and upon my remonstrating, she assures me "that was all she was accustomed to do in her last place; she was brought up to think that was right." Now, my friend, your reasonings with God are a hundred-fold more impertinent. Happy for us that he is the God of all patience, and his long-suffering is inexhaustible. Most solemnly, I assure you, it is not desirable for men to study the precepts, but it is desirable to obey them. The Rabbis of old studied the law closely, but they did no honour to it by their glossaries. It had been far better that they should have taken it as they found it, and yielded submission to it as they read it. They made void the law by their traditions. And you lay waste the ordinances by writing and reading disquisitions upon them.

"What doth hinder?" And, strange to tell, not a few answer, "I really do not know. I quite see the ordinance as a precept of Scripture. I am a Baptist in principle, although I have never been baptized." Let me endeavour to answer for you.

Perhaps it is *the world*. As a lady, you live in a certain position of society, and you feel that you would forfeit the esteem of some of your friends; or you are a professional man, and you fear your reputation might suffer. Then you are ashamed of Jesus. That is your hindrance.

Perhaps it is *the flesh*. You do not like the water. You are nervous. You think it is a great trial. You would not mind being baptized if it were not quite so public. Then you are kept back by the littleness of your love to Christ. If in our *charity* we take you to be a disciple, in our *severity*, we must remind you that "they

which are Christ's have crucified the flesh with the affections and the lusts." The virtuous affections, as well as the vicious lusts, are to be sacrificed. So did Abraham, the father of the faithful; he bound Isaac, the fruit of his holy love, to the altar, while he cast Ishmael out of doors, the offspring of his unhallowed attachment. By entire consecration we must prove our love.

But perhaps it is *the devil*. Says a hearer of mine, "I am afraid I should disgrace my profession." And my reply is, "So am I." Ye hold back from professing Christ because ye hold on with certain known sins. I speak advisedly. The bottle is your hindrance, or some worse transgression. I know that we have among our hearers those who sin wittingly. Your conscience tells you that it is so. What other reason can you assign for your appearing among the worshipers in this chapel for five, ten, fifteen, some of you more than twenty years? and though your wife is baptized, and your children have been added to the church, you still stand aloof. Yours is a fearful case.

And now I go down into the water with eight brethren and seven sisters, who have witnessed a good confession. Some of us have wept tears of joy over their artless tale of the grace that found them when they were lost, and saved them from their lost estate. Their obedience is an awful sermon to some of you. When Noah builded the ark, he condemned the world. This spectacle, which ye crowd to witness, is the passing of a sentence upon you who despise the Word—the sound Word which we deem it all-important to hold fast—"He that believeth and is baptized shall be saved, he that believeth not shall be damned." See ye water? See then these disciples, who, by this significant ordinance, give the answer of a good conscience towards God. The eyes of their understanding are enlightened, but ye are in darkness even until now. They have believed with the heart unto righteousness, but ye do always resist the Holy Ghost. Or, it may be, ye have believed, but there is a stumbling block in your path. They follow the Lamb in Gospel obedience, but ye turn aside to your crooked paths.

## Essays and Papers on Religious Subjects.

### OUR FINAL SAFETY.

BY THE REV. R. H. CARSON.

Rom. v. 10.

THERE is no truth more clearly revealed, and yet perhaps none more generally doubted, than the certainty of our final salvation. Indeed, by the great bulk of the world such a doctrine as this is regarded as absurd in the last degree. A *hope* of life, and that hope anything but strong and enlightened, is the utmost to which most men can attain. Even true believers are here sometimes found to waver. Unable themselves, it may be from remaining ignorance or false teaching, or perhaps the existence of some inward struggle, to use the common privilege of all believers—the assurance of faith—they cannot think assurance possible, and not unfrequently even go the length of openly denying it. But the truth of God remains the same. Firm as the

pillars of heaven, it cannot be moved. Notwithstanding all opposition, our salvation is certain, and its certainty we derive from the highest source. Not the result of mere human effort, not even the fruit of a Divine change, it has for its foundation something infinitely superior. It rests on nothing less than the glorious fact, *that when we were enemies, we were reconciled to God by the death of his Son*. This Paul undeniably teaches, in the text at the head of this paper. Premising reconciliation by the death of Christ, we may at once proceed to infer salvation by his life. The argument of the Apostle cannot be broken. Are we now, and by the Cross of Jesus, the friends of God? Such, and by the life of Christ, we must ever remain. The reasoning is from the greater to the less. If God reconciled us when *enemies*, he will surely save us when *friends*; if he reconciled us by the *death* of his Son, he will surely save

us by his life: nay, if he has done the one, *much more* will he do the other.

Rightly to understand and appreciate this glorious argument, let us mark at the outset the ground on which it rests. "*When we were enemies, we were reconciled to God by the death of his Son.*"

Now here three things claim our notice: *We were God's enemies,—we are now his friends,—the change is owing to the death of Christ.*

Whatever may be said or insinuated to the contrary, to be the enemy of God is no light matter. Even in retrospect the thought is terrible. What Christian without a shudder can look into the past, and read there the history of his rebellion and danger? We may easily recall the time when religion, in all its great and precious realities, was abhorrent to our hearts,—when we desired not the knowledge of God's ways, the fellowship of God's Spirit, or the light of God's countenance,—when, in a word, our carnal minds were "enmity against God," and essentially opposed to his law. Perhaps we had godly parents, perhaps we were blest with religious training; nay, for these reasons it is possible we were outwardly all that could be desired; yet God himself we did not love, his government we did not own, to his laws we were not obedient. Corrupt at the very springs of action, our best doings, our most pious services were but rebellion and will-worship. Thus estranged from God, it could not be but that God should be estranged from us. I have no sympathy with the prevailing sentiment of the day on this important point. Notwithstanding all that has been said and written, God "is angry with the wicked," and because we were "children of transgression, we were children of wrath even as others." Herein lay our misery and our danger. As violators of the Divine law, we had incurred the Divine displeasure. Holy in his nature, God could not but abhor our actions; righteous in his government, those actions must be punished. In a word, God had a controversy with us, and had we perished most equitable would have been our doom.

But we have been reconciled,—thanks to free and sovereign grace, we have been reconciled. We are now the friends of God.

Yes, beloved, we "that were sometime alienated and enemies in our mind by wicked works, yet now hath he reconciled," Col. i. 21. Our past was dark; but our present is glorious. God and we are at one again. The contest is over, the strife is ended, and peace is proclaimed. God's anger has been removed, and our enmity has been subdued. If once aliens and outcasts, exposed to wrath, and fuel only for the fire, we are so no longer. Sin, the only ground of dispute, the only bar to the favour of God, has been annihilated, leaving behind no reason of estrangement, no cause of fear. God is "pacified toward us for all that we have done." In the removal of our transgressions his justice has been satisfied, his law honoured, and his whole character vindicated. Gloriously now is Jehovah merciful, merciful to the utmost bounds of mercy, merciful to the chief of sinners. He even "waits to be gracious," showering on us the tokens of his love, and thus effectually subduing our hardness, and destroying our enmity. In this way not only is God reconciled to us, but we are reconciled to God. The change is mutual. We are no longer our former selves. Our hatred is transformed into love, and our rebellion into obedience. We feel that God is our friend, and we are constrained to be the friends of God. "We love him because he first loved us;" and loving him, we keep his commandments.

But *whence* has this blessed change originated? Our enmity, because it could no longer resist, has yielded before the power of Divine forgiveness. But the question arises—how has that forgiveness been made to reach the sinner? in other words, how has the just displeasure of God been removed, and his favour propitiated? As hinted above, this is the result of the removal of our transgressions. God has ceased to be angry, because we have ceased to be guilty—our guilt has been expiated. Here the language of the apostle becomes appropriate—"When we were enemies, we were reconciled to God *by the death of his Son.*" My reader, lay there the emphasis—"by the death of his Son." As "without the shedding of blood there was no remission;" so by its shedding remission has come. "This is my blood of the New Testament, which

is shed for many *for the remission of sins,*" Matt. xxvi. 28. Jesus has died, and by his death "finished transgression, made an end of sin, and brought in everlasting righteousness," Dan. ix. 24. Placing himself in our room, assuming our responsibilities—nay, making our guilt his own—he has put that guilt away "by the sacrifice of himself," Heb. ix. 26. In the cross of the Son of God, the claims of the law and the demands of justice have been fully met. Calvary is witness to the endurance of the curse. There the cup of wrath was drained; there to its utmost extent the penalty of sin was borne. Jesus gave not up the ghost but with the victorious cry, "It is finished." What more now needed to be done? what more to be suffered? Millions of years could not add the weight of a straw to the Saviour's work, or make more perfect his glorious atonement. This is why his "blood cleanseth from all sin," 1 John i. 7; and why Paul says, "by one offering he hath perfected for ever them that are sanctified," Heb. x. 14; and why the same apostle again declares, "Ye are complete in him," Col. ii. 10. For the same reason also it is said, he "loved the Church and gave himself for it, that he might . . . present it to himself a glorious Church, not having spot, or wrinkle, or any such thing," Ephes. v. 25, 27. Well might he address his own in the words of the incomparable Song, "Thou art all fair, my love; there is no spot in thee," Cant. iv. 7. With all our accumulated guilt, we are yet in Jesus quit from every charge. With all our imperfections, in him we are perfect. Are we *foolish*?—He is our "wisdom." Are we *sinful*?—He is our "righteousness." Are we *polluted*?—He is our "sanctification," 1 Cor. i. 30. Standing in Christ, we may, though the vilest of the vile, challenge the universe. "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," Rom. viii. 33, 34.

Here now, my reader, is the basis of our final safety; one more firm Deity itself could not provide. "Reconciled to God by the death of his Son," it cannot but be that we "shall be saved by his life." The premises being admitted, the conclusion must follow. Look for a

moment at the points of inference, as presented by the apostle. First, were we reconciled when *enemies*? How much more shall we be saved when *friends*? Secondly, were we reconciled by the *death* of Christ? How much more shall we be saved by his *life*? Now, from the greater here, Paul, with a certainty which none can question, infers the less. It is impossible that God could look upon us in our state of alienation, and cease to regard us when we are made his friends. It is impossible, again, that death could be endured for our reconciliation, and life be refused to secure our deliverance. We have but to be assured that we are reconciled to God, to be further assured that we shall be finally and for ever his. If Christ died for his enemies, less Christ cannot do than live for his friends. Think what we were when found of grace and brought nigh to God, the vilest sinners, the most hardened rebels; and say, can we, now that our sins are removed, and our rebellion subdued, be left to perish? Think again, what Jesus endured for our reconciliation, the darkness and gloom of Gethsemane, the desertion and death of Calvary; and tell me is it possible, after that, he can withhold his life from our service? Nay, nay; the supposition were an outrage on common sense, and a blasphemy against the Author of our salvation. Beyond all controversy, "if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

Yes, Christian, we shall be saved by the life of Christ. *That life is itself the pledge and earnest of ours.* "Because I live, ye shall live also," John xiv. 19. In Jesus, the Head, every true believer is a living member. United to the Son of God in the faith of Calvary, we are one with him in the fruition of glory. We could not have died in the death, and arisen in the resurrection of Christ, without for ever living with him. Joined to the cross, we are joined to the crown of Immanuel. Even already, because of our unity with him—a unity which once formed can never be dissolved—we "sit together in heavenly places in Christ Jesus," Eph. ii. 6. Nay, Paul elsewhere expressly tell us we "are assured by him in consequence, that when Christ, who is

our life, shall appear, *then shall we also appear with him in glory,*" Col. iii. 3, 4. After this, can we doubt our final safety? or, doubting it, is it the less certain? If we feel that we are reconciled to God, and now possess the life of Christ, we have the word of him who cannot lie, that with Christ our life we shall appear in glory. Before this glorious truth, I know not how any one can fear for the future of the true believer. *God has said he is safe;* and he has said this because *Christ is his life.* Perish, then, he cannot, while Jesus lives, and God is true.

But again, *the providence of a living Saviour is engaged for our final safety.* Have events in providence any bearing on our fidelity to Jesus, and consequently on the issue of our Christian profession? Undoubtedly they have. Peter would not have denied his Master had not *circumstances* opened the way. It is quite true, Divine grace could have sustained him under those circumstances; but it is equally true, it was they that led to his fall. And who can tell that, left to the mercy of chance, the entire Church of God would not instantly and for ever renounce its faith? There are times in the history of the strongest when they are weak as shorn Samson. At such times let the Philistines upon them, and what may not be anticipated? But the Philistines are in the hands of Jesus. Raised to the mediatorial throne, the "joy" that is his for the "enduring of the cross," he is the source of all power in heaven and earth, Matt. xxviii. 18. He reigns in providence, controlling not merely the forces of nature, but the will of man and the power of demons. Our risen and living Lord is literally "Head over all things," and he is so "*to the Church,*" Eph. i. 22. His vast dominion, his universal supremacy, he has placed at the service of his people. *For them* he holds the sceptre of the universe. The most trifling occurrence, then, that might be supposed to influence their spiritual standing, he will prevent, or, permitting, will overrule. While in his hand he holds the winds of temptation, they shall not be tried above that they are able to bear. Either they shall wholly escape the lions' den, or if with Daniel they must abide for a night, with him too they shall come forth unhurt in the morning.

Further still, *sustained by the grace of a living Saviour, our salvation is sure.* Already from the "fulness" of Jesus we have largely received, grace answering to grace; and the past is but an earnest of the future. An apostle assures us "that he who hath begun a good work in us, will perform it till the day of Jesus Christ," Phil. i. 6. Indeed, the bestowment of "gifts" upon men, that they might ever be the Lord's dwelling-place, seems to have been one great end of the Saviour's exaltation, Psalm lxviii. 18. Raised in our nature to the empire of the nations, he is not only the source of all power, but the centre of all grace. "Unto every one of us is given grace, according to the measure of the gift of Christ," Eph. iv. 7. Thus he bestows not merely renewing and sanctifying, but also sustaining grace. To Paul, in circumstances of peculiar trial, and sure if unaided to be overcome, he said, "My grace is sufficient for thee; for my strength is made perfect in weakness." "Most gladly, therefore," remarks the apostle, "will I rather glory in my infirmities, that the power of Christ may rest upon me; for when I am weak, then am I strong," 2 Cor. xii. 9, 10. In this way, so far from fearing our weakness, or because of it trembling for our final safety, in that weakness we may rather rejoice; it is our power. Not only is the grace of Christ then sufficient for us, but only then is that grace "made perfect." Christian! canst thou desire more? Thy living and exalted Lord is to thy soul the spring of its preservation. It is impossible for thee to perish while Jesus lives to keep thee. Regarding his sheep his own lips have said, "They shall never perish, neither shall any one pluck them out of my hand," John x. 28. Thou hast infirmities, I know—*infirmities* that would soon overcome and for ever ruin thee; but these are but occasions for the exercise of his power whose name is JEHOVAH. Thou hast enemies—*enemies* far too strong and subtle for thee; yet, fear not; from the "hand" of Jesus old Satan himself cannot "pluck" thee. He who has in thee "bound the strong man and spoiled his house," will not lightly give thee up. For thee he would not give his blood, and withhold his grace. While his arm is omnipotent, thy soul is secure.

Lastly, *we cannot perish while for us Jesus lives to intercede.* It is thus the apostle reasons in that famous Scripture so often cited, Rom. viii. 33, 34. Why cannot believers be condemned? Because already by God himself they justified. But on what does their acquittal rest? On the sure ground, that for them Jesus died and arose again, and *in heaven pleads their cause.* Is not this the crowning point in our great argument? *In heaven Jesus pleads our cause;* therefore, unless he pleads in vain, we must be saved.

For its basis, the intercession of Christ has the work of atonement. He passed into the heavens *after* the completion of that glorious work. When he had "by himself purged our sins, he for ever sat down on the right hand of God." Nay, expressly, by his own blood he entered in once to the holy place, having obtained eternal redemption for us," Heb. ix. 12. Like the high priest who pleaded for Israel by the blood which he carried into the holiest of all and sprinkled upon the mercy seat, Jesus pleads for us by the precious blood of his own sacrifice, borne by him, as it were, to the Father's throne. And with such a plea can the intercession of Christ possibly fail? That intercession is not the mere pleading of a child of God for a fellow-believer; it is the mighty interposition on our behalf of One who has a *right* to interpose—a right, moreover, acquired *only by the sacrifice of his own life.* Thus, with authority and power the Saviour pleads, "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me," John xvii. 24. They are the purchase of my blood, the redeemed by my cross; I claim them as mine for ever. Their debt I have paid, their way into the holiest of all I have consecrated; for them I have borne the strokes of justice, for them I have met the claims of law; who now shall lay aught to their charge? I demand their complete and final deliverance. Father, I will that they be with me to behold and to share my glory.—Is not this decisive of our final safety? Not only does Jesus plead for us as "one having authority;" but as having authority he expressly claims that we share his glory—a

claim he will never cease to present till the last soul for whom he died and for whom he pleads is brought home to heaven.

Two things sometimes make us fear for our final safety—our daily transgressions, and our exposure to temptation. Naturally enough, we say with regard to the first—who can tell that we may not fall beneath the sword of vengeance, and for ever perish for the offences of the passing hour? Believers though we are, and, therefore, delivered from our former evil course, we are yet in the body, and so by no means exempt from sin. How know we, therefore, that God, in his just displeasure, may not cut us down, and appoint us our portion with the hypocrite? This, but for the intercession of Christ, would inevitably happen. He who could not bear sin in his own Son, when he stood in the Church's stead, far less could bear it in the children of his adoption. But the incense of our Saviour's pleading continually ascends. "If any man sin, *we have an advocate with the Father, Jesus Christ the righteous,*" 1 John ii. 1. He is there to plead our cause, and on the ground of his own sacrifice to obtain our pardon. Perish, then, we never can, while trusting in him whom "the Father always heareth."

But may we not fall before temptation, and be finally lost? If mere professors, this may—nay, sooner or later must be the case; but not if we are the genuine followers of Christ. For his own, for all his own, and for each one in particular, our great Intercessor pleads—"I pray not that thou shouldest take them out of the world, *but that thou shouldest keep them from the evil;*" John xvii. 15. Left to themselves the strongest Christians are powerless against evil, while by evil they are continually surrounded. But let them not fear. The intercession of Jesus commits them to the Father's keeping, and who "is able to pluck them out of the Father's hand?" John x. 29. Was it not thus the inconstant Peter was preserved, when with an oath he denied his Master? "Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat; *but I have prayed for thee that that thy faith fail not;*" Luke xxii. 31, 32. Ah! there it is, Christian; and will not this suffice? "I

*have prayed for thee that thy faith fail not."*  
 In old Satan's sieve you may often find yourself; but be not dismayed; Jesus pleads your cause, and your faith shall not fail. Let the assurance that you are committed to the care of Omnipotence, more than quiet your fears—let it fill you with confidence and hope in resisting evil. You strive not in vain, because you strive not alone—*God is with you*. Be encouraged, then, and play the man.

*Tabbermore, Ireland.*

### THE SUFFERINGS OF EJECTED BAPTIST MINISTERS.

BY THE REV. W. JACKSON.

THE passing of the Act of Uniformity told severely upon some of the twenty-seven English and ten Welsh Baptist Ministers who were turned out of their livings, and forbidden to preach in the pulpits in which they had been accustomed to proclaim the word of life.

The Rev. R. Adams, of Humberston, Leicestershire, was fined 12d. per day for preaching in his own house, and the officers of the parish sold his goods to obtain the amount. The justices of the county at length compelled him to leave the neighbourhood, and the Head of the Church directed him to Devonshire-square, London, to succeed the Rev. D. Dyke in the pastorate.

The Rev. Mr. Baker, of Folkestone, Kent, was reduced to the depths of poverty and imbecility, and after living for some time in a very afflicted and distressed state, he died at Dover.

The Rev. Francis Bamfield, M.A., of Sherborn, Dorsetshire, was a staunch Royalist, and yet suffered greater hardships on account of his Nonconformist and Baptist sentiments than any other Dissenter. He was imprisoned for worshipping God in his own house immediately after St. Bartholomew's Day. Afterwards he was cast into Dorchester gaol, where he remained eight years, and being filled with the comfort of the Holy Ghost, bore his confinement with remarkable patience and fortitude. He was the means of gathering a church there. He was discharged in 1672, and went forth through several counties preaching the

Word; but he was arrested in Wiltshire, and imprisoned four months at Salisbury, where he had great joy in his sufferings for Christ. After his release he went to London, and privately preached the Gospel several years with much success, and gathered a church of baptized believers at Piener's Hall. But persecution began to rage against him there, and he was often carried from his meeting to prison, and at last died in Newgate, Feb. 16, 1683.

The Rev. William Dell, M.A., of Yeldon, Bedfordshire, was a renowned champion of Nonconformity, and suffered much at the hands of the Presbyterians before the Restoration. Baxter and others endeavoured to preach him down because of his Congregational and Anti-State Church principles, and when they failed to render him unpopular by preaching against his opinions, they began to blacken his character by calling him an Antinomian, a Socinian, a Sectarian, and one that opposed reason, sound doctrine, order, and concord, in order to expose him to the Government, and render him odious to the common people.

The Rev. John Donne, of Pertenhall, Bedfordshire, collected a congregation at Keysoe, and when he was disturbed, preached in woods and other obscure places. A long imprisonment at Bedford hastened his end. He was a man of great faith and courage, and yet would say, that if it were not for Christ the shaking of a leaf would affright him.

The Rev. Ichabod Channecy, M.D., Chaplain to Sir Edward Harley's regiment at Dunkirk, was imprisoned four months in Newgate. In 1664 he was banished from the realm, and took his family into Holland.

The Rev. Thomas Ewins, of Bristol, was fined £50, and imprisoned four times for preaching contrary to the order of the Mayor. He died soon after his last release.

The Rev. John Gosnold, of Pembrokehall, Cambridge, was a man of singular modesty and moderation, and took no part in the political disputes of the times, and yet he was not allowed to live in peace. He was frequently obliged to conceal himself from the rage of his persecutors.

The Rev. Andrew Gifford began his ministry in 1661, and frequently preached

in St. Leonard's Church, Bristol, till excluded by the Act of Uniformity. Once when preaching in the forest of Ringwood, he was taken by a warrant which thirteen county magistrates had signed, and sent to gaol. He was often forced to swim through great floods in his journeys, which he preferred to do rather than disappoint a meeting; but sometimes, when he had escaped drowning, he fell into the hands of his persecutors, who treated him with extreme severity. During the period of twenty-eight years he endured a great fight of affliction. He was familiar with prison life in Bristol, Newgate, and Gloucester; he was four times a prisoner for the sake of the Lord Jesus.

The Rev. Thomas Harcastle, of Bromham, Yorkshire, was imprisoned in York, Chester, London, and Bristol. He was released from all his sufferings in 1679, having endured imprisonment as a Nonconformist seven times.

The Rev. Paul Hobson, Chaplain of Buckingham College, was taken in custody by the governor of Newport Pagnel, for preaching against infant baptism, and vindicating the right of unordained men to preach the Gospel.

The Rev. Henry Jessey, M.A., of St. George's, Southwark, was much persecuted and once imprisoned before the Restoration, and twice afterwards. He died in prison, full of peace and joy, on the 4th of September, 1663.

The Rev. William Jones, of Carmarthen-shire, was imprisoned four years in Carmarthen Castle for his Nonconformity, and during that period he rendered himself still more obnoxious to the Government and the Church of England, by embracing Baptist sentiments. He afterwards founded a Baptist church at Rhydwlwym, which became the mother church of the South-west Association.

The Rev. Jeremiah Marsden, of Ardesley Chapel, near Wakefield, was born unto trouble. When he was only thirty-two years of age he recorded his twenty-second removal. His persecutors hunted him like a partridge upon the mountains. He was frequently reduced to painful straits. Several times he was arrested and thrown into

gaol, and he ended his life in sorrow in Newgate.

The Rev. Henry Williams, of Montgomeryshire, suffered much for the sake of a good conscience. His enemies burnt his house, took his goods, put him in prison, and killed his father.

The Rev. Lawrence Wise, of Chatham Dock, was imprisoned in Newgate, but lived to see brighter days under William and Mary.

For information respecting the Rev. J. Tombes and D. Dyke, read the sketch of "The Two Baptist Triers," in the May number of this Magazine. For further information about several others, read anecdotes of ejected Baptist ministers in the CHRISTIAN WORLD, commencing March 21, 1862.

The names of the remaining nineteen are all but buried in oblivion. But it may be assumed that they entered the kingdom through much tribulation, for the spirit of their times was too bitter to permit Dissenters to pass to the skies on flowery beds of ease. It must not be inferred that they were obscure men in their own age, for many heroes and saints are mentioned in Scripture of whom there is no record but their noble deeds. At least one deed of world-wide renown is recorded of the nineteen—their *voluntary surrender of their subsistence and liberty to preserve a good conscience, defend the Word of God, and glorify the Saviour*. That one act will suffice to perpetuate their memory through all generations down to the end of time, and to inspire the admiration and gratitude of the right-minded as long as the world stands. Perhaps it will have no small influence in forming the men of martyr-mould who will be in the ascendancy in the Millennium. May the mantles of the old prophets fall upon their successors during this year of celebration. It would be sad to repair their tombs, and to garnish their sepulchres, without emulating their heavenly-mindedness, and manifesting their jealousy for the Lord God of Israel. May the Holy Spirit assist the reader to learn inspiring lessons while tracing the footprints of holy endurance which are left on the sands of time!

Bilston.

## PAUL, NOT ASHAMED OF THE GOSPEL.

BY "A YORKSHIRE PEEACHER."

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, to every one that believeth: to the Jew first, and also to the Greek."—Rom. i. 16.

AFTER what Paul had done and suffered for the Gospel of Christ, this is nobly and bravely said. Surely if any man under heaven might have been expected to declare that he was ashamed of the Gospel, Paul was that man. For the Gospel he gave up his carnal privileges, rank and profession, good name, the comforts of life, and all that a worldly man holds to be to him near and dear. For the Gospel he was beaten, stoned, shipwrecked, in perils of waters and robbers, in perils of his countrymen and the heathen, in perils in the city and in the wilderness, in perils in the sea, and in perils among false brethren. For the Gospel he had to endure weariness and painfulness, watchings and fastings, cold and nakedness, besides the things that were without, that came upon him daily, the care of all the churches. Yet for all this he said, "I am not ashamed of the Gospel of Christ."

If some of the professors of religion in the present day were called upon to endure one tenth of all these trials, they would turn their backs upon it to-morrow. Talk about having to endure stripes for it, to be put in prison, to suffer deaths off—one stripe would be enough, the first prison would be the last, and as to passing through the danger of, or torture of one death, they would love their lives too well, ever to think of trying the experiment. The Gospel with the crown is the Gospel they want, but the Gospel with the cross is a Gospel they despise. O ye sunny-side professors of religion, look at Paul—see how nobly he stands up before you. On his back ye see the scars left by the knotted whip; on his brow behold the marks of stones once dashed against it to take away his life; on his wrists and ankles, witness the indentations left by chains that once bound him to the prison wall; his garments and his whole exterior tell of want, cruelty, and intense suffering; yet amid all he stands up with a frame elated with triumph, before the citizens and philosophers of proud Rome, then claiming

to be the wisest and most powerful empire of the whole earth, declaring, "I am not ashamed of the Gospel of Christ." They were not so wise, but he was wiser: they were not so powerful, but he was still more powerful.

It was the power of the Gospel alone, however, that enabled him to bear all these sorrows and persecutions, and to make this illustrious confession. The fiat of the Almighty had gone forth concerning him, "He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake." To appear before these was to appear before powers high and low, alike hostile to the religion of Jesus, and therefore such a mission necessarily included suffering. But Paul, by the grace of God, was armed out of God's armoury for the battle, and through that same grace came off at last victorious, dying as he lived, declaring that he was not ashamed of the Gospel of Christ.

What is the Gospel of Christ? The word Gospel, as we know, signifies "good news," therefore the phrase "Gospel of Christ," must mean "good news about Christ," or, "good news from Christ," or, "good news through Christ." And truly, the Gospel will take in all these definitions. Any Gospel that hath not Christ as its sum and substance, its Alpha and Omega, is not, cannot possibly be, "the Gospel of Christ." When the angel announced the birth of Christ to the wondering shepherds, he said unto them, "Fear not, for behold I bring you *good tidings* of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, who is Christ the Lord;" and then the whole multitude of angels made the welkin ring with their melodious strains, praising God, and saying, "Glory to God in the highest, and on earth peace, good will towards men." Thus we learn from them, that these glad tidings centre in the Saviour, and in him alone. A Christless Gospel is not the Gospel of God, or the Gospel of the New Testament. See to it, then, believer, that thou dost receive, approve of, and boast of only "the Gospel of Christ."

The Gospel may be divided into two parts.

The first part of the Gospel gives us the "simple news about Christ." This is that part which should always be preached first. It is, in fact, the alphabet of the Gospel. It is capable of being understood by the child, and the most unlearned. It is revealed in such passages as these, "Believe on the Lord Jesus Christ, and thou shalt be saved." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "The blood of Jesus Christ, his Son, cleanseth us from all sin." "And the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst, come; and whosoever will, let him take of the water of life freely." It presents Christ as willing to save all that come unto God by him; as having all power to save the guilty, the perishing, and the lost; and it shows clearly how all such can be saved. It proclaims a salvation full and free, for all who feel their need of it, and are made willing to accept it; a salvation that is not to be obtained by our own works or sufferings, but solely through the meritorious works and sufferings of the Son of God. It tells sinners that they are not required to be better, or to do better in order to become recipients of its blessings; that on the other hand they are welcome to come to Christ just as they are, without money and without price. Thus great news is put into simple language for the benefit of simple men.

What may be termed the second part of the Gospel, gives us the *profound news* about Christ. On the simple side most Divines will agree; it is when they come to the profound side that they differ. And this is not strange; when we consider that man is not profound enough to enter into all the lengths and breadths, and heights and depths of any *one* profound doctrine in the Bible, we must expect diversity of opinion. This is an argument for the truthfulness of the Bible. It professes to contain mystery, but where would be the mystery if we could explain everything? God has not asked us to explain everything in nature, much less in grace. It stands to

reason that the finite can never comprehend the infinite. It is the depth of foolishness, therefore, to run away from the Bible, or from the Gospel, because "mystery" is in its depth. Profound things may be revealed, and so become a matter of faith; though they may not be fully explained, or be capable of the admission of mathematical proof. In the profound part of the Gospel, we learn the doctrines of the Trinity, the incarnation of the Son of God, the sovereign election of the Church in Christ Jesus to eternal life, particular redemption, or the vicarious atonement of our Great High Priest, the mystery of the new birth, effectual calling, the final perseverance of the saints, man's responsibility, and other important truths, which men have tried in vain to fathom. Gather all the angels in heaven, all the saints who for ages have lain in their tombs, and all the saints who live now on the face of the earth, and ask them to sound the depth of one of these glorious doctrines, and they will make a failure. The line will be too short by millions of fathoms. The bottom of the ocean is God's heart, and who can reach that?

Now Paul was not ashamed of the Gospel. He was not ashamed to *trust only to it*. It met his case. There was a time when he would have rejected it with scorn. Then he trusted in his own righteousness. He fondly hoped that by a rigid adherence to the ceremonies of the law of Moses, his salvation would be secured. That delusion was now dispelled. He had learnt that "by the deeds of the law can no flesh living be justified." He looked therefore out of himself, to trust in the blood and righteousness of the once-despised Nazarene, and gloried in the Gospel as his only hope. The Gospel was his ship at sea. Surrounding him were the mighty billows; on every hand he saw but a broad expanse of water; at any time the tempest might gather, and dark clouds break over-head; but on that ship he felt safe; for as he trod her decks, he knew that her good Pilot would safely guide her through every storm, until he should be landed in the desired haven.

He was not ashamed to *confess* the Gospel. He even gloried in the confession, "God forbid," saith he, "that I should glory,

save in the cross of our Lord Jesus Christ." Humanly speaking, there were some things in the Gospel which Paul might be supposed to have been ashamed of. The Author of the Gospel died an accursed death: his murderers branded his name and cross with infamy; his followers were mainly illiterate and unlearned men; and those who undertook to follow Christ were taught to expect similar treatment to that which befel their Master. But what was all this to Paul? He could reply, "To the cross of Christ I owe my salvation: the Father hath given Christ a name which is above every name. These illiterate and unlearned disciples are the Redeemer's jewels; and if they suffer here, it is only that they may be glorified hereafter." This was the other side—the bright side, and the right side, counted so by God, if not by blind man.

Then Paul was not ashamed to *preach* the Gospel *fully* and *boldly*. He could say to the elders of Ephesus, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Because some parts of the Gospel are not palatable to the carnal mind, some preachers trim them to make them more respectable. Paul did not act so. He brought out the doctrines of the Gospel as God gave them, in all their native glory; and that is how they ought to be brought out. If God's message is worthy of being in the Bible, it is worthy of being preached by the man of the Bible: and if God hath said it, it is not wrong for man to repeat it. Paul did not preach a few favourite doctrines every Sunday, and call them "the truth," and reject other doctrines of the Bible that did not seem to harmonize with them. In some places where the standard of orthodoxy is judged of by the emptiness of the pews, and the capability of the minister to preach up "election" and "the depravity of man," we are told most egotistically that *there* "the truth" is preached; but it is to be feared that it will be found, on inspection, that while so much truth is preached, a far greater portion of Divine truth is left *unpreached*. It becomes all professed Gospel preachers to preach a whole Christ, to deal with the whole Bible, to preach to every

sinner, and to give a portion to every saint. Such preachers God will honour, and as they are not ashamed of the Gospel, Christ will not be ashamed of them.

Neither was Paul ashamed of the *ordinances* of the Gospel. What was it to him that baptism was unfashionable? Had not the King of kings consecrated it by his example, and left it as a legacy for his subjects? What was it to him that the world counted the Lord's table poor provision? At it he sat down and ate Christ's flesh and drank his blood; and had fellowship with the Redeemer's sufferings. Then to the baptismal stream, if we love the Saviour, let us come, not tarrying till we are better, but coming now; and to the Lord's table may we seek admittance, as a lasting proof that, with Paul, "we are not ashamed of the Gospel of Christ." Before the world let our song be—

"His institutions would I prize,  
Take up the cross—the shame despise;  
Dare to defend his noble cause,  
And yield obedience to his laws."

But Paul gives us an additional reason why he was not ashamed of the Gospel of Christ. He tells us, "for it is the *power of God* unto salvation to every one that believeth, to the Jew first, and also to the Greek." Men counted the Gospel a specimen of the weakness of man: they thought that its origin was weak, that it was propagated by the weak, and that it would expire through weakness. But, saith Paul, "it is the power of God." It took Almighty power to produce it, and that power can, and doth, and will make it effectual. It is seen to be the power of God unto salvation to every one that "believeth." Where is the man who trusts in it? By sweet experience he knows that God's power taught him to believe in it. Then he feels the power of it every day of his life. It leads him in the right way, upholds him in every conflict, comforts him in every trial, and enables him to look forward to the future without dread; knowing that through it he shall receive salvation from all danger, and all evil, and all sorrows, he cannot but exclaim—

"Should vile blasphemers with disdain  
Pronounce the truths of Jesus vain,  
I'll meet the scandal and the shame,  
And sing and triumph in his name."

Here, through the power of God, the bigoted Jew and the heathen Gentile alike come; the Jew having heard the message first, and the Gentile, according to God's appointment, hearing the glad sound afterwards.

And now the Gospel is the power of God unto salvation to every one that believeth. Proceeding from God, and not from man, being the only Gospel in which fallen man can trust, being alone fitted for him in his helpless condition, to it he must cling or perish. If this Gospel fails, all will fail. The infidel's creed can give us nothing; philosophy can give us nothing; the varied schemes of the carnal wise can give us nothing—all, all will prove abortive. But not so shall it be with the Gospel. The Gospel has given the world heavenly light; it has sent the powers of darkness howling to their dread abode; it has made the heathen cast their idols to the moles and to the bats; it has banished ignorance and superstition wherever it has been received; it has made men poor as beggars, to be rich as kings; it has dried up the burning tear, and healed the broken heart; it has raised millions from a sin-cursed earth, to the glorious plains of heaven; and so from thousands of hearts and lips on earth to thousands and millions of lips in heaven, the cry shall ring—"The friend of man, and the power of God, is the ever-blessed Gospel of Christ." Then speed thy way, O mighty Gospel, to earth's remotest bounds. Usher in the triumphs of Christ, the Prince of Peace. In life we will not be ashamed of thee, in death we will rest upon thee, and in fairer scenes, and in a brighter world, our eternal song shall show how greatly indebted we feel we are to the powerful Gospel of Christ.

### REV. JAMES HERVEY, THE MODEL MINISTER AND CHRISTIAN.

#### CHAPTER VI.—HIS MEEKNESS—LACK OF BIGOTRY.

"The tender offices of patient love,  
Beyond all flattery and all price above;  
The mild forbearance of another's fault,  
The taunting word, suppressed as soon as thought;  
On these heaven bade the choicest gifts descend,  
And crushed ill-fortune when he gave a friend."

HANNAH MORE.

It is at Weston Favell where we see the noble and Christian-like character of James

Hervey developed. The natural proneness of his temperament to a degree of vainness and pride seemed to leave him with his youth; and when manhood arrived there came *humility*. The grace of God had wrought wonderfully in his disposition; and, as Ryland has recorded of him, "he practised a kind of forgetfulness of himself, in order to be agreeable to others. He gave himself no air of superiority on account of his being a minister of the Established Church. He was always on a level with his company. He never considered himself as James Hervey the celebrated writer, but as a poor guilty sinner, equally indebted to Divine grace with the lowest day-labourer in his parish." He deemed it his duty not to resent but to submit under indignities, knowing that Jesus himself set the example, and when he was reviled he reviled not again. The following anecdote will illustrate this:—He was riding through one of his tenant's fields, because it was cleaner than by the side of the road, when the man threatened to shoot him. "Pray, Mr. Nichols," answered he, "don't be so angry, and I will do you no harm; the first gap I come to, that I can lead my horse over, I'll do it, and creep through the hedge myself."

It is not an unimportant thing that a minister should be *devoid of bigotry*, and yet this is a cankerworm which many hug to the great satisfaction of themselves, the utter displeasure of God, and the injury of mankind. Bigotry is in the ascendant where pride is uppermost. Being a sturdy believer in what is denominated "Calvinism," he was especially liable to the reprehension of those persons who had no sympathy with his "peculiar doctrines;" and, alas! many ministers would thus find occasion to exercise their bilious temperaments, their phlegmatic bigotry against them; but Hervey believed it to be derogatory to God's honour, and giving way to the machinations of Satan, to exercise so unholy a spirit against those who offended him. He hated bigotry, and believed that it was one of the greatest weaknesses of the Calvinist body, with whom the noblest Puritans have ever been associated, that they exhibited a spirit of censoriousness to

their brethren who did not exactly agree with them. We have no patience with bigotry, and believe it to be a child of the devil, a sceptic, and an annoying demon. This is happily a free country; the blood of thousands and thousands of our fellow-countrymen has been shed, and millions upon millions of English lives endangered, to place Albion for ever out of bigotry's iron grasp; and, forsooth, why should Christians endeavour to rouse up a lion that has once been tamed? Why should they indulge in a spirit of bigotry, seeing that it was this that has shed the blood of millions, that upheld the power of Roman inquisitionists, and was the essence of life in the Papacy? If Christians will indulge this despicable spirit, let them remember that they are but fostering that which was the death of all the martyrs that ever suffered on the earth. This prince of hell always was the right-hand friend of despots, and has blinded the eyes of millions. I suppose many would either believe Hervey was labouring under some evil hallucination, or was prompted by a fearfully delusive spirit, when, in transmitting his cordial affection to a Dissenting minister, he said, "How inconsiderable, what a perfect nothing, is the difference of preaching in a cloak or in a gown, since we both hold the same Head, both are united to the same Saviour, and have access by the same Spirit to the Father. I assure you his name has been mentioned in my poor intercessions, ever since he favoured me with his friendly, edifying epistle." There is a Christian spirit, savoured with the love of souls, and the enjoyment of communion with Christ, which will again attest to his lack of bigotry. "Be it so, that in some parts several of our brethren dissent; let us all live amicably and socially together, for we harmonize in principles. Let us join in conversation, and intermingle interests, discover no estrangement of behaviour, cherish no alienation of affection; if any strife subsist, let it be to follow our Divine Master most closely, in humility of heart and unblameableness of life; let it be to serve one another most readily in all the kind offices of cordial friendship." His letters to John Wesley, upon the controverted doctrine of imputed righteousness,

exhibited his character as an undaunted and unflinching champion of truth, and his Christ-like demeanour to a brother who had no little antipathy to his favourite theme. Indeed, it is no great stretch of charity to love and associate in a noble cause with a brother of a like persuasion; but to love a Christian who ignores your doctrine, is charity indeed. And this charity did Hervey ever deem it his duty to exercise; and in so exercising it, found the reward of a justifying conscience. Had he written in a different strain to Mr. Wesley in his controversy, we doubt whether those letters would have produced such excellent fruits; for God does not so honour the effusions of a condemnatory, censorious, and gangrene disposition.

Under the frown of *misrepresentation*, he was particularly apt in converting it to good and serviceable purposes. Here is your brother, charging you with your faults. Of what use is it to rebut his charges when they are true? Be honest, and either confess your faults, or at least do not resent honest faithfulness. Here is an enemy—for ever misrepresenting and calumniating you—putting constructions upon your actions foreign to your innermost intentions. Why despise and condemn him? rather, indeed, show him, by the intensity of your zeal and love, that his misrepresentations are unjust. Hervey said, "Our enemies are sometimes our best friends, and tell us truths; and then we should amend our faults, and be thankful for such information; and if what they say is not true, and only spoken through malice, then such persons are to be considered as diseased in their minds, and we should pray for them; they are to be pitied, and I might as justly be angry with the man who is diseased in his body." This amiable candour recalls to mind a few thoughts which the writer remembers being expressed by the God-honoured pastor of the leviathan Tabernacle\* in London. I give them *in extenso*. "Now, you sometimes hear complaints made by Christians about other people being proud. It will not make them humble for you to grumble about that. What if there be a Mrs. So-and-so who wears a very

\* The Rev. C. H. Spurgeon.

rustling dress, and never takes any notice of you because you cannot rustle too! What if there be a brother who can afford to wear creaking boots, and will not notice you in the street because you happen to be poor! Tell your Father about it, that is the best way. Why, you would not be angry, I suppose, with a man for having the gout, or a torpid liver, or a cataract in the eye; you would pity him. Why be angry with your brother because of his being proud? It is a disease, a very bad disease,—that scarlet fever of pride: go and pray the Lord to cure him; your anger will not do it; it may puff him up and make him worse than ever he was before, but it will not set him right. Pray him down, brother, pray him down; have a duel with him, and have a choice of weapons yourself, and let that be the weapon of all-prayer; and if he be proud, I know this, if you prevail with God, God will soon take the pride out of his own child and make him humble as he should be." Were these exhortations to be carried out, there would not only be good resulting from calumny, but a bridle would be put upon the tongue of the calumniator.

It has often been the fashion of professing men, and of those also who are still living in their sins, to despise and condemn many useful ministers holding the doctrine of grace as Antinomians, while, at the same time, their views are very beclouded of what this discordant-sounding word really means. Its strict legitimate signification is, opposed to all good works. Now, let any man, with an eye to the truth, make such an assertion of Hervey! Opposed to

good works, indeed! He loves them, because of his Master. There are in this matter, two diverse opinions—as far asunder as the two poles—which are two extremes, and both antagonistic to God's revealed will. The one error claims for good works, or "merit," that which belongeth only to God's free grace; the other heresy—as damnable as its self-laudatory opposite—would make sovereignty the progenitor of incarnate devilisms. That for which Hervey earnestly and eloquently pleaded, was the medium—that which the Bible repeatedly urges; salvation by free sovereign favour—by grace only—and good works as necessary adjuncts to the Christian's spiritual growth in this ungodly world. Where then was Hervey's Antinomianism? We will endeavour in our next chapter to give examples of his devoted attachment to real holiness; meanwhile let a biographer's outspoken words for ever send forth a loud denial of the "mischievous tendency" of his preaching:—Christ crucified, the foundation of the sinner's hope; Christ on the throne, the lawgiver of the redeemed; Christ, by his word and spirit, in the heart, the believer's life; Christ in glory, the elevating object of the saint's expectation and desire; these and the subjects connected with them in the plan of redemption were his loved and chosen themes. *His sermons, under the Divine blessing, made the grace of God sweet, salvation through Christ acceptable, SIN HATEFUL, and strict holiness amiable, to the souls of his people.*

This is preaching, indeed, and such God will honour.

Northampton.

EDWARD LRACH.

## Reviews.

*Digging a Little Deeper.—How They Got There!* An Answer to a Pamphlet entitled, "How Did They Get There?" By Rev. W. BARKER. London: W. Freeman, 102, Fleet-street.

MR. BARKER'S excellent pamphlet places the "Ejectionment of the Two Thousand" in the proper light, and most effectually demolishes the assumptions of the author of "How Did They Get There?" We have read it with great interest, and hail it as one of the many evidences that the Bicentenary will both elicit and diffuse much invaluable truth on the subject of fidelity to God and conscience. We shall rejoice to learn that it has been extensively circulated; and we

hope the pen that writes so—and well—will write much more.

*Baby Baptism.* A Correspondence Questioning its Legality, between THOMAS DUNN and the Rev. J. KENNEDY. London: Wm. Freeman, 102, Fleet-street.

THIS is one of the most thorough and racy attacks on infant sprinkling we ever read. It is equal to most of the things written by Robert Robinson, and, in a small compass, demolishes the entire superstructure of Pædo-Baptism. We are not surprised that it should have vexed the worthy minister to whom it is addressed

and his perplexity will be vastly increased before he is able to answer it. All friends of Bible truth and Bible authority ought freely to circulate it.

*Good Child's Library.* Peter Thompson, of Weedwood Forest; or, Industry Rewarded: A Cottager's Tale. Ninth Edition. Margaret Thye; or, the Life and Death of a Good Child. By Mrs. CAMERON. New Edition; Revised, &c. Houlston and Wright, Paternoster-row.

THIS library of admirable sixpenny books, well got up, in strong cloth, only requires to be known to obtain an immense circulation.

The first of these on our list is a most graphic and affecting story, well adapted to be useful to boys and young men.

The second is a well-written account of a sweet and intelligent girl, whose mind had been largely endowed with the graces and spirit of an elevated piety. We are sure that both of them will instruct, interest, and edify our juvenile readers.

*The Duties and Prospects of the Baptists.* A Discourse by the Rev. WM. WALTERS, of Newcastle-on-Tyne. Fourth Thousand. London: Heaton and Son.

A GOOD sermon on the commission of Christ, Matt. xxviii. 19, 20. Full of thought, tersely expressed, and, withal, of moderate length. We hope it will be extensively circulated.

*In Memoriam.* A Tribute to the Memory of the Great Prince. By S. COZENS, Rehoboth Chapel, London. London: Geo. Stevenson, 54 Paternoster-row.

A VERY handsome pamphlet, whose printing, paper, portrait, and sentiments are all good. It is worthy of a place in every Christian family.

*What Hinders?* A Sermon preached in Surrey Chapel, before the Directors and Friends of the London Missionary Society, May 14, 1862. By Rev. ANDREW THOMSON, D.D., of Edinburgh. London: J. Snow, 35, Paternoster-row.

SCOTLAND has often supplied the preacher for this great annual service. Drs. Chalmers, Wardlaw, Brown, Young, Cairns, and others, have been its eloquent advocates. This sermon is one of great excellence, and is admirably adapted to stir up the missionary spirit in the Church of Christ. Intellectual, spiritual, and rich in evangelical truth, it must be useful.

*The Heresies of the Plymouth Brethren.* By J. C. J. CARSON, M.D. First Five Thousand. Coleraine: J. McCombie.

MR. CARSON is a thorough "chip of the old block." He has the intensely quick perception of his illustrious sire, and therefore is no very pleasant critic where all is not thoroughly sound. No one will doubt what we say who will read this searching pamphlet of 36 pages. We regret the title has no London publisher's name.

## Poetry.

### SMALL BEGINNINGS.

FOUNDED ON A FACT RELATED IN "OLD JONATHAN," FOR MAY, 1862.

A man and wife who loved the Lord,  
Dwelt in a lonely cot,  
Thither, in his wise providence,  
God had removed their lot.  
No house stood near, but close at hand  
A dreary common lay,  
And more—all public means of grace  
Were several miles away.

For many a day this woman's heart  
Went up to God in prayer,  
That he would deign to show her how  
To serve him even there.

One day her husband she addressed,  
And said—in faith made bold—  
"If we should pray with open door,  
We might a meeting hold."

"But who would come," he doubting said,  
"This unfrequented way?"

"Leave that to God," the wife replied,  
"Tis ours to watch and pray."

That evening, when their toil was done,  
Around the open door  
They met—the husband, wife, and child,  
And chairs were set for more.

Two women, passing o'er the heath,  
Heard on the summer air  
The notes of praise; they sought the cot,  
Paused, then entered there.  
They listened to the chapter read—  
In hymn and prayer took part;  
And thus refreshed, pursued their way,  
Each with a joyful heart.

At the same time the following week,  
They came across the plain,  
With more than twenty friends beside,  
And joined in prayer again:  
God blessed them there, and week by week  
They met, on him to wait,  
Until their numbers so increased.  
The place became too strait.

Pastors and teachers sent by God,  
Came to that lonely spot;  
And there, at length, a house of prayer  
Was built close by the cot.  
Thus the small seed that had been sown  
In faith, with earnest prayer,  
Sprang up, and by Jehovah blessed,  
A hundred-fold it bore.

THEODORA.

Wellingborough.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

**CIRENCESTER.**—The Rev. T. D. Jones has resigned the pastorate of the Baptist church.

**WAINSGATE, NEAR HEBDEN-BRIDGE, YORKSHIRE.**—The Rev. J. Bamber has given notice that he intends to terminate his labours at the above place in October next.

**HANHAM, GLOUCESTERSHIRE.**—The Rev. J. Newth, late pastor of the Baptist church, at the above place, is at liberty to supply any destitute Baptist church. His address is, No. 1, Colston-parade, Stapleton-road, Bristol.

**ABREGAVENNY.**—The Rev. J. C. Butterworth, M.A., in consequence of ill health, has resigned the oversight of the first Baptist Church, and the Rev. James Bullock, M.A., late of Wallingford, has accepted a cordial and unanimous invitation to succeed him in the pastoral office.

**BIRMINGHAM.**—The Rev. Samuel Chapman, of Rawdon College, has accepted the unanimous invitation of the Baptist church, Heneage-street (to succeed the late esteemed pastor, the Rev. W. Hanson, whose falling health compelled him to resign his charge), to become its pastor, and intends to commence his ministry early in October.

**BARNSTABLE.**—The Rev. L. Newman has been compelled to resign the pastorate of the Baptist church in this place, in consequence of ill health. During his ministrations both the church and congregation have largely increased, and last year a new chapel was opened, which will accommodate over 1,000 hearers. His removal will be regretted by Christians of all denominations, but especially by the members of the church of which for thirteen and a half years he has been the pastor, during which time they have happily been blessed with peace and prosperity.

### ASSOCIATION SERVICES.

**PADTHAM, LANCASHIRE.**—On June 12 and 13, the annual meetings of the Lancashire and Cheshire Association of Baptist churches were held at the above place, when the Revs. Green, of Rawdon College; McLaren, B.A., of Manchester; J. B. Brown, B.A., of Salford; F. Bugby, of Preston; and other ministers took part in the interesting services, which were well attended.

**ASSOCIATION OF BAPTIST CHURCHES IN IRELAND.**—The Association of Baptist churches in Ireland, which had formerly existed, was reformed in Dublin on the 8th, 9th, and 10th of July. The proceedings commenced on Tuesday evening, when a sermon was preached in the new Baptist chapel, at Rathmines, by the Rev. J. G. M'Vicker, of Ballymena, on "The Relation-

ship of Believers to the Lord Jesus Christ, and the Practical Effect of that Relationship." On Wednesday morning, at eight o'clock, a devotional meeting was held in the vestry of the Baptist Chapel, Abbey-street. The Rev. W. L. Giles, pastor, presided. The brethren Livingstone, Beater, and Berry led the devotions. At twelve o'clock the ministers and messengers of the various churches met for the transaction of business in Abbey-street. The secretary of the Baptist Irish Society—by the unanimous wish of the meeting—presided. It was proposed by the Rev. R. M. Henry (of Belfast), and seconded by the Rev. J. Brown (of Conlig), that "the Association of Baptist Churches in Ireland be reformed." Carried unanimously. The objects of the association were then defined, and the rules for its future guidance passed. Resolved, that the next annual meeting be held at Belfast. The Rev. R. M. Henry was elected to be the president during the next year; the Rev. W. L. Giles to be secretary; Mr. Cherry to be treasurer; and the Rev. J. G. M'Vicker (of Ballymena) to write the circular letter, its subject to be, "On Prayer." A unanimous vote of thanks was accorded to the Rev. W. L. Giles for his praiseworthy and successful efforts in bringing the matter of the formation of the association before the attention of the several ministers. At eight o'clock a public meeting was held in the Baptist Chapel, Abbey-street, over which the Rev. J. C. Middleditch presided. Prayer was offered by the Rev. R. M. Henry, of Belfast. The Rev. T. Rugby (of Preston, Lancashire), addressed the meeting; after which letters were read, and addresses delivered by the following—Messrs. Berry (of Athlone) Eccles (of Banbridge), Livingstone (of Dunfanagle), Stokes (of Ballina), and Giles (of Dublin). The Rev. J. Brown (of Conlig) concluded the meeting by prayer. On Thursday evening a sermon was preached in Abbey-street Baptist Chapel by the Rev. T. W. Medhurst (of Coleraine), on "The Atonement." The present aspect of the Baptist churches in Ireland connected with the Baptist Irish Society is encouraging. The state of the mission commends itself to the sympathy, support, and prayer of all our churches.

### OPENING SERVICES.

**SOUTH PARADE CHAPEL, TENBY.**—The re-opening services of the above chapel commenced on Wednesday, June 25th, when the Right Hon. Lord Teynham preached in the morning and evening. The sermons were characterised by great earnestness and power. In the afternoon there was a public tea-meeting at the assembly rooms, Castle Hill, which was well at-

tended. On Sunday, June the 29th, the reopening services were continued, when the Rev. G. S. Mee, of Aberdeen, and the Rev. T. Davies, D.D., preached. The attendance was good, and the collections liberal. This place of worship is now the most commodious and beautiful in the town. The architects and contractors employed were the Messrs. Foster, of Bristol, one of the oldest and best firms in that city; and the work has been completed with great rapidity, and general satisfaction. Tenby being one of the most fashionable watering places in the principality, and frequented by visitors from all parts of the kingdom, possesses peculiar claims upon the Christian public.

#### SERVICES TO BE HOLDEN.

**LAKFIELD, SUFFOLK.**—Mr. Pells, of Soho, will preach here (D.V.) on Lord's day, August 17th, and Mr. Roe, of Earl Soham, on the 24th.

**EARL SOHAM, SUFFOLK.**—Mr. Pells will preach here (D.V.) on Lord's day, August 24th, morning and afternoon; and on Saxted Green in the evening.

**LOWESTOFT, SUFFOLK.**—NEW BAPTIST CHAPEL.—Mr. Pells, of Soho, will preach here (D.V.) on Thursday, August 21, morning and evening.

**SOHO CHAPEL, OXFORD-STREET.**—Mr. Sears, of Lakfield, Suffolk, will preach here (D.V.) on Lord's days, August 17th and 24th, and on Wednesday evenings, 13th and 20th; and Mr. Edgecomb on August 27th.

**LONG MARSTON, NEAR TRING, HERTS.**—The first anniversary of the Sabbath-school will be held (D.V.) on Monday, August 4th, when two sermons will be preached by Mr. Pells, and a public meeting in the evening. Brethren Collyer, Rickett, Plaw, Woodman and others, to address the same. Mr. Pells will preside. Afternoon and evening services to be held in the great barn. Public tea at 6d. each.

**HAYES, MIDDLESEX.**—The nineteenth anniversary of Salem Chapel will be held (D.V.) on Tuesday, Aug. 12, when three sermons will be preached. In the morning at eleven o'clock, by Mr. Bloomfield; in the afternoon at three o'clock, by Mr. Pells; in the evening at six o'clock, by Mr. Hazelton. Dinner and tea will be provided. Collections after each service.

**GUILDFORD, SURREY.**—The Baptist chapel having been rebuilt on an enlarged scale, opening services will (D.V.) be held on Lord's day, August 24, 1862, when Mr. John Anderson, of London, will preach in the morning at 11, evening at 6; and Mr. Henry Hall, of Clapham, in the afternoon at 3 o'clock. On Monday, August 25, special prayer meeting—evening half-past 6. Tuesday, 26, two sermons will be preached: morning at 11, by Mr. John Bloomfield, of London; afternoon at 3, by Mr. Wm. Palmer, of Homerton. In the evening at 6 o'clock, a public meeting, at which the pastor, Mr. Cornelius

Slim, will preside. Addresses by Messrs. Anderson, Bloomfield, Hall, and Palmer. Collections in aid of the building fund. Tea refreshments, sixpence each.

#### MISCELLANEOUS.

**HINCKLEY.**—On Sunday, June 8th, two sermons were preached to crowded congregations, on behalf of the Baptist schools, by Rev. J. Sibree, of Coventry. Collections, £14 2s.

**AN EXAMPLE WHICH OUGHT TO BE IMITATED.**—The members of the Baptist church, Pembroke, have presented their pastor with the means of defraying his expenses in visiting London to see the Exhibition.

**PORTADOWN, IRELAND.**—On Monday and Tuesday evenings, the 30th of June, and the 1st of July, the Rev. T. W. Medhurst, of Coleraine, delivered two lectures, the first on "Woman," the second on "the Prodigal Son," in the assembly-room of the new town-hall. On each occasion the spacious room was crowded. Portadown promises fair to become an important station in connection with the Baptist Irish Society.

**ABERGELE.**—A new Baptist chapel at Abergele is now building, and is to be completed by the 31st of October, 1862. The estimated cost is at least £550. The small church and congregation, including every exertion, cannot raise more than £200, and the debt of £350 will remain, and for defraying this, the kind assistance of our wealthier brethren is humbly requested. Messrs. Hugh Jones, John Jones, Edward Jones, or Theodore Ellison, of Abergele, will thankfully receive and acknowledge donations. The case is cordially recommended by the Revs. J. G. Owen, of Rhyll; E. Pritchard, Denbigh; and John Pritchard, Llanfollen.

**MELBOURN, CAMBS.**—The sixth anniversary of the Baptist chapel, Mortlock-street, was celebrated on the 29th and 30th of June. The late pastor, the Rev. E. Bailey (now of Hull), preached three sermons on the Sunday, to overflowing congregations. On the Monday a public tea was provided in the school-room, after which the Rev. E. Bailey delivered an interesting lecture. Subject—"Bernard Palissy." In speaking of the great man's adherence to the faith, the lecturer took occasion to allude, in laudatory terms, to the 2,000 ejected ministers of 1662. The collections in aid of the building fund were very satisfactory.

**SKAILBEACH, SALOP.**—On Sunday, June 22, the anniversary services of this place were held, when sermons were preached: in the morning by the Rev. G. Phillips, Evenjobb; in the afternoon by the Revs. W. Price, Minsterley; and E. Owens, Sarn; in the evening by the Revs. G. Phillips, and H. Owens. The attendance at each service was very numerous. On Monday a tea meeting was held, when upwards of two

hundred sat down to tea. In the evening at 6 o'clock a public meeting was held, when the Revs. G. Phillips and E. Owens preached to a numerous congregation.

**PETERBOROUGH, HEREFORDSHIRE.**—The annual tea-meeting in connection with the Baptist chapel took place at four o'clock on the afternoon of Monday, June 30th, when upwards of 300 persons assembled. The chapel being too small to hold one-third of the company, together with hundreds who congregated to listen to the addresses which were to be delivered after tea, an open-air meeting was held in front of the building, when the proceedings were opened by Mr. Sinclair, the pastor, by prayer and a short address, expressive of a thorough appreciation of the kind reception he had met with, and earnestly implored the Divine husbandman to "break up the fallow ground," so that the seed of truth might germinate and bear an abundant crop. Addresses were then delivered by the Rev. T. Jones, of Chapstow; T. French, of Hereford; F. Wiles, of Hay; C. Burrell, of Orcep; R. Lloyd, of Pentyrhool; and H. Hossack, of Michael Church. The addresses, though brief, were appropriate, and from the deep seriousness which characterized the assembly we earnestly hope that their effects may be beneficial and lasting.

#### BAPTISMS.

**ABERTILLEY,** Monmouthshire, June 22—Four, by Mr. M. Phillips, of Pontypool College.

**AUDLEM,** Cheshire, June 29—One by Mr. Meedham. The candidate was the son of our senior deacon, aged 18. The whole household of our brother are now baptized.

**BAMBRIDGE,** Ireland, June 22—Two by Mr. W. S. Eccles.

**BRESLA-GREEN,** Kent, June 29—Six by Mr. G. Haigh.

**CARDIFF,** Tredegarville Chapel, June 5—Seventeen, by Mr. A. Tilly; June 29, Fourteen, by Mr. Tilly; July 6 Eighteen, by Mr. Victor, of Clevedon (these friends belong to the brethren meeting in Godfrey-street); July 6, One, by Mr. A. Tilly; July 13, One, by Mr. A. Tilly.

**CATHILL,** Worcesterhire, May 25—Four, by Mr. E. Nokes. [Why not report earlier?—ED.]

**CATWORTH,** Hunts, July 6—Five by Mr. T. J. Ewing, of Cambridge.

**COLERAIN,** Ireland, June 15—One; 29, One, by Mr. T. W. Medhurst.

**DEVONPORT,** Hope Chapel, July 3—Three, by Mr. T. Horton.

**FORD FORGE,** Coldstream, June 15—One; July 13, One, by Mr. Lummie.

**GLANWYDDEN,** Denbighshire, June 22—Two, by Mr. W. B. Watkins. The cause here is prospering greatly since the settlement of our beloved pastor.

**HINCKLEY,** July 6—Three, by Mr. J. Parkinson.

**HORSFORTH,** July 6—Two, by Mr. J. Harper, from Rawdon College. Both from the Sunday-school.

**LAXFIELD,** Suffolk, July 13—Nine by Mr. R. E. Sears.

**LIVERPOOL,** Myrtle-street, June 23—Twenty-one; June 29, Ten by Mr. H. S. Brown.

— Stanhope-street, Torketh Park, June 29—Seven by Mr. Rees Evans.

**LLANTHWEY,** Monmouthshire, June 22—Four by Mr. George. There are more candidates waiting for baptism; and the chapel is filled to excess with attentive hearers.

**LLANVIHANGEL CRUCORNEY,** July 6—Twelve by Mr. E. Edwards; July 13, Four by Mr. D. J. Davies.

**LONDON,** Metropolitan Tabernacle, June 30—Fourteen by Mr. Spurgeon; July 3, Nineteen.

— Shafesbury Baptist Chapel, Aldersgate-street, City, June 25th, at New Park-street Chapel—Six by Mr. A. Searl, and Five by Mr. C. W. Smith, of Kingston, Herefordshire—the former minister of the congregation, under whose ministry some of the candidates had been called by Divine grace, and led to look unto Christ as their only Saviour.

**MARKET DRAYTON,** Salop, June 8—Two; July 6, One; July 13, Two, by Mr. Thomas Clark.

**MILFORD HAVEN,** July 13—Three, by M. S. C. Burn.

**MURSLEY,** Bucks, July 6—Two, by Mr. J. Young, one from the Sabbath-school, the other a Methodist local preacher.

**NORTHAMPTON,** Coll-ge-street, July 7—Six, by Mr. J. T. Brown. This baptismal service was felt to be peculiarly solemn and deeply interesting on account of its being the last in this ancient house of prayer, built in 1714; but is now being taken down to make way for one more commodious.

**PADHAM,** April 27—One; June 29—Three, by Mr. B. Brown.

**PEMBROKE,** Mount Pleasant, June 1—Five; June 25, Two, by Mr. David Davies.

**REDWICK,** Monmouthshire, July 13—Six, by Mr. B. Hoskins, after a suitable address by the pastor, Mr. T. Leonard.

**RHYMNEY,** English Church, July 13—One, by Mr. Lewis, of Tredegar.

**SHEFFOLD,** July 6—Five, by Mr. W. T. Whitmarsh.

**STOCKTON,** English Baptist Chapel, June 29—Five, by Mr. B. James, of Middlesborough (Welsh minister). Three of the candidates had been connected with a Welsh Independent church. A large audience was present to witness the solemn scene. We hear of one, a relative of one of the candidates, deciding to go and do likewise.

**TRETFORD,** Norfolk, July 13—Two, by Mr. G. W. Olding.

**THURLEIGH,** Beds, June 29—Two; July 6, One, by Mr. W. K. Dexter.

**TREDEGAR,** English Church, June 22—Three, by Mr. J. Lewis.

**ULEY,** Gloucestershire, March 6—Three; July 6, Five, by Mr. A. Astworth.

**WALLOP,** Hants, July 17—Six, by Mr. J. Parker, of Lockerly. J. Parsons, Esq. of Abbots Ann, assisted in the service. To this gentleman (with others) we are greatly indebted for their valuable pulpit services. "The Lord hath done great things for us, whereof we are glad."

**WALTON,** Suffolk, June 1—Six, by Mr. J. E. Perrin.

**WOOLWICH,** Queen-street, June 29—Six, by Mr. Teall.

## CONVICTION OF SIN.

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

"For thy name's sake, O Lord, pardon my iniquity, for it is great."—Psalm xxv. 11.

THIS striking prayer is hemmed in, as it were, between two promises. It looks like a fossil embedded in a mass of stone. What means it there? Why is it put in such a peculiar position? The Psalmist is both praising and preaching. How is it he turns to praying? Beloved, I think it was to teach us that prayer is never out of place. When the Apostle was writing the most doctrinal of his Epistles, he sometimes paused in the midst of them and said, "For this cause I bow my knee to the Father of our Lord Jesus Christ." You, when you are engaged in other holy duties, may even cease from praise for a moment for prayer; and it were not amiss sometimes to break a sermon, that men might pause and ask God's help with the preacher, and God's blessing upon the audience. Certainly, my dear friends, you will never find it an ill time for prayer, wherever you may be. The Mahometans have their hour for prayer, and when they hear the signal from the minaret of the mosque, wherever they may be, in the street or in the market-place, they bow their heads to Allah, and repeat their form of prayer. You, without their ostentation, may "pray everywhere, lifting up holy hands without wrath and doubting." We need not be confined to special seasons when a summons is given, but at all times, and in every place, we may continue in prayer, and "watch in the same with thanksgiving." When your hands are measuring out your goods, when they are pushing the plough, or driving the nail, when you are driving the plough, or when you are threshing the corn, speeding along the iron way, or walking among the corn fields, your heart may have fellowship with him

"Who is within no walls confined,  
Who habiteth the humble mind,"

who counts all places holy where men are holy, and all spots places for prayer, when the heart is in a prayerful frame. My soul, wait thou upon God in thy daily calling, and think not that thou canst ever approach him at an unseasonable hour, or lift up thy cry to him when he is otherwise engaged, so that he cannot attend to thy petition.

Were it necessary to my present purpose to explain the connection of this prayer with the scope of the Psalm it would not be difficult. The promise that the Psalmist had just recited is "to such as keep his covenant." It was the besetting sin of Israel to break the covenant. Do you not see now that the tinge of a condition would shut the door of hope in our face? Therefore, the greatness of the promise often stirs up our deepest anxieties, lest any of us should seem to come short of it. Depend upon it, brethren, that the prayer for pardon, which is never unfitting at any time, can never be more fitting than when our hearts are lifted up with the loftiest apprehensions of God's covenant. My principal aim, however, to-night is to bring my hearers, myself, all of us, to feel with David, that our iniquity is great—for this I shall labour. When I have this done, I shall very briefly try to show how the very greatness of our iniquity may become a plea with God: "Pardon mine iniquity, for it is great." And I shall not close, unless time should fail us, without some earnest entreaties with those who have never sought pardon of sin, to do it now.

I. Well then, first, David declared that his iniquity was great. The word used in the original conveys the idea of quantity as well as of quality. Not simply was his sin great as sin, but there was very much of it; any one sin was great, but it was not one but ten thousand times ten thousand. His sin was as great in the bulk as it was black in heinousness. Now, I do not know, although certainly David made one very terrible fall, that any humble-minded person here would consider himself to be

superior to David. He was a man after God's own heart, and though there is a great blot upon his sun, yet we would not hesitate to say he is a sun for all that; and David is a character so admirable, so all but matchless in the harmony of the different graces, that we think he certainly approaches very near to his great Son, our Lord Jesus Christ. Certainly, if David felt his iniquity to be great, it would be very foul presumption in any of us to think ours to be little. At any rate, we have to come out and say, "I reckon myself to be a better man than David was," or else we ought to subscribe heartily with our hand to the truth, that our iniquity must be great too, if David's was.

But leaving David out of the question, not comparing ourselves with others, we will draw some few pictures by which the greatness of our iniquity may be seen. Our sin is great when we consider against whom it is committed. In an army, if a soldier shall strike his comrade, it is, of course, a misdemeanour, but if he should have smitten some petty officer it is considered to be a more grievous offence, and if he should have struck the commander-in-chief it would become so heavy a crime that I know not what penalty short of death might be awarded to it. Now, in the world of morals, as God sees it, there is much difference in sin when we consider the difference in the person against whom it is committed. You and I think it is the worst sin that hurts us the most. We have heard, I dare say, the story of the lawyer who was waited upon by a farmer, to ask him what would be the penalty for a man whose horse was always getting into his field and eating his corn, whether it would be heavy; he had warned him several times, and he always would do it, and it was his fence and he ought to have mended it. The lawyer said, of course there would be a considerable fine, no doubt, and so on. "Well," said he, "sir, it is your horse that has done this." "O!" said our friend the solicitor, "it is quite a different question; I did not know it was my horse before I gave my opinion." Now, generally, with regard to anything that is done, if it hurts you, if it hurts me, we always feel very indignant about it, but if it only offends the Majesty of heaven we think it a trifle. What fools we are! If it shall offend such puny insignificant creatures as we, then there is something in it; but if the Divine Majesty be itself insulted, we pass it by as though it were a mere trifle. There really is a difference in the sin according to the person against whom it is committed. I will put it thus. A man has just now been striking another, striking him with an intent to do him hurt. "That is bad," say you. "Yes, but it was his own father that he struck." "Ay," now you say, "that is far worse for him, to have injured the man whom he ought to have loved and honoured." So since God is our Creator, any attack that is made upon his government, any wilful violation of his law, derives heinousness from the fact that he is our Creator. "It is he that hath made us, and not we ourselves; we are his people and the sheep of his pasture." Sinners, did ye ever think of it? You have offended against him that made you, in whose hand your breath is, and whose are all your ways. When you have used profane words, it has been against the Majesty of heaven, against Jehovah, who rides the sky, and launches abroad his thunderbolts, and shakes heaven and earth with his terrible voice; against him, before whom the bright archangels veil their faces and humbly bow themselves, unworthy to lick the dust of his feet; against God thou hast offended! Sinner, thou thinkest it is little, but I tell thee this it is that makes thine iniquity great.

Yet further, sin derives some degree of its sinfulness from the fact that it is an offence against a most just and equitable law. We sometimes, in the newspapers, find persons severely punished for offences against game laws. Well, I suppose, it is a very wicked thing to shoot another person's hares and pheasants and partridges, and if I were a preserver of game, I dare say I should feel the offence to be very heinous. As I am not, I do not particularly see the very terrible iniquity there is in the thing, though, no doubt, it is wrong. Now, if the law be proved to be harsh and severe, there always will be some mitigation in our judgment of the offence against it. If we say of such and such a law, "That is too hard, it is tyrannical, it

does not suit the times, it is not adapted for the age," then we say when a person breaks it, "Well, he had better not have done it; it is an offence against statute law and he ought not to have committed it;" still we do not think it to be so black as when the offence is against a just, equitable, proper, and righteous law. Now, such is the law of God. What can be more fitting than the law of the Ten Commandments? Infidelity itself has turned pale before those Ten Commandments, and we have heard of men who have attempted to improve the law of God, by a new commandment, who were unable to do it, for they found it so complete that it embraced all forms of criminality; and those who abhorred other parts of Scripture have said, as they read the ten precepts, "These are just and righteous." They are, indeed, the fundamental stones of natural morality; they are nothing but such as even nature itself would teach us to be right and proper for the government of the world. Well, then, men, if you have broken these good commandments, if you have run your neck against these holy and just and righteous precepts, your iniquity is great. If we could turn to any law of God and say, "This is harsh, this is tyrannical," then there were some excuse for you, but those commandments were made for your good; if you keep them they have their own reward, if you break them they bring their own penalty into your body and into your mind. Wherefore, then, have you been so foolish as to violate them? Assuredly, in so doing, thine iniquity has become heavy as the millstone, and if it be about thy neck when thou comest to die, it will sink thee in the floods for ever.

But, dear friends, we ought each of us to remember that our sin is all the greater because it has been committed by us, for sometimes an offence is all the worse because of the person who committed it. When the noble Cæsar saw Brutus stab, he said, "And thou too, Brutus!" There was force in his dying words, for Brutus was his dear friend, one who owed him no little. And surely the Lord might say to us, when we sin, "And you, too; and you! You whom I fed day by day, who are clothed by my charity, and nourished by my bounty! You! living in the fair province of the universe called the world, this beautiful fair round green earth! You! partakers of such innumerable favours—you sin against me!" Ah, Christian, you that are heaven's favourite, you that are allowed to enter into his cabinet councils, and to understand the secrets of God, you who are Christ's own spouse, the bride of the Prince of heaven, your sin is blacker because of that light of his countenance in which it has been your privilege to walk.

But to hasten on, and only throw out these as hints to be worked out in your own minds rather than to be dwelt upon in our discourse, let me remind you again that our sin is certainly very great, because of the amount of it. Innumerable times we have transgressed. It is not as though we had done wrong once and then washed our hands of it. Who can count his errors? What man shall tell the number of the small dust of his transgressions? As for the drops of dew twinkling in the morning light, as for the drops of the ocean making that vast flood, as for the stars of heaven, and the sand of the sea shore, all these sink into insignificance of amount when compared with the innumerable host of our transgressions against thee, O God of heaven and earth! This very day have there not been more sins than moments, more transgressions than heart-beats, more offences than pulses! God only knows the sin of man, only his infinite mind can reckon the iniquity that pulses forth—that wells up from the deep well-spring of iniquity that is hidden in the very core of his nature. Count your sins if you can, O ye children of God, and then bow your knees and say, "Our iniquity indeed is great!"

Nor is this all; we ought to remember that we have sinned and offended without any provocation. When a poor wretch snatches a loaf from a baker's shop because of hunger, and eats it ravenously in the street, what magistrate could forbear to treat him leniently? But when a rascal wilfully, and of malice aforethought, comes determined spitefully to break law and order, I have no patience with him,

“Let the full punishment fall upon his guilty head.” And this is what you and I have done; we have sinned for sinning’s sake. When we spent our money in sin it was for that which is not bread, and our labour of iniquity for that which did not profit us. You and I have not been gainers by all we have done amiss. There may have been times when you had the excuse of getting something by sin, but not always. For instance, what excuse is there for swearing? Lust and wine plead a pleasure, avarice gain, but the cheap swearer, from his open sluice, lets his soul run for nothing, losing all he has for the mere sake of talking black and ugly words. Now this is infamous; what if I say it is infernal!—to sin for the mere sake of sinning. As we heard of one the other day who said, when reproved for cursing, that he would swear—that if he had an angel on each shoulder he would go on cursing still. There seem to be some of this sort who, for the mere sake of dabbling in the mire, for the mere sake of going against the Most High, will do it; and in truth we have all in our time sinned like this, and, therefore, our iniquity is heavy. Sons of men, I put it to you, as one of yourselves, and, therefore, willing to be your advocate—but I must rather take up the cause of him against whom I have offended—what has he ever done to us that we should hate him? He has made us, fed us, clothed us; for which of these good works do we forget him? He has sent his Son to redeem his people; is this a cause why we should despise him? He follows us day after day with invitations of mercy, stirs up our consciences, hedges up the road to hell as though he would not let us perish; for which of these things do we requite him with evil? What hath the Most High done to offend you? Let him answer; do ye first lay your accusation, however. Has he ever done you a displeasure? In what respect has he thwarted you? What pleasure that is a real pleasure has he denied you? Is his yoke heavy? Is his burden intolerable? Are his commandments like the whips of Solomon? or his laws like the scorpions of Rehoboam? Hath he made his little finger thicker than the wires of human law? Do ye not know that men in superstition will make laws ten times harder than God’s laws ever were, and will keep them too? It cannot, therefore, be that God hath thus offended you. O, wherefore then, sons of men, do we spurn our Father? Why do we despise our God? What can there be so good in sin that we will have it, and God’s anger with it? What can there be so sweet in hell that we choose it, and despise the glories of heaven? Verily, in this our folly, our frantic madness—our iniquity is great indeed.

Yet further, what if I should say that we have gone on in sin after we have, some of us, known and felt the evil of it! I know I speak the truth when I say to almost all of you now present, must not your iniquity be great, because it was not done in ignorance? How many here were trained up in the lap of godliness?—your sins, therefore, are ten times heavier than other men’s. The lamp of the sanctuary lit us to our cradles. The hush of lullaby had the name of Jesus mingled with it. Perhaps the first song we learned to sing was concerning the children’s best Friend. The first book that we began to read contained his sweet name, and many were the times when we were pressed by godly ones to think of Jesus, and to give our young hearts to him. But we put bitter for sweet, and sweet for bitter, darkness for light, and light for darkness, and wilfully knowing the good from the evil, we did choose to do that which is wrong. Ah, in this thing, when we have sinned against light and knowledge, does not our transgression become greater than that of Tyre and Sidon, that perished for sin? And then, I say, when we had learned by experience, as well as by education, that sin was bitter, we went on in it still. There is a young man yonder that went astray once, and smarted for it, and he thought he would never be such a fool again. But the dog has returned to his vomit, and the sow that was washed, to her wallowing in the mire. Some men seem only to get out of one ditch to roll into another. There are plenty of persons who put their fingers in the fire and burn them, run and get them bound up and healed, only to go to the

next fire and thrust, not their fingers in this time, but their arms up to the elbow. Take care that one of these days, man, you don't find body and soul in that fire. How foolish some are who have been on the spendthrift line, have emptied their pockets and found themselves beggars. They have gone to their friends who used to take a glass with them—such jolly boon companions, such dear friends they were, but they do not know them now. "O, no," they say, and give them the cold shoulder, now that their clothes begin to look a little out at elbows. I have seen these people get employment again, and throw themselves out of it by their ill character. I have seen them get a respectable situation perhaps two or three times, and then go and ruin themselves over again, and expect their friends to set them up once more. Set them up on purpose that they may have the pleasure of tumbling down. When men do this so many times, certainly their iniquity becomes heavy.

I have put the case strongly concerning one or two; they are, however, only representatives of us all, for when we have smarted for an offence, we have committed it again. Burnt children are afraid of the fire, but burnt sinners are not; they will go to the fire again, like the moth which gets to the candle, sings her wings, flies off a little, but she must needs go again, and if you lift her out of the melted grease around the light, she will fly back again the first opportunity, as if she thought it her ambition, and her life's best glory, to be consumed in the fire. O! iniquity is great when it is against experience. Men run upon the pikes of damnation. They destroy their own souls, by a sort of spiritual suicide.

At times men's offences to their fellow-men lose some of their guiltiness by an apology. Why, I know sometimes when we have had some little offence, and have had a proper apology made, we feel as if we wished we never had taken notice of it, for we did not like to see the good man so sorry about it; we freely forgave him, and felt as if we did not want him even to feel he had done wrong, because he felt it too much; we passed over the offence because of the repentance. But how great is that man's sin, who, having sinned, refuses to repent! And is not that exactly the case of many here present, sinning from your cradles, but repenting never? Repentance is hid from your eyes, going on from bad to worse, from black to deeper stains. The Ethiopian has not changed his skin, nor the leopard his spots. Ye have sought to no physician for your healing. Ye have let the deadly gangrene grow yet more putrid, until the whole head is sick and the whole heart faint. Careless sinner! I would to-night I could play the part of Mr. John Bunyan's Captain Boanerges, and run up the red colours before your eye, bearing as the escutcheon, the flaming thunderbolts of God's justice. Ye who will not repent, thus bear the wrath of God. Lo! he hath bent his bow, and made it ready, he hath fitted his arrow to the string, he takes his mark to-night at thee, the arrow shall soon fly and reach the heart. O that thou hadst grace to repent! O Spirit of God, break the sinner's heart! O take thou hold of thy great hammer, with which thou dost cleave mountains, and dash that heart in pieces, that the sinner may cry out, "Pardon mine iniquity, for it is great."

With some men their iniquity becomes all the greater, because they have sinned against promises which they have made, vows which have been registered in heaven, and covenants which they had signed with the Most High. You know who I mean. You were ill with the fever some few years ago, you were given up, you turned your face to the wall, and you remember how, in the bitterness of your soul, you said, "Oh! God, if thou wilt spare me, mine shall be another and a better life." You were spared, and your life has been rather worse than better. You remember, too, when the cholera was abroad, and there were many falling on the right hand and on the left, you were terrified and alarmed, and you sought God after a sort, and you told him that if he would but spare your life, that life should be spent in his service. What have you been doing since? It is true you sometimes go to the house of God, but it is in the evening; when you have made your money in the morning, you do not mind giving God the fag end of the Sunday. The first two or

three weeks after you got better the shutters were up ; there was no swearing ; people said, " What has come over so and so ? he is a different man." Yes, you had another heart for the time, but not a new heart, and now you are the same as ever. Do you think God has forgot your promises ? Do you think that registered covenant of yours has been blotted out ? No, sinner, no ; it stands fast against thee to make thy guilt more infamous, and thy transgressions more heavy ! Take heed ! take heed ! take heed ! when God shall hold it up against thee at the last tremendous day, thou wilt read thy doom in that broken promise, in that lie which had been uttered against a God of grace and goodness. Such having been the case with some of us, most of us at some time or other having sinned thus against resolutions and promises, our iniquities are heavy. O ! dear friends, I have a task too hard for me. When I talk of the glories of the love of Christ I feel at home ; when I speak of the matchless grace of the covenant, my heart is well at ease ; but, O ! to prove man's sin heavy is a task too hard for me. Not that it is hard in itself. The evidence is clear, but to procure a conviction is the difficulty. The jury is not impartial. Your conscience is like an unjust judge. O ! how hard it is to make any man believe himself to be so bad as the Word of God says he is ! None but the Spirit of God can make a man call himself a sinner and mean it. Nothing but the irresistible influence of the Holy Spirit can ever bring a man as low as the Word of God would have him. If thou canst feel in thy soul to-night that thine iniquity is great, that it deserves God's wrath, displeasure, and punishment, I have hope of thee that the first sparks of the Divine light have fallen into thy soul, never to be quenched, but to blaze out in the brightness of salvation for ever. " O Lord, pardon thou mine iniquity, for it is great !"

II. I shall now turn very briefly to the second part, to show how there is a plea in the very greatness of our sin. It is a very strange text this, think you. Look at it again ; one needs to read it ever twenty times before you believe your own eyes. " Pardon my iniquity, for it is great !" Imagine a prisoner at the Old Bailey pleading with the judge that he would kindly let him off, because he was a great offender ; we should think that it would be a very legitimate reason why he should not be pardoned. The pith, however, of the whole text lies in those words which we forget to quote—" For thy name's sake ;" that alters it. It is an argument now, it was not before. " For thy name's sake, pardon mine iniquity, for it is great." Now let us show that there is a plea here. If salvation were by merit, then supposing all men to have fallen, and none of them to have any merit, yet it would be a rule that the man who was the least offender should have first turn at being saved. If the choice of God depended in any way upon man's condition, we should naturally expect that the man who had the least sin would be forgiven first ; for putting all on an equality on all other respects, the choice, if made at all, with reference to the man, would naturally be the choice of the man who had committed the least iniquity. But, dear friends, please to remember that in the covenant of Christ, and the way of salvation, the choice is made upon reverse principles, not according to man's merit, but according to God's glory. The aim, end, and object of God, in salvation, is to glorify his own character ; hence, if his choice may be said to be guided by any principles which we can at all understand, that choice would be guided to select those who would the most glorify his own grace and name. Well now, if God would do that great work of pardoning sin in such a way as to glorify his own name, the most fitting persons to be saved are the biggest sinners. Let us put it thus. There are a number of persons all sick, here is a physician, he intends to get to himself a name, he is full of benevolence and kindness, but at the same time, one part of his object is to get a name. Now, you will perceive, that in the selection of his patients, he will not pick out a man there who has got a sore finger, for it will never tell very much to his credit, that he healed a man that had a sore finger ; but there will be, perhaps a few cases among the sick, of a very extraordinary sort ; some of them will

have an affection, a disease, quite unknown hitherto to the faculty. Medicines have been tried, but the cases have been so stubborn that the best doctors have given up these cases as being hopeless. Now, the physician says, "These are the cases that I will select." Granting that he is able to cure whomsoever he wills, you can see that if the object be his own glory, he had rather take those in which there is the most room for the display of the healing art, than those who have the least sickness, and might be the most readily cured. Yet again; suppose a man would have a character for generosity, and there are a number of debtors assembled, and he is determined to discharge their liabilities. There is a man there who owes a sixpence, another owes a pound. Well now, if he pays their debts, he will never have much credit for liberality there; but another comes in, a thumping debtor, one who is over head and ears in debt. What is the sum there? £50,000; let us say £100,000; let us say half a million. Well now, here is the opportunity for the liberal man to display his liberality, because here there is room for it. So is it in grace. You proud Pharisees, you come to God and say, "Lord, I thank thee that I am not as other men;" and he replies, "Then there is no room in you for my grace to work." You poor publican dares not lift so much as his eyes towards heaven—smites upon his breast. "There is a case for me," saith sovereign mercy, and the pardon comes. Mark, when I speak of sinners, I do not mean merely those who have been great sinners, or those who have been, compared with others, little sinners, but I mean those who feel themselves great sinners. I say, the more we feel our guilt, the more fit we are for mercy; the more broken down we are with hopelessness, on account of our own lost estate, the more room there is for the triumph of Christ. Now, there is many a moral man here to-night, who never offended against the laws of his land, or the laws of outward propriety, and yet he feels himself to be as black as hell. Well, then, there is room in him for grace to glorify itself. We have noticed that men of the worst character are just the most self-righteous men. There is many a Pharisee that wears the harlot's flaunting rags, and many a scamp who would be a disgrace to the meanest society if his character were known, brazens it out as though he never had offended against a single law of God. Again, I say, ye chief of sinners, and ye that feel it, ye who groan and mourn on account of sin, be not silenced at the mercy-seat because of the greatness of your guilt, but rather, with the inimitable skill of the Syro-Phenician woman, turn the very desperateness of your case into a reason why he should hear and answer you. Now to-night upon your knees, wrestle with the angel of mercy, and say, "Pardon me, for my transgression is great; my hell will be great. If thou save me thine honour will be great; if thou redeem me, the power of thy blood will be great; if thou give me a new heart the transforming power of thy Spirit will be great. God, save me; be merciful to me a sinner." This is, as Luther says, to cut off the devil's head with his own sword. When the devil says to you, "You are a sinner;" say to him, "I am, and Christ died to save sinners." And when he says, "But you are a big sinner;" answer him, "Lord have mercy upon me, for mine iniquity is great." "But," says he, "You are a Jerusalem sinner, a bigger sinner than any other." Say "Yes, it is true; but Jesus said, 'beginning at Jerusalem.'"

O! I have tried to-night to preach a wide Gospel; I do not like to have a net with such big meshes that the fish get through. I think I may catch you all if the Lord wills. If the vilest are not shut out, then you are not shut out, friends; and if thou believest in Christ with all thy heart, thou shalt be saved. But, O! what if you should say, "I care not for forgiveness; I do not want pardon, I will not seek it; I will not have it; I love my sins; I love myself!" O, sinner! then by that death-bed of thine, where thou shalt see sins in another light; by that resurrection of thine, where thou shalt see eternity to be no trifle; by that doom of thine; by the last dread thunders; by the "Depart ye cursed" of the awful Judge, I beseech you, do me but this one favour. Own that you had an invitation to-night, and

that it was affectionately pressed upon you. I have told you, in God's name, that your sin is not a trifle with God—that it is not a matter to be laughed at or to be whistled over. I have told you that the greatness of thy sin need not shut you out. What is wanted is that the Spirit of God should teach you these things in your heart. But do remember, if your ears refuse these truths, and if you reject them, we are a sweet savour unto Christ as well in them that perish, as in them that are saved. But woe unto you—woe unto you, who, with the Gospel ringing in your ears, go down to the pit! “Verily, verily, I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for you.” May God save you for Jesus' sake. Amen!

## Essays and Papers on Religious Subjects.

### PLEASURES AND PRIVATIONS.

BY THE REV. JAMES SMITH.

WAKING up from a good night's rest, I feel exceedingly grateful for so great a mercy. What a refreshing thing is sleep! How many nights of good sleep I have enjoyed, for which I never prayed, and for which I never praised God. But now I cannot sleep as I once did. Hour after hour I lie sometimes, and get no rest. I feel, with Job, that “wearisome nights are appointed to me.” Sleep is valued now as a great blessing, though it was once looked upon as a common thing. Now I pray for sleep, and when I get it, I praise God. How little praise God gets from us for his mercies, unless he deprives us of them! Then we prize them, pray for them, really enjoy them, and give God thanks. What we win by prayer, we should wear with praise. Nor do we sympathize as we should with the poor things who have not the blessings we enjoy. During a sleepless night, our thoughts will wander to the hospital, the sick-room, and the dying-chamber, and so sympathy is excited for others, and thanksgivings ascend to God. Nor only so, we think of that good land where sleep is no longer needed, where pain is no more felt, where darkness never reigns; for there is no night there. Lord, teach me to enjoy the mercy of sleep, when I have it, with gratitude, and to improve a sleepless night when I have it not! Sleep is thy gift, and an invaluable gift it is. May I enjoy it as thy child, and improve the testimony of thy Word, when I read that thou “*givest thy beloved sleep.*”

Not long ago I was affected with a degree

of deafness, so that much that was said I did not hear; never did I value the sense of hearing as then. It must be painful to be in a *silent world*. To hear no sweet sound. To be unable to hold social intercourse. To know that others are communicating thoughts, and we cannot catch them. To see others intensely interested by them, and greatly enjoying them, and ourselves shut out from that interest and enjoyment. How many years I have been able to hear well, and how few praises has a gracious God ever received from me, for so great a favour! But I do feel grateful now; it is therefore well to lose our mercies in part for a time, if the restoration of them will fill us with devout thanksgivings to God. How painful to a child, to be unable to drink in the sweet sounds of a mother's voice; or to a wife to be unable to converse with the husband she loves! But how very painful it must be to the Christian to attend the house of prayer, and be unable to hear the sound of the preacher's voice. Yet there are many who are suffering these privations, while millions who enjoy the gift of hearing never think of rendering again to the Lord, according to the value of the favour conferred. Blessed be God, that I could ever hear, that I have heard his holy Word, and have, I trust, heard it to good purpose. Blessed be God that I can hear now, and may he preserve to me that blessing while life shall last!

The other day I mislaid my spectacles. I wanted to read a note which had been sent to me, but I could not decipher a word. A reply was required, but a written reply I could not send. Never did I feel

the value of spectacles as I did then. Never did I feel my ingratitude for not praising God for the good sight which I had enjoyed for so many years, as I did then. O what a privation the loss of sight must be! To be in a beautiful world like this, and be unable to see any of its beauties. Unable to look up and see the clear blue sky or the firmament studded with stars. Unable to see the sun in his glory, or the moon walking in brightness. Unable to look at the green fields, or admire the productions of the lovely garden. To be shut out from all that is beautiful in the world of nature, and to be deprived of the power of feeding the mind by reading. What should I do without my books, or power to read them! What should I do without my pen, and power to use it! How sweet I have found it, to feed on the thoughts of others; and how grateful I have felt when I have ascertained that I have awakened good thoughts in the minds of my fellow-Christians, and my fellow-creatures! How sweet, how inexpressibly sweet, is the sense of being useful, especially being useful to the souls of men! Blessed be God, that he ever gave me sight! Blessed be God, that he has continued my sight so long! Blessed be God, for the gift of spectacles to aid my sight, now it has become weak and imperfect!

I could use to walk well, and a good distance too; but now if the atmosphere is thick, or the weather foggy; if the distance is long, or the road hilly, I find my breathing affected, and get weary soon. This indicates the presence of disease, and that old age is creeping on me apace. But what a mercy it is that I am not confined to my house, to my room, to my bed! What a blessing I feel it, that in looking back, I see that I have not lived in vain; and in looking forward, to believe that I have a house not made with hands, eternal in the heavens! Where I am going, the inhabitants are never sick, and all the people there are forgiven their iniquities. There are no asthmas there, no failing sight there, no weary limbs there. Perfect health, perpetual day, and un sullied holiness, characterise the place. Thanks be to God that ever I could walk, and thanks be to God that I can walk now, though not so well as I could once. Thanks be to God that I am

not always suffering, but have many profitable hours, pleasant days, and refreshing nights. Yes, yes; the lines are fallen unto me in pleasant places, and I have a goodly heritage. May I never complain, when there are so many thousands suffering more, and after having enjoyed so many mercies for so many years! Rather, let me say with the Psalmist, "*Bless the Lord, O my soul, and forget not all his benefits.*" Gratitude becomes me, but complaining or repining would be altogether out of place. I have had my trials, and I have them still; but what are my trials to my mercies, what my privations to my privileges, what my present pains to my future prospects?

A short time ago, I was called to suffer severe pain of body, and who ever forgets pain? We may forget months and years of ease, but one week's severe pain is not soon forgotten. There can be no doubt but pain is salutary." I am persuaded that it has done me good. But nature does not like medicine, especially when it is bitter, and given in large doses. How it seems to lengthen time! one hour's pain appears longer than two hours' pleasure. How it changes the appearance of temporal things, and seems to lessen their value! How it prompts us to look forward to the time, and upward to the place, where there shall be no more pain! Having had so many months and years of ease, I ought not to shrink from a few weeks' pain. I ought, at least, to bear it with patience. But philosophy is of little use in suffering. I find that prayer is more soothing. If I am to suffer as a Christian—if I am to glorify God in the fires, I must ask the Lord, who sends the pain, to send special grace with it. What a wonderful thing is grace! It makes the impatient patient; the ungrateful grateful; the complaining contented; and the polluted holy; Lord, give me more grace—give me much grace—that so I may bear pain, improve pleasure, and serve my generation according to thy will. Blessed be God for freedom from *excruciating* pain! Blessed be God for freedom from *constant* pain! Blessed be God for freedom from *unsanctified* pain! Blessed be God, above all, for the assurance that I shall never taste the bitter pains of eternal death! O Saviour! how much it

cost thee of pain, anguish, and sorrow of heart, to procure my exemption from eternal torment, and the sanctification of all I suffer here below!

Reader, how do you feel affected upon these points? Do you ever pass sleepless nights? I seldom did once, though trouble and sorrow, as well as irritation and pain, have at times chased away sleep from my eyes. If you can sleep soundly and sweetly, thank God; thousands cannot. If sleep could be purchased, how much would some give for one night's sound sleep! Is your hearing quick and correct? Thank God, and pity the poor deaf that are around you. Your ears may yet become dull of hearing. Is your sight good? Prize it, and make a good use of it while you have it. Is your general health strong and robust? You have one of the greatest of earthly blessings. Better be strong enough to walk, than be feeble, and have a carriage to ride in. Are you in general free from pain? Remember, it is more than you deserve, and many, perhaps, more exemplary characters than you are seldom know what it is to have an hour's freedom from suffering. Be grateful! be grateful for all you enjoy, and for freedom from the ten thousand evils to which you are exposed. Above all, make sure of an interest in Christ, of a title to a place in that happy land, where sorrow and sighing are perfect strangers. Store your mind with the promises of God's most holy Word. Seek the enjoyment of much of the communion of the Holy Spirit, and you will have something to soothe your pains, solace you in sorrow, and to turn the shadow of death into the morning. Gracious God, help us to dwell on our mercies, to prize our privileges, and to improve our sufferings; and may we so pass through the sufferings, sorrows, and pleasures of time, as to secure a hearty welcome into thy presence, when time with us shall be no more!

*Cheltenham.*

### THE GRACIOUS ACT.

BY REV. JOHN COX,

Author of "Our Great High Priest."

"And he turned to the woman."—Luke vii. 64.

THIS most touching narrative some think should follow immediately after Matt. xi. 29.

In the discourse recorded in Matt. xi. there are two expressions which it is probable form links between the two passages. The Saviour had said, "The Son of Man is come eating and drinking." He also said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It may be that, hearing the first sentence, Simon the Pharisee resolved to ask the Lord "to eat with him," and that, hearing the second, "the woman who was a sinner" resolved to go to him. However this may be, we know that Jesus was asked by the Pharisee, and went; and we also know that the woman was invited by the Lord and came. Uninvited and unwelcomed by the stiff Pharisee, she was most welcome to the Saviour, who had invited her *personally* in the *general* invitation. Every sentence in this wondrous "story of grace" is full of deepest meaning and melting tenderness. Let us now meditate on the few words: "And he (Jesus) turned to the woman."

I. *Think of the Lord Jesus turning to the sinner.* The Saviour turned his course towards a sinful world, "He came into the world to save sinners." "Came to seek and to save that which was lost."

"With pitying eyes the Prince of Grace  
Beheld our helpless grief;  
He saw, and—O, amazing love!—  
He runs to our relief."

When he came he turned his efforts towards the worst persons on it. He went about among the poor, the wretched, the ignorant; he sought out demoniacs; and drew such a strange audience around and after him, that he was called the "Friend of Sinners." But especially he turned his eyes towards those who sought to him and who desired his blessings. Such he regarded with deep interest and pleasure. When the woman touched him in the crowd he turned round to see who had done that thing (Matt. v. 30-32); not to reprove, but to commend and bless; and when this woman who was a sinner "came to his feet, washing them with her tears," "he turned to her;" and everything he did and said expressed his deep delight in her devoted love.

Most turn away from Jesus now; they "hide as it were their faces from him," despise, and do not esteem him, (Isa. liii. 4.) "They turn away their ears from hearing

the truth." If they persevere in acting thus, the Lord, who now turns towards them and who says, "Turn you at my reproof; I will pour out my Spirit upon you; I will make known my words unto you" (Prov. i.), will turn from them and give them up as he did Israel of old, of whom he says, "Israel would have none of me, so I gave them up" (Psalm lxx.), as he threatens to do when he says, "Woe unto them when I depart from them."

Wandering one, while it is called to-day, hearken to the voice that saith, "Return and I will abundantly pardon."

II. *Here is the Lord Jesus testifying of the sinner.* Observe, he testifies to facts. Here is no concealment of sin, no excuse for it. He can make no mistake, he neither under-rates nor overrates, nor says aught but in the tenderest and most truthful way. He testifies to her faultiness, and says, "Her sins are many." She knew this, and others knew it, but Jesus knew it better than them all. He who is willing and able to save us knows the very worst of our failings, and the whole evil of our hearts. Then let us not be afraid to go to him and to hope in him.

He testifies of her *faith*, "Thy faith hath saved thee." When she first believed, and what words or acts of Christ especially drew out her confidence, we do not assuredly know. No doubt her "faith came by hearing," and it fastened on Christ. She anchored her guilty sin-tossed soul to the Rock of Ages, and was saved. A little while before she was drifting fast towards a terrible destination, but now the Lord looks at her and says, "SAVED." Blessed indeed are those of whom the Lord says, "SAVED;" and this he says of all who hear his words and believe on him that sent him, John v. 25.

He testifies to her full *forgiveness*. Her sins, which are many, are forgiven. They were all gone out of God's sight, and she was restored to the enjoyment of the favour of the Holy One. God would now deal with her not as a sinner, but as a child. This was all done then, and is done still for all who believe, only for Christ's sake. Our forgiveness is the result of his redemption, Eph. i. 7. "Without shedding of blood is no remission." But the blood has been

shed, and remission full and everlasting may now be realized.

III. *Here is the Lord Jesus teaching others through this saved sinner.* When she had become a trophy of Christ, she also became a *test* for Christ. Having turned to the woman, "he said unto Simon, Seest thou this woman?" And then comes a *contrast*, how humiliating to the Pharisees! how honourable to the woman! Simon is reproved for his self-righteousness, his indifference, his half-heartedness, his want of sympathy with and respect for Christ. Then every act of the saved soul is noticed and described. While she had gone on displaying her affection the Lord had permitted her to do even as her loving heart had dictated; but he said not a word to her, nor is there a single word of hers recorded. No doubt the Lord read in her heart feelings too deep to be put into language, and *he interpreted* all. Then, when the fitting time came, he proved that he knew all things that were going on in her troubled heart, and he read aloud. Look at her, and learn what reigning *grace* can do, and what *gratitude* for grace received will do. She had received much, and she rendered up her heart. She wondered at what was done in her and for her. She was raised high and she lay low. Her sin was all gone, and love triumphed in her unburdened heart. It rose into the heaven of love, and triumphed there. What a contrast between such a soul and one grovelling in the mire of sensuality. Yet a little while before, the latter had been her element. Who need despair that looks at her, and listens to the Saviour's testimony concerning her?

IV. *And is not the Lord Jesus testing us by this woman?* She heard of Christ and went to him. We have heard of him also; have we gone to him? We are invited. This cannot be questioned. We are sinners, we are lost, and such he invites. Have we gone over from self to Christ, from sin to holiness, from self-righteousness to rest on his atonement, from feeding on husks to eating his flesh and drinking his blood, from toil and weariness to a blessed rest? Everything turns on this. What is our position at this moment? Can the Saviour point to us as wanderers returned to him, the good Shepherd—possessed of the

abundant life which he came to give? Or has he yet to say, "Ye will not come to me that ye might have life?"

"Why should the guiltiest soul despair  
While One so gracious lives to save?  
Go, sinner, to his feet repair;  
A kind reception thou shalt have;  
A full forgiveness thou shalt prove,  
Flowing from Jesus' boundless love."

This woman ended *one life* at Jesus' feet and began another there. Have we done so?

Those acts which are recorded respecting her weeping, worshipping, washing, and anointing, were the beginning of a life of devoted love. They were pleasing to Christ; he looked at them and said to her, "Go in peace," and in peace she went. We hear no more of her. Her after history is yet to be unfolded; still we may not doubt but that so bright a beginning had a beautiful filling up, and a blessed ending. The joy of pardon would give strength for service. So must it be with us, if we would serve the Lord with our whole heart: his love must be our mainspring, and motive power; and what may they not do to publish Christ's fame and attract sinners to him who realizes the stupendous fact—"he loved us, and gave himself for us?"

*Ipswich.*

### GRACE ON A CRAB-STALK.

BY THE REV. COENELIUS ELVEN.

THE tempers of some professors of Christianity are so repugnant to that of the meek and lowly Jesus that it requires no small amount of charity to admit the sincerity of their profession and the genuineness of their religion.

An *ill-tempered Christian* is surely a contradiction of terms. Yet some persons seem to think religion has nothing to do with the temper—that if professors are but sound in their creed, and free from gross sins, they may be as stingy, as sullen, as irritable, and as unforgiving as they please. Now, this we venture to say is a great mistake, and one which has done much mischief to the cause of Christ. When a brother is overtaken in a fault, and falls suddenly—though only for once in his life—into some outward sin, the church very properly takes cognizance of the sin, and exercises discipline upon the delinquent.

But another may almost daily and for a whole life be sinning, by an unholy temper, against the royal law of love, to the continual grief and wounding of his brethren; yet such an one shall not only escape the discipline of the church, but retain the chief seat in the synagogue. Nor are there wanting those who can find excuses and palliations for these troublers in Israel. But of all the special pleaders who are engaged in such cases none surely are so absurd as those who say, "AH! IT IS GRACE GRAFTED ON A CRAB-STALK." We say such pleading is absurd, for the illustration fails to convey the sentiment for which they plead. We have always understood that to graft is to insert a scion or branch of one tree into the stock of another, in order that the fruit in future should no longer be that of the original stock, but of the scion. Ask any nurseryman whether, after engrafting an old crab-stalk with the scion of a nonpareil, he would be satisfied with its still bearing plentifully of the hard sour crab, and regard it only as a matter of course. Truly the children of this world are wiser in their generation than the children of light. The former expect the result of their grafting to be the production of the sweet and luscious scion which they have inserted; but, according to some, it is quite different in the moral process; for, although the Holy Spirit may implant the principle of grace in the heart, it is quite a mistake to expect, as the fruit of this Divine engrafting, that we should "be kind one to another, tender-hearted, forgiving one another," &c., but that from the old crab-stalk of nature we are still to expect and tolerate "all bitterness, and wrath, and anger, and evil speaking," Ephes. iv. 31, 32.

Christianity is not, as some imagine, austere and repelling; true, it imitates not the affected courtesy and unmeaning expressions of a worldly and hollow politeness, but it contains all the essence of good nature; and the constant aim of the true Christian, like that of his Divine Master, is to diffuse peace and happiness on all around him. Deeply feeling his own depravity, and having experienced the love of Christ shed abroad in his heart by the Holy Ghost, the infirmities of others, instead of arousing his anger, excite his pity; and in-

stead of giving way to unseemly bursts of temper, he will rather give himself to prayer, and cry, "Father, forgive them, for they know not what they do."

But, it will be asked, is there no allowance to be made where a bad temper was the original infirmity of a Christian? May not the old sore break out occasionally, and yet the root of the matter be in him? We grant that it may; but the Christian, knowing his easy-besetting sin, may do much to subdue it by watchfulness and prayer, so that whatever he might have been before his conversion, and however painful the inward struggle may still be, he will not be known now, to his family, the church, and the world, as "such a son of Belial that a man cannot speak unto him." In a word, we think it not compatible with a state of grace that any one sin should be cherished and palliated, although it may be thought a "little one." What, for example, should we say of the husbandman who would think it sufficient to cultivate and weed all the middle and greater part of his field, but should also tolerate and cherish the thistle in one corner of it, the winged seeds of which would soon be distributed over the whole field, and, choking the good seed, would make it all waste and unprofitable? Yet, it must be admitted, there are many professors whose whole lives are rendered unsightly and unprofitable by the prevalence of a *bad temper*.

Like all other evils, bad tempers have their peculiarities, and are developed in various ways. There is what is called the *hasty temper*, the subject of which will often be heard to say, with the utmost complacency, "*I know I am very hot, but it is soon over.*" Stay, friend, and consider a moment; the paroxysm of your madness may soon be over, but not so with the consequences. Cain was a hot-tempered man, and it was soon over. One blow might suffice to dash out his brother's brains; it was soon over. Yet Cain was a murderer, and Abel lay a bleeding corpse at his feet. But who can say the consequences are all over even to this day? All such, therefore, we admonish in the language of inspiration, "Be not hasty in thy spirit to be angry," and would remind them also of the word of one greater than Solomon, "Learn of me, for I am

meek and lowly of mind, and ye shall find rest unto your souls."

Then we have professing Christians of a *sullen temper*. We have heard of some such who would not speak to their own wives or children, or whoever offended them, for days and even weeks! Can these sulky professors pray during these fits of sullenness? Certainly not, but with solemn mockery. They *may* keep up the form in the closet, in the family, or in the vestry; but surely they must have forgotten that it is written, "If I regard iniquity in my heart, the Lord will not hear me," Ps. lvi. 18; and also the Saviour's own teaching as to the spirit in which we should pray, saying, "Forgive us our trespasses as we forgive them which trespass against us." This phase of bad temper, this dogged sullenness is perhaps most injurious, as it is most manifested in the family. After the death of such a parent, who had "a good report of those *without*," a dissipated son was once appealed to as having had a godly, praying father, upon which he turned away, and sneeringly exclaimed, "My father's religion! the less you say of that the better; you saw him abroad, we saw him at home!"

Another development of this sin is an *obstinate temper*. "I have said it, and I will stand to it," is the well-known expression of the obstinate and unyielding temper. Well, you may have said it, and vowed it, and sworn to it—and yet the rash vow is better broken than kept; you are wrong in making the vow, but you add to your sin in keeping it. No man, much less a Christian, has a right to a persistent obstinacy in his own way, without ever yielding to the opinions, the feelings, and the consciences of others; but the obstinate man seems never to have heard of such a precept as "submitting yourselves one to another." In the march of life no one's path lies so clear as not at some parts to cross another's; and if each be determined with unyielding obstinacy to keep his own line, it is impossible but he must both give and receive many a rude shock, from which the meekness of a true Christian would have preserved him.

The effects of this unyielding temper are especially lamentable when a dispute arises between two individuals of the same un-

happy temperament; it was of such the wise man said, "Their contentions are like the bars of the castle."

It was after vainly endeavouring to reconcile two such members of a Christian church, Dr. Owen wrote the following lines:—

"How rare that toil a prosperous issue finds,  
Which seeks to reconcile divided minds!  
A thousand scruples rise at passion's touch;  
This yields too little, and that asks too much;  
Each will have each, with other's eyes to see,  
And many sinners can't make two agree.  
What mediation, then, the Saviour show'd,  
Who singly reconciled us all to God?"

One more phase of this mental deformity, and we will leave those disagreeable people to their own reflections. We have only to refer for a moment to the litigious *quarrelsome temper*. These have an astonishing propensity for discovering the little motes in their brethren's eyes, but are wholly unconscious of the great beams in their own. They never come to their pastors with any good tidings—never see any excellencies in others, but are a kind of ecclesiastical detectives, the policemen of the church out of livery; unhired, unsolicited, and unpaid, they ply their calling with unwearied perseverance. They are unclean birds, who only feed on carrion and such forbidden food; for this they will hunt night and day. And it is true, as one has said, "There is evil enough to be found if you will snuff and seek for it; you may find it in ministers, in deacons, in churches, in committees, or in individuals, and if you cannot find it, you *can make it!*" Such we dismiss with the apostolic injunctions, "Follow after the things which make for peace," &c., Rom. xiv. 19. "And that ye study to be quiet, and to do your own business, and to work with your own hands as we commanded you," 1 Thess. iv. 11.

One word in conclusion. Christian brethren! reflect how, by unseemly tempers, Religion is wounded in the house of her friends, and exposed to the scorn of her enemies. "Let the same mind be in you which was in Christ." Even when you have occasion to reprove another, do it in kindness, and with a good temper, for as a Puritan father has said, "It is too much to expect the patient will receive medicine which is not only bitter, but boiling hot."

Even acts of kindness are wonderfully enhanced if accompanied with a good-natured smile, lit up from a loving heart. Can you not fancy the sweet tone and benignant look of our Lord when he said, "Daughter, be of good comfort"? And to another who had been rudely dealt with by her accuser, "Neither do I condemn thee; go, and sin no more"? Some there are who, if they do a right thing, do it so un-courteously as to deprive the gift of more than half its value. They rather throw their aims at the poor than bestow them. While others we have known, with small means but large hearts, who have accompanied a benefaction with words of this kind: "I wish it was in my power to do more, but accept this mite; and may the blessing of God go with it." We have heard the recipients say, "Really that free and smiling sixpence did us more good than the reluctant and frowning sovereign." So true it is—

"The rose is not without its power  
When churlishness with anger throws it;  
But, O! how doubly sweet the flower  
When kindness with a smile bestows it."

*Bury St. Edmunds.*

## THE PROFITABLE RAMBLE.

BY THE REV. J. TEALL.

"THE righteous shall be in everlasting remembrance." More deeply than ever, within the last few days, has the truth of this inspired declaration been impressed upon my attention. Having been requested to take part in solemn services connected with the pastoral settlement of "a brother beloved," over one of the churches in Northamptonshire, I accepted the kind offer of a Christian friend, to accompany me for an evening stroll. We visited the spot which, to every pious mind, will ever be vested with peculiar interest, I mean the birth-place of the eminent and excellent William Carey. To a small sequestered village in the county already mentioned, called Jury, belongs the honour of having once reckoned among "the natives" this immortal mind, and in that village, at the present hour, the name of William Carey is "an odour of sweet smell." Approaching Jury, from a little rising ground, at a

three-cross way, stand three cottages, which now occupy the site where formerly stood the dwelling-place of "Edmund Carey, and Elizabeth his wife;" and upon the green in front of which once gambolled the village boy, whose gigantic intellect was subsequently developed, and employed by Godin in the accomplishment of the most important purposes. The first object that arrested my attention was "a memorial stone" built in the front wall of these dwellings, upon which is engraven the following inscription:—"William Carey, D.D., born Aug. 17, 1761, died June 9, 1834—aged 73 years; 1854, B. L." Having dotted down the inscription, with my friend, I entered the centre cottage of the three, where sitting, plying the bobbins of her lace pillow, I found a venerable Christian, an heir of glory, well stricken in years, named Ann L—, who, without the slightest hesitation, gave to us a cordial welcome to her humble dwelling. With evident gratification did she enter into conversation upon the matter which, to all of us, was fraught with deep interest, telling me that there once lived "Master Carey." Pointing to the cottage on my left, she said, "That, sir, was the *living part*, this was the *parlour part*, and the cottage on your right was the *barn*." Well pleased was she to call my attention to the step of her door, as "the best piece of stone in the floor of Master Carey's house," while she told me that the inscription in front of the cottages was cut by Richard L—, the present owner of the property, and when done, not being sufficiently legible from the road, a consultation took place among the cottagers, as to what expense would be incurred in making the letters plain enough to be read by the passers-by. In removing this difficulty, the village wheel-wright kindly offered his assistance. He "would paint all the letters for one shilling," and a subscription having been set on foot, the necessary funds were soon forthcoming. And thus the work—humble I admit, but who will not say, honourable to all the parties concerned?—was completed. Thanking my friend for her kind attentions, and expressing the hope of meeting her another day, in a region where "sovereign grace" will be the burden of every song, I turned from that hallowed

spot, cherishing the hope that while costly monuments are erected to perpetuate the names of senators, who have had more or less claim to such marks of distinction, ay and to warriors, too, who have waded through carnage and bloodshed, scattering desolation and misery in their paths, that a future period may witness, at the three-cross way at Jury, a monument to the memory of the "consecrated cobbler," William Carey. Myself and my companion in this ramble next bent our steps towards the parish church, where once Edmund Carey officiated as clerk; while in the adjoining school-house, as village school-master, he trained the rising mind. The ringers had just assembled, to enliven the dwellers hard by with their evening peal; but every bell was immediately silenced to show respect to the strangers, while one of the number led the way to "Master Carey's grave," and pressed down the grass at our feet, while I copied the following inscription:—"Edmund Carey, died June 15th, 1816, in the eighty-first year of his age; Elizabeth, his wife, died April 16th, 1787, aged fifty-three years; likewise Frances, his second wife, who died May 30th, 1816, aged eighty-five years. Reader—Time is short; Prepare to meet thy God." "Lots of gentlemen, sir, have been here to see this stone," said my rustic guide, "And lots more will follow them, my friend," was my response. Now, away to "Master Carey's school-room;" we *must* see that. Yes, here it stands, making, it is true, but humble pretensions to notice, when compared with its chaste, costly, Gothic successor, recently erected by its side, with its turret, and bell, and clock, alas! like some *other things* with which, in this imperfect state, we sometimes come in contact, wearing two faces under one hat; yet, with all this to eclipse its glory, "the old school-house" is, to me, a hallowed spot, for the sake of the good and illustrious departed. With characteristic village kindness were we asked to "walk in," when the preceptress kindly informed us that the old room had been allowed to remain for the sake of former associations, and was now occupied by the infant classes, and had "the master" been at home, how pleased would he have been to have conversed with us on the life of Dr.

Carey! A cluster of the inhabitants now surrounded us, many of whom were evidently proud to say they were once scholars of "Master Carey," and to whom, while we addressed an affectionate farewell, we could not help adding, "Be not slothful, but followers of them who through faith and patience inherit the promises." O! you young men, readers of the BAPTIST MESSENGER, to you we say, "Suffer the word of exhortation;" diligently employ the talents with which you may have been entrusted, and then, if no such path of distinction awaits you as that over which Carey

"Pass'd to reach the crown,"

still, by and by, the Master whom we serve will say to each, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

"Yea—such as our forefathers were,  
May we, their children, be;  
And in our hearts their spirits live,  
Which baffled tyranny."

*Woolwich.*

#### "GOD IS MINE HELPER."

Psalm liv. 4.

A THOUGHTFUL reader of the book of Psalms must be impressed with the manly outpourings of the writer's soul as well as the beauty of expression. Unlike what we generally read, these compositions show forth the nature and character of their author. In these days of contrast the character of the author does not always govern the style of the book. It would be unnecessary, as well as out of place, to cite illustrations of this fact. Taking into account the wonderful inspiration of these productions, we still think it justifiable to speak of them as showing forth the character of David. The most casual reader knows that the circumstances under which they were written were often opposites. At one time the writer is evidently impressed with a sense of the danger which besets his path; with throbbing heart and anxious care he hastes away from the pleasure-loving crowds which throng his palace, and seeks by prayer the help of the Lord, for in his protection, come what will, he feels secure. The consciousness of danger and wickedness ever

prompted him at once to fly to the footstool of mercy, and as all who do likewise will find to be the case, he was soon able, with grateful heart and renewed confidence, to enter into the same presence with thanksgiving, proclaiming that "the Lord hath dealt bountifully." When trouble—the heaviest of all troubles which can befall a parent and king—was his bitter lot; when his tender fatherly heart was torn with grief at the rebellious conduct of his much-loved Absalom; when he had to fly for safety from the cruel arrogance of his own child, he wrote in the midst of his distresses, "Lord, how are they increased that trouble me! Many are they that rise up against me; many there be which say of my soul, There is no help for him in God." Such was his trouble, and such the way in which he made it known to the King of kings. But hear his faith, "Thou, O Lord, art a shield for me; my glory, and the lifter up of mine head." In him he placed his confidence: he felt that he could face danger, endure trouble, and resist temptation, if God was his helper. He sought that help by prayer, knowing that it was the only sure means of victory. Thinking of past mercies and deliverances, he could say, "The Lord sustained me," and looking onward to the future, which was blackened by the saddest afflictions, through his unshaken trust in God was able to say, "I will not be afraid of ten thousands of people that have set themselves against me round about." So, when the fierce tug of war made all the people tremble, when the jarring elements of rebellion met, David was "strong in the Lord and in the power of his might," for he knew that "salvation belongeth to the Lord."

But it may be urged that it needs not a David to become earnest in prayer for help when calamity is at hand. Certainly a sense of danger gives an impulse to the prayers, and awakens the earnestness of every one, not excepting even the most ungodly, for there are instances when they have displayed such an amount of solicitation for deliverance from trouble, or restoration from sickness, that their fellow transgressors have been made to stand agast at the sudden alteration. Love of life will cause the most hardened or stubborn to unbend and

pitifully plead for man's—even man's help to save them.

In answer to these objections we should remind you that David not only prayed in times of affliction, but, when prosperity crowned him with all the honours and pleasures which worldly glory can boast, he did not let them draw his heart from the Giver of every good and perfect gift. He did not neglect to chant forth the early song of praise. As the fresh breeze of morn wafted sweet odours and fanned his brow, his grateful heart poured forth its oblations. 'Twas his delight to meditate on the goodness of God; and when evening came on, and its sombre robe was spangled with the twinkling stars, in wonder and admiration he tuned his lyre; for "day unto day uttereth speech, and night unto night showeth knowledge."

The king felt that God had been, and still was, his helper. He could face every foe, depending upon that aid, and could repeat the Christian watchword—"If God be for us, who can be against us?" In the Almighty David put his trust, and in his hands left the government of his course. In that he displayed a wisdom which we should do well to emulate, for many of us place our dependence upon that which is not enduring, but passing. We build fond hopes of human greatness, which, owing to the want of a good foundation, fall to the ground, and the ruin remains to tell that the Master-builder was not consulted, that God was not our helper. We place our dependence upon worldly wealth, forgetting that it is a false hope—that we may not enjoy all that we have gathered together. How often these fond hopes, these unsafe dependences, are proved false, the memories of most of us will show. Often we have seen the rich man hurried to the tomb just as his happiness, as far as worldly matters were concerned, seemed to have reached its climax. We have seen the honoured and the titled great suddenly summoned away by the cold messenger, Death, from the senate or the bar, when their presence and counsel were most needed and valued. Everything shows the fickleness of worldly helps. The friendship of fellow-creatures often proves itself, not merely as a reed to bend beneath, but a spear to pierce the hand that leans

upon it. A real friend is a rarity; and one which, when possessed, too often goes unappreciated. The Psalmist knew who was his best Friend, and sought him not only when his powerful aid was required, but also at every opportunity he communed with that Friend, telling him all that was in his heart.

Our earthly friends are sometimes very willing to aid us when we are beset with troubles, but cannot because they have not the power. David's Friend and Helper has both the will and the ability to deliver us. Without him we are weak—so weak that we cannot do anything which will be of any avail; but he is strong, and ready to do for us more than we can either ask or think if we come unto him with faithful prayer. If we are not treading the path of duty we must seek his help to find it, and we must remember that "God helps those who help themselves;" therefore it is obviously necessary that whilst we are earnest in seeking the help of the Lord we should also be diligent about finding the path. We cannot find it unless he guides us, and he will not put us into the way unless there is a striving for it on our part.

God's help must be sought by prayer, which we notice must be accompanied with several important feelings.

First, it is necessary that we should seek his help feeling our own sinfulness. David has left us proof, in many of his psalms, that such was his feeling; and in his well-known penitential psalm (the 51st) he pours forth his earnest prayer for the forgiveness of his sins in such a manner that any one reading it (so long after) must feel that it was something more than a prayer of words, that it came from the depths of his heart. God is able to distinguish between those who only call, and those who deeply feel. We must come to him with that repentance and depth of contrition which this feeling is certain to produce. We must not attempt to palliate our guilt, or conceal our sin. Like the publican of old, we must each pray, "God be merciful to me a sinner." His prayer, so short and simple, was heard on high because it was from the heart. He *felt* that he was a sinner.

The next feeling, which in fact belongs to the last, is that we feel our need of a helper.

As soon as we feel the weight of our own sinfulness, and groan under the slavery which oppresses us, we also feel our need of a Saviour, and long to rejoice in the liberty wherewith Christ can set us free. As sinners, we have no righteousness, no plea, no hope in ourselves; therefore we are sure that unless Jesus will intercede for us, and obtain for us pardon through the atonement which he made for our sin on the cross—unless he will become our helper—we shall have to receive from the mouth of justice the sentence of condemnation. So we learn that when we pray we must come unto our prayer-hearing God, not mentioning anything that we have done, nor contrasting our character with that of those around us, but, impressed with the great disparity betwixt ourselves and him, acknowledge our transgressions, for our sin is ever before him. Thus, seeking pardon in the name of him whose redeeming love shall be our eternal theme; for we are assured that those who seek shall find, and those who find shall inherit.

The third feeling is consequent upon the other two. Those who have obtained the help of Jesus have their hearts full of love to him: truly he is their all and in all. It is their greatest joy and pleasure to serve and obey him whom they love. No effort is too stupendous for them if it be one which shall spread the glory of his name. Every true Christian feels his weakness, but with Paul he can say: "I can do all things Christ helping me." This is the Christian's and only the Christian's privilege. Meek and lowly though he be he can look up, and say in the spirit of the text, "The Lord is my shepherd, and I shall not want." If trouble presses heavily upon him, or sickness, the pale forerunner of ghastly death, stare him in the face, with his faith fixed steadily on the Lord he can say, "What time I am afraid I will trust in thee, yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

Weak as we are, we believe that, if God is our helper, we shall not in vain proclaim "the liberty wherewith Christ sets free."

"God is our helper." 'Tis the motto on the banner of the armies which go out to meet the King. All along the lines of

Christian warriors 'tis the signal and the watchword which wakes within their breasts fresh courage for the strife against Satan. "God is our helper." 'Tis the music of the Gospel trumpet which gives encouragement to the sainted band, and marshals them along the pathway which leads to glory, honour, and immortality. 'Tis the whisper of Faith, when the praying soldier of the cross, with silent onward march, follows the Great Captain of Salvation. "God is our helper!" 'Tis the shout of the advancing armies of the Lord as they meet the opposing legions, which waver and tremble, for they know that God is fighting against them. The army of the crusade against sin must surely prevail, for the Lord is with them, he is their helper. When the strife is ended, and the foe is put to flight, when the battle's lost and won, "God was our helper," will be the triumphant song of the redeemed. Loud and long will their shouts then be in praise of him who hath given them the victory. They will triumph gloriously over the dreaded enemy, for they are armed with the arms of heavenly might. O may we speed to our work so armed!

When David went to battle he did not let his mind become so fully engrossed about the reinforcements coming up in time as to neglect to seek the help of the God of battles. Prayer was an important feature in his warfare; he met the foe with a heaven-directed eye, and with a heart full of Christian zeal, and was victorious, as many leaders since have been through using the same means. He did not say, "I am too busy with the organization of my men to think of God to-day; I shall have leisure for that to-morrow." He did not delay the fulfilment of his religious duties. We usually say "to-morrow," to the demands which to-day makes upon attention; business, duty, improvement, everything except pleasure, must wait till to-morrow. We forget that a to-morrow's man never benefitted a friend, nor astonished the world, except in the fact that he who once was young, having become old, had still postponed all preparation for life's close, and when death came, even whilst the grim visitor thrust his arrow into the bleeding heart, ere it took effect, he ceased not to

defer until time had silently merged into eternity, and an angel recorded his last cry for mercy as too late. David was not a to-morrow's man, for he knew that to-day was the best time for seeking the help which alone could enable him to surmount every obstacle. As it was in his experience, so it ought to be in ours. If we acknowledge God's aid to be worth having, we also desire to have it. We know that the prisoner of sin is without any other help or hope: friendless in death he dies, if he seeks not God until it is too late. Our Bible tells us that it is not too late to-day; we believe it, therefore we proclaim that as sure as this help is sought earnestly, it will be found. Once found, our onward course will be marked with different feelings; our feet, though they tread along a hard way, will be shod with Gospel preparation; our foes, though they are countless, will fly before us when we hold up before them our shield of faith, for inscribed on that shield, in words of terrible moment to them, they read that "God is our helper." In the battle of death fear will not come upon us as upon the wicked. Death we shall hail as a friend, more than dread as a foe, because God will aid us in cheerfully obeying the summons, and support us under the shock; for whilst our earthly vision fades, he will open up before our spiritual sight all the treasures which he has prepared for those that love him. God will hear our prayer, and we shall receive, not justice, but pardon. The fetters which sin had so firmly rivetted will fall from our uplifted hands, and our spirits be free before the throne, for we have an Advocate with the Father.

Fellow-traveller through life's journey, in him you will find a traveller's rest. Weary and heavy laden as you are, come to him, and he will help you by taking away the load of guilt which weighs you down, for "with him the weary are at rest and the wicked cease from troubling."

This help Jesus has purchased with his blood. If we seek it, we shall find it; and under its comforting influences we can look up with that devotion and love to God which will prompt each of us to exclaim:—

"Other refuge have I none;  
Hangs my helpless soul on thee;  
Leave, ah! leave me not alone!  
Still support and comfort me.

All my trust on thee is stayed;  
All my help from thee I bring;  
Cover my defenceless head  
With the shadow of thy wing."

Manchester.

GEORGE BARKER.

## REV. JAMES HERVEY, THE MODEL MINISTER AND CHRISTIAN.

### CHAPTER VII.—THE MODEL PREACHER.

"There stands the messenger of truth: there <sup>stands</sup>

The legate of the skies! His theme divine,  
His office sacred, his credentials clear.  
By him the violated law speaks out  
Its thunders; and by him, in strains as sweet  
As angels use, the Gospel whispers peace.  
He establishes the strong, restores the weak,  
Reclaims the wanderer, binds the broken heart,  
And, armed himself in paup'ly compleat  
Of heavenly temper, furnishes with arms  
Bright as his own, and trains, by every rule  
Of holy discipline, to glorious war  
The sacramental host of God's elect."—COWPER.

HERVEY, as a Christian minister, had one great aim in his preaching—it was everywhere apparent in his discourses—the love of God. Here he would sweetly muse. He drank deep into the Scripture promises made to the believer in Christ. The love of God in coming into this world to save sinners, ought to be the great aim of every minister of Christ to teach. Hervey felt this to be his most important work; hence, he said—speaking upon that Scripture, "Preach the Gospel to every creature"—that he "showed them what the Gospel means, and what blessings it comprehends; by whom these were purchased, and to whom they are offered," &c. And what was the consequence? The Lord blessed his discourse to his hearers; and so will he ever make use of a faithful exhibition of the cross, to the conversion of poor sin-begirted sinners, for his Word standeth thus: "My Word shall not return unto me void, but shall accomplish the thing whereunto I send it." Hervey was a Calvinist, after the order of Calvin, and, therefore, he exhorted sinners. In his "Institutes of the Christian Religion" Calvin saith: "God declares that he would have all men to repent, and addresses exhortations in common to all; their efficacy, however, depends on the spirit of regeneration;" and Hervey's exhortations were much owned of God, in convincing sinners of the necessity of the new birth. One specimen we must quote,

which is contained in a letter to two condemned malefactors in the Northampton gaol (1755). After setting forth the propitiatory sacrifice, for the sins of feelingly lost, ruined, helpless sinners, he answers an objection which many awakened sinners are wont to make. "But will Christ vouchsafe his great salvation to us? Hear his own words, 'Him that cometh unto me'—for pardon and salvation—'I will in no wise cast out.' Be his guilt ever so great, this shall be no bar. I will not, on any consideration, reject or deny his suit. Only let him come as a poor undone creature, and he shall find me willing and mighty to save. Nay, he invites you to come. These are his gracious words, 'Come unto me all ye that labour, and are heavy laden'—heavy laden with sin and misery—and I will give you rest." And again, in one of a series of sermons upon the Divinity of Christ, he concludes as follows: "Let persisting sinners remember this and be startled. O, let them look unto the Divine Jesus, and see what they are doing. You are running on in these abominations. You make light of these violations of God's law, which cost the incarnate Deity so much agony and blood. If by wicked lives you crucify the Son of God afresh!—if by impotence and unbelief you reject the only atonement—there is no shelter for you when God's holy displeasure arises!" *Looking to Jesus* was the principal theme of Hervey's discourses; whatever text he chose, the Captain of his Salvation was sure to be in it. It had been the fashion of the "religious" world to secrete the name of Jesus, as though they were ashamed to use it. Dr. Hawker (before he was led into the full truth of the Gospel) was not the only minister in whose sermons the word God or Christ was wanting, and who merely mentioned his sacred name by way of personification, as "the Deity," "the Creator," "the Beneficent," &c., &c. But Hervey was determined to despise this finical clericalism, so prevalent in his day; and, therefore, we find the names of Jesus and Trinity in capitals throughout his works. And in his sermons he was the same—urgently pressing upon the believer, instead of looking to himself, the centre of all his corruptions and sorrows, to cast his eyes upward; and exhort-

ing those who longed for happiness to look unto the source of comfort and consolation. Some say that supineness and wickedness are often the fruits of the reception of such views; but, as Hervey himself eloquently remarks, "If Jesus be the first and the last, should he not be so likewise in our esteem, in our desires, *in our glorying, in our life and death?*" And, so far from despising, or lightly speaking of morality, he would say, "True morality is the image of the blessed God, and its proper origin is from the cross of our Divine Master."

And now a few words as to his *charitable disposition*. He sought every opportunity to do good to his fellow-creatures, irrespective of their denomination. It was not a question with him whether they were of the National or any other Church; were they fit objects of charity? If so, his purse was open; and, not only his, for (to show his devotion to charity's nobleness) he would canvass among his friends to help him in distributing alms to the needy. Having a competency, he was not placed in the same unfortunate situation in which the generality of authors are, and, therefore, he devoted the whole of the profits of all his works, which had attained a great circulation, to the indigent. It was a noble spirit; and seemed to be a worthy carrying out of the worthy exhortation of the Apostle—"Whatsoever ye do"—even by the employment of your talents, which God hath bequeathed you—"do it **HEARTILY**"—earnestly, self-sacrificing—"knowing that of the Lord ye shall receive the reward"—even the reward of a good conscience, and the comforting knowledge that as it hath been to the least of Christ's brethren, it was also for him! His soul was enchained and enraptured if any new opportunity presented itself to do good. O, Christian reader, 'tis a noble work—a God-like performance—to bestir yourselves to more earnestness in thus serving the Lord in your generation; and as sure as there is a sympathizing High Priest in heaven who is touched with the infirmities, trials, and troubles of his people, so sure wilt thou obtain his smile of approbation if thou do likewise. "My money is Christ's," says Hervey; and "I forbear every unnecessary expense, and want many of the little conveniences of life, that

I may succour the worthy servants of Christ." He ordered not only that the profits *accruing to him* by his bookseller, Rivington, be given to the poor; but also that all *future* receipts be applied to the same purpose. When *he* died, his funds almost died with him—the little that remained he left to the poor who were suffering from the intensity of the season.

It would be no inapt designation were we to call Hervey "The gentleman Christian." The days in which he lived were notorious for the association of uncoothness with Evangelism; but Hervey struck a death-blow, by his *politeness* and meekness, to the generally-received notion that "politeness and religion were inconsistent, and grace and good breeding irreconcilable." Whatever was in accordance with the spirit of true gentlemanly conduct, or that savoured of that respect which is due to every man, lowly though he be, was sure to find a warm reception in his manly heart. Nor did it interfere with his manliness. Many are deluded into the belief that Saxon manliness and sturdy honesty will not coalesce with true politeness. True, they may not with the ridiculous finicalisms and lackadaisical buffoonery so prevalent and so fashionable amongst the "genteel" and would-be-genteel classes of the present age; but honesty, manliness, straightforwardness, and open-hearted kindliness have no enemy in good breeding. Hervey cultivated this spirit, and his writings still attest to his upright, honest, polite nature.

Hervey was emphatically *a man of prayer*. He was one of those Christians who had faith enough to believe that prayer was the secret of all success; that prayer unlocked covenant blessings, and showered them forth; and in the strictest privacy—when far from man's ear—he would wrestle with the Lord fervently and unceasingly for a benefit upon whatever he undertook. He would pray to the Lord that as *a man* he might be enabled to take hold of those opportunities for Christian usefulness which daily presented themselves; that his character might not stain his profession, but that the ungodly might see in him the powerful workings of that grace which renovates the heart, and frees it from the dominion of sin. As *a Christian*, he would supplicate God

that he would show him more than ever the sacred blessedness of those whose trust is in the Lord; that he would lead him into the heights and depths of the knowledge of the love of Christ, and that he might hold sweet communion with his God and Father. As *a minister* would he wrestle with his great High Priest, that his intercessory prayers on behalf of the lost house of Israel might be heard. He would pray—

"Pity the nations, O our God,  
Constrain the earth to come,  
Send thy victorious sword abroad,  
And bring the strangers home."

As *an author*—for he felt the like responsibility in all his situations of trust—he would not neglect the throne of grace. It is no light thing, no giddy consideration, to endeavour to write for the good of mankind. If authors would but pray over every article before they committed it to the press, and beg of the Lord to bless their endeavours, we should not only get rid of numberless quarrelsome effusions, but God would acknowledge the writers' attempts to exalt him, and promote his glory in a way and manner that would gladden their hearts, and stir them up to still greater usefulness. The secret of the extensive usefulness of Hervey's works may be attributed to the instrumentality of his fervent prayer, and such earnest prayer availeth much before the throne of God. An example of his importunity and earnest ejaculations in secret may be found in the following anecdote:—

"Mr. Hervey's man-servant, sleeping in the room immediately above that of his master, one night, long after the family was retired to rest, awoke; hearing the groans of Mr. Hervey in the room beneath, who seemed to be in great distress, he went down immediately and opened the door of his master's room; but instead of finding him in his bed, as he expected, he saw him prostrate on the floor, engaged in earnest importunate prayer to his God; like Jacob, he wept, and made supplication. Disturbed with this unseasonable appearance, Mr. Hervey, with his usual mildness, only said, 'John, you should not have entered the room, unless I had rung the bell.'"

Christian, minister, and author, is not this a model pattern for you?

London.

EDWARD LEACH.

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FAERNINGHAM,

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

### THE CAUSE AT ROCKFORD.

#### CHAPTER III.

DURING the week which followed that never-to-be forgotten Sunday described in our last Mr. Whithers did not leave us, but stayed in our midst. We never tired of gathering round him, and hearing his words. God honoured him—that young servant of his—above most of his brethren. The Master spoke through him, and his messages were indeed welcome to the weary, sin-sick soul.

We had prayer-meetings every night in the week, and poured out our supplications before the throne of grace. Our aged deacons—some of them standing on the very verge of the grave—seemed to grow young again in their love and zeal. Their prayers were no mere repetition of solemn words—they were born of the great spiritual need which we all felt then. Young and strange voices joined in them.

John Goff was not absent from one of our meetings. He came regularly; and often he—who had never before even prayed in secret—besought the Lord for himself, and for us, in words that were not easily forgotten. Nor was his a solitary case. Many came among us who had never entered any place of worship save the old parish church, to whom our spontaneous prayers were new things—who yet, in the new feelings awakened in their hearts, felt that they needed something more special than the Prayer-book, beautiful as most of the forms of prayer there are. So we had almost a sacred week. And when the next Sabbath came, and again the young minister stood up in the name of the Lord, we had a foretaste of the employments and enjoyments of that bright and holy land—

"Where the assembly ne'er breaks up,  
And Sabbaths have no end."

After that day there was no need to stay for three months, to find the opinion of the members with reference to Mr. Whithers. It seemed that the Lord had chosen for us,

so we gave him at once an invitation to become our pastor. Our prayer for direction had been answered; God heard us, and his smile was upon us all the time.

After his ordination, we held a tea-meeting to welcome him. Ministers came from many of the towns around, and entered very heartily into the spirit of the day, giving their young brother the right hand of Christian sympathy and love. Each minister brought with him some of his own congregation; and so, with such an increase of Christian friends, it was a grand and high day for Rockford.

After tea, as the custom is, there was much speechifying. First the ministers spoke, and very good advice they gave us of the way in which we should treat our dear young pastor, how we should hold up his hands with our prayers, and help him with our love. They told us that it was no light work he had to do, that it required strength of all kinds to accomplish it—physical, mental, and above all, spiritual—and that it behoved us to lighten every burden for him as much as possible. And we took their words into our heart, and that evening resolved to look after and help Mr. Whithers. One of our deacons said so. He told the friends that a long winter had passed over the cause at Rockford, but now the winter was over and gone, and the time of the singing of birds had come. He said, "In the name of the church I welcome you, dear sir, into our midst. God bless you, and make you a blessing, as he has already done, and may many souls be given to your ministry. In many things we do all offend. We, as a church, have not been what we wish we had, have not done as we should have done. There have been many mis-doings and short-comings, but now that such blessings have been granted us, we do pray that we may be faithful to the end."

And our hearts, if not our lips, added a hearty "Amen."

Mr. Whithers rose then, and tears were in his eyes as he addressed us. He said so much kindness quite overcame him. He could only say, "It is God's doings. Bless the Lord, O my soul." And he continued, "Dear friends, I do not doubt you, but I fear *myself*. I pray that in my weakness I may be helped, in my ignorance instructed, in my youth and inexperience guided aright. I pray that I may be kept humble, never for a moment forgetting that it is God that worketh in me, and that he will give from Sabbath to Sabbath a message from himself to you."

John Goff asked permission to say a few words, which was accorded with much pleasure and satisfaction. "My dear friends," he began, "I am as a new-born child amongst you. You know that when first Mr. Whithers preached here I was a stranger to you, and a stranger to God. His first sermon was blessed to my soul. It was the means of bringing me peace, and through all eternity I shall bless God that I entered your chapel. And now, dear friends, I give myself to you, to be taught, and helped, and guided. You know I am ignorant, but thank God that he is teaching me, and I should like to belong to you, and to give my whole future life to you and to our Saviour." Much more he said which cannot be recorded here. He seemed full of joy, and his faith was young and strong. He knew that trials were before him, that the path would have many thorns but—

"Cheerily on passed the homeward-bound."

His life had new vigour, his heart had received its very greatest good.

Altogether, our tea-meeting was a great success. Things seemed altogether bright, and joyous sunshine irradiated us all.

There is a proverb which says, "There is a skeleton in every family." What had become of the one which had been in the cause at Rockford? It was hidden now entirely out of sight. Buried? Yes, for the time; would it ever be dug up again? Alas! for Christian communities—even among them "*there is none righteous, no, not one.*"

Soon after the tea-meeting there was a baptismal service. John Goff and several

others were immersed, on "a profession of their faith in the Lord Jesus." Our little chapel was crowded to overflowing. Every available space was occupied, and with breathless attention the assembly listened to what the New Testament says about the oft-vexed question of baptism. There were many convictions then. Those who had complacently believed in infant sprinkling or any other form of the Church—who had been "christened" themselves, and, in return, had their children christened—were aroused from their passive acquiescence to think for themselves. It was again good seed falling in good ground, and would assuredly bring forth good fruit.

The week following the rector came home. He had been made acquainted with the state of things, and decided that there was no time to be lost. The first person he sent for, after his return, was John Goff. He was the "rev. gentleman's" gardener.

"John, I have been hearing some slanderous tales about you."

"I'm very sorry for that, sir."

"So am I. It is a sad thing to have one's character assailed. But I suppose it is not true?"

"What is it, sir?"

"They tell me you have become one of those silly Baptists."

"So I have, sir."

"You could not know the consequences. You must be quite sure that I should not employ a man who has departed from the teachings of his youth, and forsaken the Church."

John Goff's face changed a little.

"I hope you will not turn me off, sir. I have found the Saviour. I have become a Christian, and I hope I shall be a better servant to you than I ever have been before."

"You are a Christian! Why, you have been that ever since you were a child."

"Ah, no, sir, only a few weeks, and it is such joy to really love Jesus, and serve him—and such happiness to listen to his word as I have lately heard it in the chap—"

"John Goff! I give you a week's notice; next Saturday you will leave my employ. I shall this week engage another gardener."

"*The Lord will provide.*"

Yes, John, you may well sing that; it is an old, old psalm—sacred, because the language of so many who have proved it true.

The Rev. Mr. Hardy caused a public

notice to be 'given, that only those who were good people—i.e., regular attendants at the parish church—would receive the Christmas presents.

## Reviews.

*Millicent Kendrick; or, the Search after Happiness.* By EMMA JANE WORBOISE, Author of "Kingsdown Lodge," &c. London: J. Cording, 31, Paternoster-row. 1862.

WE feel under great obligation to the writer of this charming volume. It is totally free from the besetting sin of most religious novels. There are no wild extravagancies; no sickly sentimentalism; no cant phrases; no silly affected conceits; no overdrawn characters; no outrageous demands on your credulity. For aught we know, the main incidents may be literally true. It professes to be the life of a lady, whose varied scenes of joy and sorrow, hope and fear, dissatisfaction and gladness, are very every-day like in this chequered, changing world of ours. There is no affectation in the portrait she draws of herself—whether as to her person, talents, or accomplishments. She begins life with surrounding prosperity. Her father's insolvency involves both herself and family in adversity. Her good education, however, stands her instead of fortune. She becomes the inmate of an ancient castle residence, and the companion of a wealthy widowed aunt. Ah! the history of that aunt is full of incidents most extraordinary—affecting and admonitory. Her sun went down, however, brightly at last, and guilt and remorse were all washed away in the only fountain ever opened for sin and uncleanness. With the loss of that aunt our heroine has to enter life afresh, and to combat with vile hate and treachery, and the benefactions of the sainted aunt are fraudulently, in the meanwhile, lost to her. Now her education again stands her friend. She passes as companion and governess through astounding phases of many-coloured life. All the while for her happiness is unrealized. Sad and painful were many of her experiences, but with noble resolution she persevered, and at length Providence interposes; a kindred spirit is found—one worthy to be companion, solace, and husband. With him, too, comes at length the portion left her by her aunt. And now, best of all, comes soul rest, soul satisfaction, soul bliss, through its one only source—faith in the Lord Jesus Christ. And now follows a birth, with its joyous attendants; and then bereavement, with its afflictive sadness. And next, the removal of him who had been the light of her eyes, and the human joy of her spirit. Authorship—useful, pleasing, and acceptable—

begins to weave out this strange-like web of life. The whole book is thoroughly imbued with strong common sense, a thorough knowledge of the world, and a supreme veneration for Divine things. We are sure that its artistic construction is so good, its imaginative descriptions are so pure, and the general tendency so thoroughly excellent, that it must become popular; and, what is better still, really useful to those who may be privileged to read it.

*The Way of Truth in Evil Times.* For the Believer and for the Church of God. By W. H. DOEMAN. London: W. H. Broom, 8, Athol-place, and 24, Warwick-lane.

THIS way of Plymouth Brethrenism truth contains, like Noah's ark, things clean and unclean—important truths and doubtful speculations. The sincerity of the writer, and his satisfaction in being neither Churchman nor Dissenter, are very prominent. We may add that the writer has had seventeen years' experience of what he so dogmatically teaches in these ninety-six pages.

*Circular Letter of the Association of Baptists, Glamorganshire Association,* held at Neath, June 25 and 26, 1862.

THE subject of this letter is, "Welsh Baptists—their History, Position, and Duty." A document replete with invaluable information—historical and statistical.

*The Word of Wisdom.* A Sermon on the Occasion of the Death of the Rev. D. Griffiths. By C. WILLIAMS, Accrington. London: Heaton and Son.

AN eloquent discourse, worthy of the preacher, and of the excellent labourer gathered to his fathers.

*The Girdle of Truth,* for June. G. Morrish, 24, Warwick-lane.

A PENNY serial; in which are given weighty Christian truths, calculated both to instruct and edify the reader.

*Glad Tidings.*—No. V. God Speaking from Heaven. London: Gospel Tract Depot, 53, Paternoster-row. 12 pp.; 48mo.

AN evangelical gem; adapted for enclosure in letters.

*Old Jonathan,* for July. London: Collingridge. As good as ever.

## Poetry.

## BOUND WITH GRAVE-CLOTHES.

John xi. 44.

We read in Bible story how the Lord  
 Raised buried Lazarus by his mighty word ;  
 "Come forth," he loudly cried, and at the sound,  
 He that was dead came forth with grave-clothes  
 bound ;

He could not see his kindred standing by,  
 Nor clasp his loving Saviour, though so nigh,  
 Till Christ was pleased his freedom to bestow,  
 Commanding thus—"Loose him, and let him go."

In this account of Lazarus we may trace  
 Some points of likeness to the Christian's case,  
 When he from nature's grave by Christ is called,  
 And finds himself in grave clothes held en-  
 thrall'd ;

His hands are bound ; he cannot stretch them  
 forth,

To grasp the Saviour in his matchless worth ;  
 His feet are bound ; he feels he cannot run  
 In his own strength to Christ the Blessed One .

His face is bound about ; he cannot see  
 Christ slain *for him* upon the accursed tree,  
 Nor can he fully see the depth of sin,  
 That like a deadly poison works within :  
 His lips are bound ; although a sigh or groan  
 Or broken prayer may reach the Father's throne,  
 He cannot utter such a phrase as this—  
 "I know that Christ is mine, and I am his."

If it be asked—how were these grave-clothes  
 wrought ?

By sin, we answer ; it was sin that brought  
 Death into this fair world ; 'tis sin that holds  
 All men by nature dead within its folds.  
 But, by God's grace, in those of whom we speak  
 Life is implanted, though it seems so weak  
 That they themselves will doubt that e'en a spark  
 Dwells in their hearts—so cold, and hard, and  
 dark.

But they, unlike the dead, their bondage know,  
 And if they could would fain to Jesus go ;  
 Long they may wait, but at the appointed day,  
 "Loose him, and let him go," the Lord will say :  
 The feet, unbound, then run the heavenly race—  
 The hand with joy the Crucified embrace—  
 The tongue unloosed, this testimony gives—  
 "I know that my Redeemer ever lives."

Wellingborough.

THEODORA.

JESUS TOUCHED WITH A FEELING OF  
OUR INFIRMITIES.\*

When, wounded sore, the stricken soul  
 Lies bleeding and unbound,  
 One only hand—a pierced hand—  
 Can save the sinner's wound.

When sorrow swells the laden breast,  
 And tears of anguish flow,  
 One only heart—a broken heart—  
 Can feel the sinner's woe.

When penitence has wept in vain,  
 Over some foul dark spot,  
 One only stream—a stream of blood—  
 Can wash away the blot.

'Tis Jesus' blood that washes white,  
 His hand that brings relief ;  
 His heart that's touch'd with all our joy,  
 And feelth for our grief.

Lift up thy bleeding hand, O Lord !  
 Unseal that cleansing tide ;  
 We have no shelter from our sin,  
 But in thy wounded side.

MRS. ALEXANDER.

\* From "Lyra Anglicana," published by Houl-  
 ston and Wright, 65, Paternoster-row.

## Denominational Intelligence.

## MINISTERIAL CHANGES.

SCARBOROUGH.—The Rev. B. Evans, D.D., has  
 resigned the pastorate of the Baptist church,  
 Scarborough. His successor has not yet been  
 appointed.

GLASGOW, MONMOUTHSHIRE.—The Rev. W.  
 Morgan, of Cwmbwrwch, after labouring  
 among the people for six months, has accepted a  
 cordial and unanimous invitation to the pasto-  
 rate of the Baptist church, Glasgoid, Monmouth-  
 shire, and commenced his ministerial duties  
 with very gratifying prospects of usefulness.

## RECOGNITION SERVICES.

BARGOED.—The Rev. William Davies, student  
 at Pontypool College, and formerly of Canton  
 grammar school, was ordained to the pastorate  
 of the Baptist Church on Wednesday, July 23.  
 Mr. Davies enters upon his labours with en-  
 couraging prospects.

SALTREPORTE, YORKSHIRE.—A pleasant tea-  
 meeting, well attended, in connection with the  
 above Baptist chapel, took place on August 11,  
 after which a meeting was held for the purpose  
 of recognizing Mr. Isaac Brown, of Skipton, as

their pastor. The chair was occupied by Mr. H. Dean, Calne. Suitable addresses were delivered by the Revs. J. Smith, of Bacup; J. Ryland, Earby; J. Lee, of Slack-lane; T. Bennet, of Barnoldswick; and others.

**TOWCESTER, NORTHAMPTONSHIRE.**—The services in connection with the recognition of the Rev. H. Hardin as pastor of the Baptist Church in this place, were held on Thursday, July 31. A public prayer meeting was held in the morning at half-past ten, at which the Rev. J. Allen, B.A., of Regent's-park College, delivered an address. In the afternoon there was a public service. The Rev. J. Davies (Independent), of Towcester, read the Scriptures and offered prayer. The Rev. J. Teall, of Woolwich (Mr. Hardin's late pastor), stated the object of the meeting, and in an earnest and affectionate address expressed the desire of himself and the church at Woolwich, that the union about to be consummated might be a lasting and prosperous one, and concluded by asking the usual questions. The Rev. J. T. Brown, of Northampton, then read a very interesting statement prepared by one of the deacons (Mr. Tite), detailing the circumstances connected with the rise and progress of the church from 1681 to the present time; and the circumstances which led to Mr. Hardin's invitation to the pastorate. Mr. Hardin then related the history of his conversion—call to the ministry—his reasons for accepting the invitation of the church, and the doctrines he intended to preach; after which Mr. Teall offered the ordination prayer. The charge was then delivered by the Rev. W. H. Cornish, of Hook Norton, who chose for his text 1 Tim. iv. 16. After the service a large number of friends took tea together in a large room and a barn kindly lent for the occasion. In the evening a crowded public meeting was held, at which the Rev. J. T. Brown presided, and the following ministers delivered addresses: Rev. B. P. Pratten, B.A., of Gullsbrough, on "Our Principles;" Rev. T. T. Gough, of Clipstone, on "The Relation of the Church to the Pastor;" Rev. J. Mursell, of Kettering, on "The Relation of Church Members to each other;" and Rev. E. L. Forester, of Stoney Stratford, on "The Relation of the Church to the World." The following ministers were also present, and took part in the services: Revs. T. Marriott, of Milton; T. Chamberlain, of Pattishall; G. G. Bailey, of Blisworth; H. Capern, of Bagbrook; W. Hedge, of Helmdon; F. F. Medcalf, of Middleton Cheney; Griffith, of West Haddon; and Limmet (Wesleyan), of Towcester.

#### FORMATION OF NEW CHURCHES.

**COWBRIDGE.**—For some time past there have been several English persons belonging to the Baptist denomination living in this town who have not possessed the means of religious wor-

ship according to the order of their own denomination, there being no English Baptist church in the town. A few months ago they commenced holding services in a room hired for that purpose, in which several gentlemen from Cardiff have preached the Gospel gratuitously, and a promising congregation have been gathered. On Monday, August 4, some friends of the Baptist persuasion in Cardiff visited this infant cause, and held a series of services, the order of which we now record. At half-past two the Rev. A. Tilly commenced the devotional exercises, after which the Rev. J. Bailey preached an able sermon from 1 Cor. ii. 2. At the close of this service the congregation repaired to a mill-pond in the rear of the town, where Mr. Tilly preached on the subject of Christian baptism, and Mr. Bailey immersed two young disciples. At six o'clock the friends re-assembled, and the devotional services having been conducted by Mr. E. Osborne, of Cardiff, Mr. Tilly preached on the necessity of seeking Divine influence, and Mr. Bailey on the nature and value of true religion. At the conclusion the Lord's supper was administered, and the new church formed. The services were well attended, and much interest felt in the progress of this fresh effort to supply English preaching.

#### LAYING FOUNDATION STONE OF NEW CHAPELS.

**TONGWYLLIAS.**—For the last few years the population of this village has been greatly increased by the settlement of English residents who have found employment in the neighbourhood. For some time past a congregation of English Baptists have met for Divine worship in a comfortable room, and several gentlemen from Cardiff have generously and efficiently preached the Gospel to the people, but of late it has been deemed advisable to erect a small chapel, on an excellent site which has been leased for that purpose by C. H. Williams, Esq., of Roath, at an almost nominal rent. July 23rd was appointed for laying the foundation-stone, and a memorable day it was for the Dissenters of the town. At three o'clock the Rev. D. Jones gave out a hymn, the Rev. J. Bailey read the Scriptures, and the Rev. E. Jones engaged in prayer, after which addresses were delivered by the Revs. J. Bailey, E. Jones, and Rees Griffiths. The stone was then laid by Mrs. Morgan, after which a collection was made, and the meeting separated. At six o'clock a public meeting was held in Aion chapel, presided over by the Rev. D. Jones, when several eloquent and interesting addresses were delivered by the Revs. J. Bailey, Canton; J. W. Todd, of Sydenham; R. Griffiths, J. E. Jones, M.A., of Cardiff; and Messrs. E. Osborne, H. Grant, and S. Ford. A liberal collection was made, and the meeting separated after prayer by the much-esteemed chairman, Rev. D. Jones.

## SERVICES TO BE HOLDEN.

**CLARE, SUFFOLK.**—Mr. Pells will preach three sermons (D.V.) on Lord's-day, September 21st.

**SOHO CHAPEL, OXFORD-STREET.**—Mr. Wilson, of Clare, will preach here (D.V.) on Wednesday evening, September 17th, and on Lord's-day, 21st.

**AYLESBURY, BUCKS.**—The anniversary (D.V.) on Thursday, October 2nd. Mr. Wells to preach morning and evening, and Mr. Pells in the afternoon.

**STEPNEY.—CAVE ADULLAM, OLD-ROAD.**—On Tuesday, September 2nd, a tea-meeting at five o'clock, after which (D.V.) Mr. Pells will preach at seven o'clock.

**CLARE, SUFFOLK.**—The anniversary of Sabbath-school on Tuesday, September 16th, when (D.V.) three sermons will be preached. Morning and evening by Mr. Bloomfield; afternoon by Mr. Pells.

**KINGSTON, SUREY.**—The seventeenth anniversary of Providence Chapel will be held (D.V.) on Monday, September 1st. Morning, Mr. Foreman; afternoon, Mr. Pells; evening, Mr. Milner.

**MEARD'S-COURT, DEAN-STREET, SOHO.**—The 38th anniversary of Salem Chapel will be held on Lord's-day, Sept. 21st, 1862. Mr. John Bloomfield (the pastor) will preach in the morning, and Mr. John Cooper, of Wattisham, in the afternoon and evening. Services at 11, 3, and 6.30. Collections as usual. Tea provided.

## MISCELLANEOUS.

**BILSTON.**—We are glad to hear that the families who suffered by the late mine accident in this town, have just been supplied with a little pecuniary assistance through the medium of the Rev. W. Jackson, Baptist minister. In the early part of this year the Rev. J. Smith, of Newmarket, published a thanksgiving sermon after his recovery from a well-nigh fatal accident, the profits of which he has kindly devoted to their relief. We need not add that the poor creatures greatly appreciate this unexpected act of kindness on the part of Mr. Smith.

**NEWPORT, MONMOUTHSHIRE.**—The second English Baptist church, now under the pastorate of the Rev. J. Williams, late of Glasgow, was commenced about two years ago, with thirteen members. It now numbers about 200. Operations for building a new chapel in a very eligible site, on Stow-hill, have been commenced. The building, which is to cost between £2,000 and £3,000, it is expected will be completed early in the year 1843. There is every prospect that this infant cause will, at no distant day, by the Divine blessing, rise to be one of the most important in the principality. It is hoped that the church in making an effort to erect a house

for the Lord in this large town will secure the sympathy of all those who are anxious to see the Redeemer's kingdom extended in connection with our own denomination.

**ABERDARE.—JUBILEE SERVICES.**—The first Baptist chapel in the parish of Aberdare was built in the year 1812, on the spot where the English Baptist chapel now stands. This being the 50th year, the Rev. Mr. Price, the present active pastor, and the church deemed it a proper occasion to have a series of special services. The order of meetings was as follows:—On Sunday, August 3rd, a prayer-meeting for one hour. At ten the public service was commenced by reading and prayer, by the Rev. David Roberts; of Pontypool. Sermons were preached by the Revs. Richard Williams, Hengoed, and J. R. Morgan, Llanelly. At twelve o'clock the Lord's Supper was administered. The Church at Calvary itself numbered 1,081 on that day, but there were many others present from the neighbouring Baptist churches. This was one of the most solemn sights ever witnessed in Wales—the extensive building, floor, galleries, and vestries literally filled with baptized believers, with one heart commemorating the dying love of their Lord and Saviour. This part of the service was presided over by the pastor, Mr. Price, assisted by brethren Roberts, Trostant; Morgan, Llanelly; Williams, Hengoed; Hopkins and Adams, Aberdare. The next service was to have been held in the chapel at half-past two o'clock, but long before that hour the chapel and even the churchyard was filled, so that an adjournment to the open air was at once determined upon. The devotional part of the service was led by the Rev. William Harries, Mill-street, and the Rev. John R. Morgan and David Roberts preached. In the evening the congregation was divided into three, when, after reading and prayer by Mr. David Griffiths, student, Mr. Roberts preached in the chapel, Mr. Williams, in Gadgys, and Mr. Morgan, in Enyswyd. The services were continued on Monday, August 4th, when Mr. Price read a paper, giving an account of the church from its commencement till the present time. The sermon of the Jubilee was preached by the Rev. Benjamin Evans, Neath. In the afternoon, after reading and prayer by Rev. Thomas Phillips, Trefforest, (one of the sons of the church,) sermons were preached by the Revs. John Lloyd and R. D. Roberts, Merthyr. In the evening, after Mr. Thomas Thomas, Pontypool College, had read and prayed, addresses were delivered by the pastor, W. E. James, Llanfriahtalhaiarn, North Wales; Phillips, Trefforest; Nicholas, Aberaman; Williams, Mountain Ash; Roberts and Lloyd, Merthyr; Llewelyn Jenkins, Esq., Hengoed; Evans, Neath; and Roberts, Pontypool. This closed a series of the most interesting and solemn services we ever witnessed.—*Aberdare Times*.

## BAPTISMS.

ABBERCARY, Monmouthshire, July 19—Nine, by Mr. D. R. Jones.

ABBETILLEBY, Monmouthshire, July 20—Three, by Mr. Morkan Phillips, of Pontypool College.

ALDWINKLE, Northamptonshire, May 4—Three; July 6, Three in the river Nene, in the presence of a large number of spectators; Aug. 3, Three, by Mr. J. T. Felce.

BIRMINGHAM, Bond-street Chapel, July 27—Three, by Mr. J. Davies. Many more are inquiring; the Lord is greatly reviving his work here. To him we render praise.

BRAYFORD, North Devon, One. [Neither date or name of pastor given. Please be more explicit next time.—ED.]

BURTON-ON-TRENT, July 27—Three, by Mr. A. Pitt.

CANTON, Hope Chapel (English), June 11—Two, by Mr. Bailey.

CARDIFF, Salem Chapel, Splotland (Welsh), July 27—Four, by Mr. John Emlyn Jones. One was a local preacher in the Wesleyan body.

—, Tabernacle Chapel, Aug. 2—Fifteen, by Mr. B. Thomas.

—, Tredegarville, July 27—Nine; Aug. 3, Two; Aug. 10, One, by Mr. A. Tilly.

COLEBAINE, Ireland, August 2—One; 3—Six; 10—Two, by T. W. Medhurst. Others are inquiring. We are sadly hindered for want of room comfortably to accommodate those who are anxious to attend. Brothers and sisters in the Gospel of Christ, help us to erect a larger house in which to worship God.

COWBRIDGE, English Baptist Chapel, August 4—Two, by Mr. J. Bailey, of Canton.

DRURY, Agard-street, August 10—Eleven, by J. Baxandall. Two of the above were Wesleyan local preachers.

FARNBOROUGH, Kent, July 27—Six, by Mr. Webb, of Eynsford, at Bridge-street Chapel, Greenwich, after a sermon by Mr. Knight, of Bristol; and the pulpit and the baptistry being kindly lent for the occasion.

FRAMSDEN, Suffolk, July 6—Two, by Mr. G. Cobb.

GLANNYDEN, Denbighshire, August 17—Two, by Mr. W. E. Watkins. Several waiting for the same privilege.

HACKNEY, Mare-street, July 31—Eight, by Mr. W. G. Lewis, for the pastor, Mr. D. Katerns.

KINGTON, Hereford, July 27—Five, in the river Team, by Mr. C. W. Smith.

LONDON, Shaftesbury Baptist Chapel, Aldersgate-street, City, July 30, at New Park-street Chapel—Five, by Mr. A. Searl.

—, New Park-street Chapel, Southwark, Wednesday, July 23—Ten, by Mr. John Collins, who has for some months past been supplying the pulpit here. These, with three on a former occasion, are the first fruits of his ministry here. "Pray for us that the little one may become a thousand."

—, Metropolitan Tabernacle, July 31—Nineteen, by Mr. Spurgeon.

—, Sholdham-street, July 29—Three, by Mr. W. A. Blake. One of the above a son of the pastor.

—, Soho Chapel, Oxford-street, July 27—Three, by Mr. Pells.

LONG CRENDON, Bucks, Aug. 3—Fourteen, by Mr. B. Dyson.

LLANFYLIN, June 15—Three, by Mr. J. Jones.

—, Pontlogog, July 20—One, by Mr. J. Jones.

LYDNEY, Gloucestershire, August 3—Two, by Mr. M. S. Ridley.

MOBBURY, Devon, Aug. 8—One, by Mr. Shindler.

NEWPORT, Monmouthshire, in the river, at Pont Ebbw, and in the presence of an immense multitude of spectators of all denominations and all classes, July 27—Nine, by Mr. J. Williams, late of Glasgow.

OGDEN, near Rochdale, Aug. 10—Our pastor, Mr. Nuttall, preached to a very crowded congregation from Acts ii. 41, after which he baptized Ten persons; two from our own congregation, and eight from our branch school and preaching-room at Durn, Littleborough, among whom were two husbands and their wives.

PEMBROKE, Mount Pleasant, July 23—Three, by Mr. Davies.

PETERCHURCH, Herefordshire, Aug. 17—Four, by Mr. D. Sinclair, one being the daughter of the pastor.

PETERHEAD, Aberdeenshire, June 22—Three, by Mr. W. Copeland, of Strichen; Aug. 10, One; Aug. 17, Three, by Mr. J. B. Wallace, of Edinburgh.

RUSHDEN, Northamptonshire, May 25—Two; July 17, Three, by Mr. E. E. Bradfield.

RHYL, North Wales, July 27—One; Aug. 17, Three, by Mr. J. G. Owen.

SHARNBROOK, Beds—Three, by Mr. Silverton; one a sister from the Church of England.

STOURBRIDGE, Nov. 21—Three; March 23, Nine; July 3, Three; July 27, Four, by Mr. B. Bird. The Lord is abundantly blessing our pastor's labours.

TOWCESTER, Northamptonshire, Aug. 3, Three, by Mr. H. Hardin.

WAKEFIELD, July 6—Four; July 31—Two, by Mr. Catterall. Two of the above candidates were connected with the Sabbath-school.

WINCANTON, Somerset, May 4—Three; June 1, Nine, by Mr. Jas. Hannam.

WOLLASTON, Northamptonshire, July 29—Four, by Mr. C. Stovel, of Lonsdon; after which Mr. Stovel delivered an excellent address from Gal. iii. 29. One of the candidates is a scholar in the senior class of the Sabbath-school, and two others teachers. [We hope to hear that some who have been long hesitating will shortly be constrained to do likewise.—ED.]

## DISTRESSED BRETHREN IN THE NORTH.

To the Editor of the Baptist Messenger.

Dear Sir,—By this time the unprecedented distress in the cotton districts is well known, and a general desire to mitigate it seems to prevail. Of course, among the sufferers, there are many of God's people. Ought they not to expect some manifestation of sympathy from brethren whom God has placed in a position to help them, and so fulfil the law of Christ? I confidently hope an appeal for aid to Christians through the MESSENGER will be cheerfully responded to. In Wigan the distress is greater, perhaps, than in any other town. Three-fourths of the factory operatives are entirely unemployed, and two-thirds of the remainder are only working short time. Besides this the wages of the colliers have been reduced, and many of them are only partially employed. Contributions for the relief of needy brethren and sisters in Christ will be received by

Rev. C. H. SPURGEON,  
Metropolitan Tabernacle; or  
Rev. W. T. HAXWARD,  
Pastor of 2nd Baptist Church, Wigan.

## A FEW THOUGHTS UPON ELECTION.

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

"Knowing, brethren beloved, your election of God. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost."—1 Thess. i. 4-6.

At the very announcement of the text some will be ready to say, "Why preach upon so profound a doctrine as election?" I answer, because it is in God's Word, and whatever is in the Word of God is to be preached. "But some truths ought to be kept back from the people," say some persons, "lest they should make an ill use thereof." Popish doctrine, I reply, for it was upon this theory that the priests kept back the Bible from the people, lest they should misuse the truth as it is in Jesus. "But are not some doctrines dangerous?" No, I answer, not if they be true. Truth is never dangerous, it is error and reticence that are fraught with peril. "But do not men misuse the doctrines of grace?" I grant you they do, but if we should destroy everything that men misuse, we should have nothing left. Are there to be no ropes because some fools will hang themselves? and must cutlery for ever be driven from the earth because there are some who will use dangerous weapons for the destruction of their adversaries? Decidedly not. Besides, let me reply to you, men do read the Scriptures and think about these doctrines, and therefore often make mistakes about them; who then shall set them right if we, who preach the Word, hold our tongues about the matter? I know that some men have embraced the doctrine of election and become Antinomians; such men would would probably have found other excuses for their misdeeds if they had not sheltered themselves under the shadow of this doctrine. The sun of course will ripen weeds as well as fruitful plants, but that is no fault of the sun, but of the nature of the weed itself. We believe, however, that more persons are made Antinomians through those who deny the doctrine than through those who preach it. We give for our evidence this, that in Scotland you will scarcely find a congregation of Hyper-Calvinists for this simple reason, that the Church of Scotland holds entire the whole doctrine upon this matter, and its preachers, as a rule, are not ashamed to preach it fearlessly, and boldly, and in connection with the rest of the faith. Take this one doctrine or any other and preach upon it exclusively, and you distort it. The fairest face in the world, with the most comely features, would soon become unseemly if one feature were permitted to expand while the rest were kept in their usual form. Proportion, I take it, is beauty, and to preach every truth in its fair proportion, neither keeping back any nor giving undue prominence to any, is to preach the whole truth as Christ would have it preached; and on a Gospel thus entire and harmonious we may expect to have the blessing of the Most High. So much by way of preface, not by way of apology. It is not my wont to offer any apology for speaking the truth.

Now, what is this doctrine of election as spoken of in the text? "Knowing, brethren beloved, your election of God." There is such a thing as election. Man is a free agent. Any man who should deny that might well be thought unreasonable. Free-will is another thing from free-agency. Luther denounced free-will when he said, "Liberum arbitrium nomen est sine re." Free-will is a name for nothing; and President Edwards demolished it in his masterly treatise. God is a universal agent, and doeth as he wills, but his will is supremely good. He is the superlative agent, and man, acting according to the device of his own heart, yet is overruled by that sovereign and wise legislation which causeth the wrath of man (that agency in which the creature cannot govern himself) to praise him; and the remainder thereof he restrains. How these two things are true, I cannot tell. It is not necessary for our good, either in this life or the next, that we should have the skill to solve such problems. I am not sure that in heaven we shall be able to know where the free agency of

man, and the sovereignty of God, meet, but they are both great truths. God has predestinated everything, yet man is responsible, for he acts freely, and no constraint is put upon him when he sinneth and disobeyeth wantonly and wickedly the will of God. Now, so many as are saved, are saved, you will say, because they believe. I grant it you. This is most true—God forbid I should deny it—but wherefore do they believe? They believe as the result of the working of the grace of God in their hearts, and since every man who is saved confesses this, since every true believer in the world acknowledges that something special has been done for him more than for the impenitent, the fact is established that God does make a difference; and if no one ever heard it laid as an impeachment against the Lord that he did make a difference, I cannot see why he should be impeached for intending to make that difference, which is just the doctrine of election. If I am saved, I know it will not be because of any goodness in me. If you be saved to-night you will freely confess that it is the distinguishing love of God that has made you to differ. The doctrine of election is simply God's intention to make that difference—while he gives mercy to all to give more mercy to some, whereby the mercy first received should be made effectual to their eternal salvation. Now, this election of God is sovereign. He chooseth as he will. Who shall call him to account? "Can I not do as I will with my own?" is his answer to every caviller. "Nay, but, O man, who art thou that repliest against God?" is the solemn utterance that silences every one who would impugn the justice of the Most High. He has a right, seeing all are criminals, to punish whom he will. As King of the universe he doubtless acts with discretion, but still according to his sovereignty, wisely and not wantonly, ever according to the counsel of his own will. Election, then, is sovereign. Again, election is free. Whatever may be God's reason for choosing a man, certainly it is not because of any good thing in that man. He is chosen because God wills to do so. We can get no further. We get as far as those words of Christ, "Even so, Father, for so it seemed good in thy sight," and there we stop, for beyond that no philosophy and no Scripture can take us. As election is sovereign and free, so it is irreversible. Having chosen his people he doth not cast them away, nor call back the word that is gone out of his lips, for it is written, "He hateth putting away." He is of one mind, and who can turn him? Election is effectual. "For whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified." And this election is personal, for he calleth out his children one by one by their names. He calleth them even as he leatheth out the stars, and so he bringeth them every one to the Father's house above.

We have thus given a statement as to what this doctrine is. There we will leave it. Our object to-night is not so much to expound the doctrine as to have a blow or two at certain errors which are very common and which spring out of it. I know, dear friends, there are some who are so afraid of this doctrine that the mention of it produces alarm. If they were to meet a lion in their way they would not be more terrified than they are when they see this doctrine in Scripture or hear it from the pulpit. Let us try, if we can, should you be labouring under any distress of mind about it, to remove your difficulties. Will you please remember that this is not a point which you can understand at the commencement of spiritual and religious life? You would not teach your children, I suppose, to say their prayers backwards, and begin at "Amen;" and you are beginning at the wrong end when you want first of all to know your election instead of commencing with repentance towards God and faith in our Lord Jesus Christ. Election is a lesson for the more advanced students. Faith and hope must be learnt, first of all, in the infant-class, to which we must all go if we would be wise unto salvation. Now, if a child should have a book of algebra put into his hand, and should puzzle himself and say, "I shall never get an education, for I cannot understand this," and then take down some ancient classic, and say, "I cannot comprehend this," you would say, "Dear child, you have nothing to do with this yet. Here is a simpler book—a primer for you. Here you have A, B, C; get this first,

and then, step by step, you shall attain to the rest." Believe in Christ. Simple trust in him is the first thing you have to do with, and after that you shall know the high, the sublime, and the glorious doctrine of God's decree; but do not begin here. You will mystify and ruin yourself; you will lose your way in a fog and get no good thereby. Again, there is one thing very certain, that whatever this doctrine may be—and we will have no dispute about it just now—there are certain plain promises in God's Word which must be true, and this doctrine, if it be true, cannot possibly be inconsistent with them. Such promises as these—"Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Whosoever will, let him come and take the water of life freely." "He is able to save unto the uttermost them that come unto God by him." Why, I might quote by the hour together some of those promises which are as wide as the poles; invitations that must not be narrowed, which we dare not narrow—it were more than our lives were worth—invitations which are addressed to every creature under heaven, in which every creature is bidden to hear and live. "Ho! every one that thirsteth, come ye to the waters." You know the class of promises to which I allude. Now, I say again, you have to deal with them—get hold of them, come to Jesus Christ with them in your hand; and rest assured the doctrine of election, instead of pushing you back, shall stand like the servants about your father's table to make music, and that your whole soul shall dance to the glorious tune; or it shall be like a dish upon the table at the feast of the returning prodigal of which you shall eat to the very full, for it shall by no means repulse you or show anything to you which may keep you from hoping in Christ.

Once more, this glorious doctrine of election it is quite certain cannot, whatever it may be, deliver you from your duty—and what is your duty? "This is the commandment, that ye believe in Jesus Christ whom God hath sent." So much is this your duty that remember, "He that believeth not is condemned already, because he believeth not." More on this account than on anything else Scripture says this is the one great sin—"When he, the Spirit of truth, is come, he shall convince the world of sin—of sin because ye believe not on me." You see this. Very well then; inasmuch as God has so put it, that he commands you this night to trust Christ, and to believe on him—that is what you have to see to, and you may rest perfectly sure that any quotation of the doctrine of election by you to exonerate you from what God commands you to perform is but a pitiful pretence. You are commanded to believe, and what God commands no doctrine can teach that it is unfit for you to do. May God help you to believe, for here the doctrine comes not to excuse you. The Gospel commands you. Election through the Holy Ghost enables you. It is your duty to believe, but no man ever was saved as a matter of duty, for that which saves is the gift of God, and your business now is with Christ only, and not with the decrees of the Father, which are all in the keeping of Christ, and shall presently be revealed to you. You have to go to Christ first, and to his Father afterwards, for saith he, "No man cometh unto the Father but by me." You must go round the cross to get to the decree; you must go round by redemption to get to election, for there is no other way.

Our text says very plainly too, that the apostle knew the election of the Thessalonians. How did he know it? The way by which the apostle knew it must be the method by which you and I are to know our election too? We have known in our day of some men who pretended to know their election by their impudence. They had got into their head the presumption that they were elected, and though they lived on in sin, and still did as they liked, they imagined they were God's chosen. This is what I call presuming upon election by sheer impudence. We know some, on the other hand, who have imagined themselves to be elect, because of the visions that they have seen when they have been asleep or when they have been awake—for men have waking dreams—and they have brought these as evidences of their election. They are of as much value as cobwebs would be for a garment, and they will be of as much

service to you at the day of judgment as a thief's convictions would be to him if he were in need of a character to commend him to mercy. You may dream long before you dream yourself into heaven, and you may have as many stupid notions in your head as there are romances in your circulating libraries, but because they are in your head they are not therefore in God's book. We want a more sure word of testimony than this, and if we have it not, God forbid that we should indulge our vain conceits with the dainty thought that we are chosen of God. I have heard of one who said in an ale-house that he could say more than the rest, namely, that he was one of God's children; meanwhile he drank deeper into intoxication than the rest. Surely he might have said he was one of the devil's children with an emphasis, and he would have been correct. When immoral men, and men who live constantly in sin, prate about being God's children we know them at once. Just as we know a crab-tree when we see the fruit hanging upon it, so we understand what spirit they are of when we see their walk and conversation. O! it is detestable, loathsome above all loathsomeness, to hear men, whose characters in secret are infamous, and whose lives are destitute of every Christian truth, boasting as though they had the keys of heaven, as though they could set up whom they would, and pull down whomsoever they might please. Blessed be God, we are not under their domination, for a more terrific set of tyrants than they the world has never known, and a more frightful reign of vice than they would inaugurate, if they had their way, I am sure villainy itself cannot conceive. "Be not deceived, God is not mocked." "Without holiness no man shall see the Lord." And if grace does not make us holy, teaching us to deny ungodliness and worldly lusts, it is not worth the having. O brethren! if we are God's elect we must have some substantial evidence to attest it.

Now to our text. What are these evidences? They seem to be four. The first evidence appears to be the Word of God coming home with power. If you will turn to the text you will soon see how the apostle says the Gospel came—"Not to you in word only, but also in power and in the Holy Ghost." The Gospel is preached in the ears of all; it only comes with power to some. The power that is in the Gospel does not lie in the eloquence of the preacher, otherwise men would be the converters of souls. Nor does it lie in the preacher's learning, otherwise it would consist in the wisdom of man. The power which converts souls does not even lie in the preacher's simplicity or adaptation to his work; that is a secondary agent, but not the cause. Again, the power which converts souls does not even lie in the pathos which the speaker may employ. Men may weep to the tragic muse in a theatre as well as to prophetic strains in a chapel. Their creature passions may be impressed through the acting of the stage as well as by the utterance of God's own servants. No; there is something more than this wanted, and where that is absent all preaching is a nullity. We might preach till our tongues rotted, till we should exhaust our lungs and die, but never a soul would be converted unless there were mysterious power going with it—the Holy Ghost, changing the will of man. O sirs! we might as well preach to the stone-walls as preach to humanity unless the Holy Ghost be with the Word, to give it power to convert the soul. We are reminded of Mr. Rowland Hill, who once met a man in the street at night, not quite drunk, but almost so, who said, "Well, Mr. Hill, I am one of your converts." "Yes," said he, "I dare say you are one of *mine*; but if you were one of *God's* you would not be in the state in which you are now." Our converts are worth nothing. If they are converted by man they can be unconverted by man. If some charm or power of one preacher can bring them to Christ, some charm or power of another preacher could take them from Christ. True conversion is the work of the Holy Ghost, and of the Holy Ghost alone. Well, then, my hearers, did you ever—never mind where you were, whether in Westminster Abbey, St. Paul's Cathedral, or elsewhere, it is all the same—did you ever, when listening to the Word, feel a Divine power coming with it? "Well," perhaps you say, "I have felt some impression." No, no; that may be wiped away. Have you

felt a something coming with it which you could not understand; which, while it wooed you, and won your heart, smote you as though a sword had gone through you, and that not with a flesh wound, but with a wound that divideth between soul and spirit, between joint and marrow, and was a discerner of the thoughts and intents of the heart? Why, those who are really God's elect can tell a tale something like this. They can say—"There was a time when the Word was to me like a great ten-thonged whip; my shoulders were stripped bare, and every time the Word was preached it seemed to make a gushing within my soul. I trembled; I saw God in arms against me; I understood I was in debt to justice and could not pay; that I was involved in a controversy against my Maker, and could not carry it out. I saw myself stripped naked to my shame, leprous from head to foot, a bankrupt and a felon ready to be given over to a traitor's doom." Then the Word came with power to your soul. "And O," says such an one, "I remember too when it came home to my heart, and made me leap for very joy, for that Word took all my load away; it showed me Christ's power to save. I had known that before, but now I felt it. I had understood that he could save, but now that fact came home to me. I went to Jesus just as I was; I touched the hem of his garment; I was made whole. I found now that the Word was not a fiction—that there was a reality in it. I had listened scores of times, and he that spake was as one that played a tune upon an instrument; but now he seemed to be dealing with me, putting his hand right into my heart, and getting hold of me. He brought me first to God's judgment-seat, and there I stood and heard the thunders roll; and then he brought me to the mercy-seat, and I saw the blood sprinkled on it, and I went home triumphing because sin was washed away. Did the Word ever come home with this power to your souls? And since that has the Word rebuked you? Has it sometimes cut down your hopes? Do you sometimes, after hearing a sermon, feel as if it had been like a great hurricane tearing right through the forest of your thoughts, and cutting its own course, and leaving many a thing that you thought alive dead, swept down to the ground? Do you feel, too, when you go home from God's house as if God himself had been there, as if you did not know what it was; it could not have been the speaker nor the words he uttered, but the very God did come and look into your eyes, and see the thoughts of your heart, and turn your heart upside down, and then fill it full again with his love, and with his light, and with his truth, and with his joy, with his peace, and with his desire after holiness? Is it so with you, for where the Word is not with power to your souls you lack the proof of election? I do not say that it will be so every time. You must not expect every time that God will speak with you; in fact, the preacher himself fails often, and is painfully conscious of it. How shall one man always speak without sometimes feeling that he himself is not in a fit frame to be God's mouth-piece? But yet let it be a clown from the country, if he preach God's Word; it is not the clown nor yet the archbishop; it is the Word that is quick and powerful when the Spirit is with it; and your evidence of election is blotted, it is blurred, unless the Word has come to you with demonstration of the Spirit and with power. People come and hear sermons in this place, and then they go out and say, "How did you like it?"—as if that signified to anybody—"How did you like it?" and one says, "O, very well;" and another says, "O, not at all." And do you think we live on the breath of your nostrils? Do you believe that God's servants, if they be so, can care for what you think of them? Nay, verily I think they are inclined to say, if you should reply, "I enjoyed the sermon," "Then we must have been unfaithful, or else you would have been angry. Then we must have slurred something, or else it would have so cut your conscience, as with the jagged edges of a knife, that you would say, 'Well, I did not think how I liked it; I was thinking how I liked myself, and what about my own state before God; that was the matter that exercised me. Not whether he preached well, but whether I stood accepted in Christ, or whether I was a cast-away.'" My dear hearers, do you learn to hear like that? If you do not; if

going to church and to chapel be to you like going to an oratorio, or like listening to some orator who speaks upon temporal matters, then you lack the evidence of election; the Word has not come to your souls with power.

But now, secondly, there is yet a second evidence of election to which we will refer briefly, "And in much assurance." It seems then that those whom God has chosen do receive the word with much assurance—not all of them with full assurance; that is a grace they get afterwards—but with much assurance. Sometimes, you know, there are men who go upon very strange principles. It is somewhat difficult to know what principles are in this age, for there are some persons whose principles allow them to say black and white at the same time, and there are certain persons whose religious principles are not much unlike this. They put a hymn-book in their pockets when they are going to meeting; they put a comic song-book in their pockets when they are going somewhere else; they can hold with the hare and run with the hounds, and such people as these never have any very great confidence in their religion; and it is very proper that they should not, for their religion is not worth the time they spend in making a profession of it. But the true Christian when he gets hold of principles keeps them, and there is no mistake about the grip with which he maintains his hold of them. "Ah!" saith he, "that Word which I have heard in my ears is the very truth of God, and it is true to me, and real and substantial to me, and here I clasp it with both my hands, with a clasp that neither time nor tribulation nor death shall ever cause me to let go." To a Christian man his religion is a part of himself; he believes the truth, not because he has been told it or taught it by his mother and so on, but because it is true to him, like the servant girl who, when she could not answer her infidel master, said, "Sir, I cannot answer you, but I have a something in here that would if it could speak." There is "much assurance." Sinners who have once felt their need of a Saviour feel very much assurance about his preciousness, and saints that have once found him precious have very much assurance about his Divinity, about his atonement, about his everlasting love, about his immortal dignity, as a prophet, a priest, and a king. They are sure of it. I know some persons will say if a man speaks positively he is dogmatical. Glorious old dogmatism, when wilt thou come back again to earth? It is these "ifs," and "buts," and qualifications, these "perhapses" and "maybe sos" that have ruined our pulpits. Look at Luther, when he stood up for the glory of his God, was there ever such a dogmatist? "I believe it," said he, and therefore he spoke it. From that day when on Pilate's staircase he was trying to creep up and down the stairs to win heaven, when the sentence out of the musty folio came before him, "Justified by faith we have peace with God," that man was as sure that works could not save him as he was of his own existence. Now, if he had come out and said, "Gentlemen, I have a theory to propound that may be correct; excuse my doing so, and so on," the Papacy had been dominant to this day. The man knew God had said it, and he felt that that was God's own way to his own soul, and he could not help dogmatizing with that glorious force of secession which soon laid his foes prostrate at his feet. Now have *you* received the Gospel "with much assurance?" If you have, and you can say, "Christ is mine; I trust in him, and though I have sometimes doubts about my own interest in him, yet I do know by experience in my own soul that he is a precious Christ—I know not by Paley's Evidences nor by Butler's Analogy, but I know by my heart's inward evidence, I know by the analogy of my own soul's experience, that the book which I have received is no cunningly devised fable, but something that came from God to draw my soul up to God"—that is another evidence of election. If you have that, never mind; I hardly care whether you believe the doctrine of election or not; you are elect. As I have sometimes told a brother who has denied the doctrine of final perseverance, when I have seen his holy life, "Never mind, my brother, you *will* persevere to the end, and you will prove the doctrine that you don't believe. You may not be able to receive this, but when you get to heaven, if such has been your experience, you will wake up and say, "Well, I am one

of the elect. I made a deal of fuss about it while on earth, and I will make a deal of music about it now that I have got to heaven, and I will sing more sweetly and loudly than all the rest, "Unto him that hath loved me and washed me from my sins in his own blood, unto him be glory for ever and ever."

But there is a third evidence, and about that we will be even more brief, for time flies. "Ye became followers of us, and of the Lord." That is the third; by which the apostle does not mean that they said, "I am of Paul, I am of Silas, I am of Timothy." No, no, they imitated Paul so far as he imitated Christ. Thomas a Kempis wrote a book about the imitation of Christ, and a blessed book in some respects it is; but I would like the Holy Spirit to write in your hearts *the* imitation of Christ, and that shall be your sweet proof that you are chosen of God. Are you Christ-like, or do you want to be? Can you forgive your enemy? ay! and can you love him, and do him good? Could you say to-night, "I am no more any man's enemy than is the babe that is new born?" and do you desire not to live unselfishly, to live for others, to live for God? Are you prayerful? Do you come to God in prayer as Jesus did? Are you careful of your words and of your acts as Christ was? I do not ask you if you are perfect, but I do ask you whether you follow the Perfect One? We are to be followers of Christ, and if not with equal steps, still with steps that would be equal if they could. If we follow Christ that will be one of the surest proofs of our election to others, though perhaps to ourselves, if we be humble-minded, it will be no proof, since we shall rather see our blemishes than our virtues, and mourn over our sins rather than rejoice in our graces. If a man follow not Christ, those who look on him may be safe enough in concluding that, whatever he may say about election, and however much he may speak, he is not the Lord's. On that point I shall not stop, because I have already enlarged upon it in a former part of the discourse; but the last point, as time fails us, is this.

It seems that those, of whose election the apostle was sure, received the Word of God (if you look further) "in much affliction," but "with joy in the Holy Ghost." What say you to this, you whose religion consists of a slavish attendance upon forms that you detest? See how many there are who go to a place of worship, just because it is not respectable to stop away, but who often wish it were. And when they get on the Continent, look at many of your Christians. Where is the Sabbath with them then? Where is their care for God's house? With what misery do some people go up to the house of the Lord. Why? Because they regard it as a place where they ought to be very solemn. It is not a home to them; it is a prison. Your children, I suppose, are just about coming home for the holidays. How do they come into their father's house? Dull, demure, as if they could not speak? No, bless their little hearts, they come running up to their father's knees, so glad to be there and home from school. That is how a man whose religion is his delight comes up to the house of the Lord. He feels that it is his Father's house. He would be reverent, for his Father is God, but he must be happy, for God is his Father. See again the Christian when he goes to his closet. Ungodly persons won't go there at all; or, if they do, it is because they want to win heaven by it; so they go through their dreary prayers; and what a dreary thing it must be for a man to pray when he never expects to be heard, and when he has no spirit of prayer! It is like a horse going round a mill grinding for somebody else, and never getting any farther, the same to be done to-morrow, and the same the day after, and so on. Sometimes as the little church bells go of a morning in certain churches to fetch the people out, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, there are some persons to be found there to early prayers, and they go to evening prayers too, and a very good thing this would be, if those who attend went there with holy joy; but there is the sexton, and he says it is a great trouble to be always opening the doors like that when nobody comes except three old women that have got alms-houses, and two that expect them, and therefore they are there, and they think that an acceptable service to God. But they who go because they would not stop away if they could,

they who worship God because it is a delight, and a pleasure, and a holy thing, and honourable—these are men who delight in God's Word, who give the best evidence of being chosen of God. Woe unto you, Scribes and Pharisees, who make your faces miserable that ye may appear unto men to fast. Verily, verily I say unto you, he that reads the heart asketh not that your head may hang down like a bulrush, but that ye may do deeds of mercy, and walk humbly with your God, and ye who can delight yourselves in your God shall have the desires of your heart. Ye that can rejoice in the Lord always and triumph in his name, shall go from strength to strength, and going at last to glory you shall find that you came there as the result of his Divine purpose and decree, and you shall give him all the praise.

But now, lastly, I hear some say, "But I want to know whether I am elect. I cannot say that the Word ever came to me with power—I cannot say I am a follower of Christ—I cannot say I have received the Word with joy." Well, dear brother, then leave that question alone. Instead of that, let me propound this, "Dost thou believe in the Lord Jesus Christ? Will you now trust Christ to save your soul? He will do it, if, just as thou art, whosoever thou mayest be, thou wilt come to Christ and give thyself up to him to save thee, to have thee, to hold thee for better for worse in life and through death. The moment thou believest thou art saved, that act of faith, through the precious blood of Christ, will put away your every sin. You will not begin to be saved; you *are* saved. You will not be put into a salvable condition, but saved the moment you believe—completely and perfectly saved. "O," saith one, "I would I could trust Christ." Sayest thou so, man? "Whosoever will, let him come; let him trust Christ. God help thee now to do it. Trust Jesus and you are saved. And this is addressed to every one of you without exception, "Whosoever believeth in the Lord Jesus Christ hath everlasting life." The Lord help you now to trust Jesus, and then you may go on your way rejoicing, "knowing, brethren beloved, your election of God." The Lord add his blessing for Jesus Christ's sake. Amen.

## Essays and Papers on Religious Subjects.

### TWO SEARCHING QUESTIONS.

BY THE REV. JAMES SMITH.

*What has Jesus done for me?*

FOR me Jesus became a man, was born in a stable, was cradled in a manger, laboured as a carpenter, kept the whole law, suffered the desert of my sins, and died the cruel death of the cross. Look, my soul, and see him a babe in Bethlehem—see him a hard-working youth at Nazareth—see him a teacher in the Temple at Jerusalem—see him a weary traveller at Jacob's well—see him an agonizing sufferer in the garden of Gethsemane—see him condemned as a criminal in the judgment hall of Pilate—see him taunted, insulted, and fainting on the way to Golgotha—see him hanging on the cross, and dying in thy stead. He undertook to pay thy debts, to endure the desert of thy sins, and to procure for thee a title to everlasting life. For thee he suffered,

died, and rose again. For thee he did all he could do on earth, and suffered all he could suffer as thy substitute. *O Jesus, what hast thou done for me?*

*What have I done for Jesus?*

What Christian, in his right mind, can bear to speak of what he has done for Jesus? Who has done anything worth talking about, or to be compared with what he ought to have done? Who of us have done what we could—what we might have done with comparative ease? What mother has not done more for her child than she has done for Jesus? What father has not done more for his son than for Jesus? Who has not done more for business, more for pleasure, more for self, than he has done for Jesus? O Saviour, how shamefully we have neglected thee! How ungratefully we have slighted thee! How many letters we have written, and made no allusion to thy

love! How much money we have received, and have set apart no portion for thy service! How frequently we have conversed with friends and others, and have not put in a word for thee! Holy Spirit, guide our hearts with a sense of what Jesus has done for us, and the miserable returns we have made him; and, by thy invincible grace, form thou a changeless purpose in our hearts, that, with thy help, we will do all we can for Jesus.

*Cheltenham.*

### A HUMILIATING SPECTACLE.

BY REV. JOHN COX,

Author of "Our Great High Priest."

"And Samson made them sport."—Judges xvi. 25. **SPORT!** What is it? "Pastime," "amusement," "fun." Something to laugh at, and be merry over. Something that drives away care in a wrong way, and indisposes the mind for serious things. The sportive animal or their sportive child may be borne with and even admired; but what shall we say to many around us who are sport-makers for the multitude. How humiliating to think of actors, jesters, punsters by profession; how sad to see immortal beings thus engaged in order to get a living; and training up poor children in the same course. Look also at the sport-lovers,—many pursue it as their life's business, others as their recreation and chief joy. Multitudes are in this sad case, finding their happiness, such as it is, in things trifling, cruel, and wicked, just because they are amused by them.

But we are here called to notice a still sadder sight. A man once used as an instrument of God, making sport for God's enemies. Samson, the strong man, about whom an angel had spoken before his birth; on whom the Spirit of God had come; a deliverer of Israel and a man of prayer; how sad to see such an one making sport for the Philistines! Alas! "how is the mighty fallen?"

But what had happened *first*? He had entered into temptation, betrayed his secret to an enemy; been shorn of his strength, and imprisoned in weakness.

Take another solemn thought. This once-honoured man is making sport for

those who will in a very short time be in eternity. What a change from the shout of laughter to the howlings of despair; from the madness of unholy merriment to the stillness of death. Christian, be in earnest to witness to the world, to work for the world, to weep over the world; but take care not to make sport for the world. Cherish Christian cheerfulness—avoid worldly levity. The only way to attain to this, is to walk in the Spirit, and to seek to have the mind of Christ.

*Ipswich.*

### THE SPIRITUALLY WISE.

BY REV. S. LILLYCROP.

"The wise shall inherit glory."—Prov. iii. 35.

THE aphorisms of Solomon far exceed all the wise maxims of the ancient philosophers, as well as those of the moderns; even Lord Bacon, with his *Novum Organum*, has no pretensions to equality, because those in the Word of God are Divinely inspired. The wisest of human beings can know but in part, and generally, when left to their own understanding, in Divine things they become fools.

The persons whom Solomon denominates wise are those whom the Holy Spirit makes wise unto salvation, and from whose eyes he graciously removes the natural film which covers their mental vision, and unto whom he imparts spiritual perception; so that in his light they see light. How important then is the question which every professor of the religion of Jesus should put to himself in the secret retirement of the closet, "Hast thou, O my soul, received this spiritual illumination? Hast thou been brought out of darkness into marvellous light, and from the power and dominion of sin and Satan unto God?" Then, if thou canst say, "Yea, verily this grace has been bestowed on me;" then be thankful to God and walk as a child of light in the paths of the just, in the ways of righteousness, and thou shalt find that "Wisdom's ways are ways of pleasantness, and her paths peace." Not that thou art to expect heaven on earth, or sin and Satan removed out of thy way. No; Job, the most upright man of his day, was sorely tried both in body and soul, yet he had a

refuge from the storm, and a covert from the tempest; and he was so wise in the knowledge of our Lord and Saviour Jesus Christ as to be enabled to say, "I know that my Redeemer liveth, and after my skin, though worms destroy this body, yet in my flesh shall I see God." And the Christian may emphatically say, "O my soul, whatever else thou dost know will be of little value to thee in the hour of death, unless thou, like this inspired patriarch, canst exclaim as he did, "*I know that my Redeemer liveth.*" For a knowledge of thy interest in Christ in that trying hour will be to thee everything thou canst desire. It will prove thy staff and thy rod, thy help and thy shield, and thou wilt exclaim in ecstasies of delight, "O! what a friend is Christ to me."

Now the wise are assured by unerring wisdom that they shall inherit glory. Not the wise men of this world, whether they are so esteemed, as politicians, logicians, or arithmeticians. Not the self-righteous, the rich, the noble; but the humble, the contrite, the sincere. Eternal glory will be the seat of their future happiness. There they will rest from sin, care, and every sorrow; as the poor beggar, who in Abraham's bosom found comfort more than would compensate for all his previous sufferings. It was thus with young Stephen, who was wiser in his generation than all the learned men of Jerusalem, who was borne on the bosom of his Lord to heaven, never more to feel a pang of anguish either from men or devils. It will be thus with thee, O tried believer, who art struggling here with fiends without and fears within, for thy trials here will soon have an end, and, O! what a reward in glory! Ah, who can think of glory that fadeth not away, that is as unchangeable as the throne of God, without being overwhelmed with delight and adoration? For there it will be joy without sorrow, eternity without time, day without night, hallelujahs without intermission, saints without sinners, and the presence of God from everlasting to everlasting.

See to it, then, O ye saints of his, that ye are of the number of the truly wise, who have the oil of grace in their vessels; who are ready at any hour to go out and meet the heavenly bridegroom when he cometh; and then be assured (whatever Satan or

thine own evil heart shall say to the contrary) that thou shalt inherit glory, immortality, and eternal life, through the rich merits of thy Redeemer's blood, and with that number which no man can number thou shalt

"Wave thy palms and wear thy crown,  
And with the elders cast thee down."

For Jesus himself hath assured thee, in that sweet declaration of his unmerited love, that "he is gone to prepare a place for thee, that where he is, there thou mayst be also." O! happy, happy indeed are all those then who are made wise unto salvation. Surely they must be the envy of sinners, and would to God that many may be led to follow them as they follow Christ!

*Windsor.*

## THE DIVINE PURPOSE IN REDEMPTION.

BY THE REV. THOMAS HENSON.

IN everything God has a purpose. The tiniest insect, the budding leaf, and the blooming flower on the earth, the rolling star, and the mightiest sun in the heavens, all are according to the counsel of his own will: and as in nature, so in grace—in all its steps there is an unalterable purpose.

Moreover, all his purposes are eternal. No one of them is an after thought, arising out of some unforeseen emergency in a previous one. He saw the ends of all things from the beginnings. Countless ages ere any world rolled in illimitable space, he had determined the creation of this one, and when the appointed time came, lo! it was done. What numberless ages sped over its formless confusion, during which no human foot touched its soil, or human voice rang among its hills, the mind of man cannot conceive. Man was not yet. But from eternity his existence was determined; and when the clock of time struck the hour, he was created. In the image of his Maker was he made, pure, loving, sinless. But he fell. That fall was foreseen; and God, in the riches of his mercy and love, determined redemption. Christ, by the predeterminate counsel and foreknowledge of God, was delivered up. The time and circumstances of his incarnation, the depth of his humiliation, the bitterness of his suffering and agony,

and the mode and nature of his death, were foreordained of God. He determined to redeem, and fixed the means to be employed, and the work to be done, and laid the execution thereof upon his Son. But he foresaw that the enmity of the carnal mind, if left to itself, would frustrate his gracious design; and to ensure its accomplishment, he purposed to pour out his Holy Spirit after the work of Christ, and to him it was committed, to convince and to convert the soul, and to regenerate the people of his choice, so that Jesus in them "should see of the travail of his soul, and be satisfied." And further, the steps and nature of the salvation to be wrought in his people were predetermined; nothing was left to chance, nothing to accident. "From the beginning God hath chosen us to salvation, through sanctification of the Spirit, and belief of the truth, whereunto he calleth us, by the Gospel, to the obtaining the glory of our Lord Jesus Christ."

Pardon is a great gift, and a part of the appointed salvation. It removes all the penalty of sin, and sets the prisoner free. We cannot overstate the greatness of this gift, but we may, by viewing it too exclusively, undervalue others, to which it is but the prelude. In the purpose of God, pardon is one of a series of means to an end: he pardons that he may do much more. Distinct in some of its features, but simultaneous with pardon, is justification by the imputation of Christ's righteousness to the believer. A monarch may remit a criminal's penalty, but he cannot justify him from his guilt. Human law possesses sufficient clemency to pardon, but it has no provision for justifying the guilty. The forgiven criminal is still an outcast with neither right nor title to his sovereign's favour. But it is not so in the economy of grace. When the Father formed his purpose, the means of justification were provided, so that he "might be just, and the justifier of him that believeth in Jesus." Through the atonement the believer is delivered from the penalty of sin; and by the righteousness of Jesus—the righteousness of God without the law—which is by faith of Jesus Christ unto all and upon all them that believe, he is justified from all the guilt of sin, and is adopted into the family of God; and re-

ceives a right as joint heir with Christ, and a title to eternal life and glory. Yet even here we are but at the threshold. All thus far is complete, cannot be made more so; but pardon and justification are to us but the first-fruits of redemption—steps to something more. We are not to abide here, but to advance to something beyond. God hath purposed much more than these for us, according as he hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love.

The believer needs not only a title, but a meetness for his inheritance; this he must have, or his title will avail him nothing. But he who has justified, purposed also his sanctification, and provided the means of its attainment. An important distinction exists between these two great blessings. Missing this distinction, and confounding the two doctrines, both as to means and end, forms one of the most mischievous errors of Papal Rome. Some, even of those who sincerely seek to serve the Lord, engender bondage in their own souls, by error here. They sing, "When I can read my title clear," and vainly look for it in their meetness—where they will never clearly read it. Justification is that one act of grace done for a man, at once and for ever, at the moment when he "believes with the heart unto righteousness." Sanctification is the work of purifying, wrought in the heart by the Holy Spirit, whereby it is fitted for the presence of God and for the society and employments of heaven. Sanctification commences when justification is finished, and is itself completed when glorification begins. This is the order of inspiration. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son; moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." There seems to be an ellipsis here—but Paul himself fills it up when he says, "God hath from the beginning chosen us to salvation, through sanctification of the Spirit"—so that the order is, foreknowledge, predestination, calling, justification, sanctification, glorification. This is a chain which effectually links the final glory with present sanctity—

and that with past justification—and that with effectual calling—and that with predestination—and that with foreknowledge. The purposes of God are unchangeable.

From what has been said, it will be seen that sanctification is a progressive work, and progressive it must be. Woe the day when it stands still! If it be a part of the Divine purpose, can anything impede or arrest it? What sad faces the Christian sometimes makes! And do not these arrest the course of his sanctification? You may arrest the current of a river, but it will turn into some other channel, and carry fertility and beauty, it may be, into spots hitherto barren and useless; so these great temptations, these great falls, may seem to arrest the course of sanctification, but the Holy Ghost will conquer, and, in doing so, will make these things to serve his own ends, by making the Christian more sensible of his weaker points, and of corruptions in his own breast, which till then he did not suspect. Violent winds and storms make trees to strike their roots deeper into the earth, and thus they help their stability and fruitfulness, albeit during the process they greatly shake and damage their weaker limbs; so "in the assaults of temptations and corruptions, the soul is woefully ruffled and disordered, its leaves of profession are much blasted, and its beginnings of fruit-bearing much broken and retarded; but in the meantime it secretly and invisibly casts out its roots of humility, self-abasement mourning in hidden and continual labouring of faith and love, after that grace whereby holiness doth really increase, and way is made for future visible fruitfulness." The health and progress of the body are not measured by an occasional attack of sickness; this, though lamentable in itself, may yet be beneficial, in carrying away some latent evil, which, lurking in the system, prevented its full and healthy development. So in grace. David was unquestionably a holier man after his great fall; probably in it he learned more of his own heart than ever he knew before, Psalm li. 4-7. Peter was greatly sanctified through his fall, and became more humble, devout, and loving. If through the weakness and infirmity of the flesh, sin struggles, and for a moment

seems to triumph, yet the Holy Spirit, who is the sanctifier, will, according to the eternal purpose of God, make even this to advance the purifying of the elect.

Two classes of persons may receive the above with widely different feelings. The Arminian (I would not use the term offensively) may be fearful lest it should foster indulgence in sin. The Antinomian professor may mistake it, and think it favourable to his looseness. To the former I would simply say—study the Bible, and be not afraid to see your own heart by its light. To the latter, I would with all earnestness say, take heed lest you turn the grace of God into lasciviousness; lest, when you most need its gift of eternal life, you find yourself altogether destitute of its power; and lest, when you begin to stand at the door and knock, he within shall say unto you, "Depart from me, I never knew you." We may not sin that grace may abound. A firm belief in the eternal purpose of God to call, justify, and sanctify, will never enervate the soul's decision to love and serve him, or render it slothful; and he who boasts of grace, and of its eternal purpose, and yet surrenders his responsibility to the rule of the flesh, deceiveth himself. "So much as any one hath this apprehension or persuasion prevailing in him, or influencing of him, so much hath he cause deeply to question whether he have yet anything of grace or holiness or no. For this persuasion is not of him who hath called us." No, "where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign, through righteousness unto eternal life, by Jesus Christ our Lord." He who knows most of grace will most dread the approach of sin. Men love evil, not because grace abounds in them, but for want of it. The doctrine of the eternal purpose of God to sanctify the believer is one of the aspects of that "truth" by which the Holy Spirit will accomplish the work. Grace reigns in holiness.

Sanctification is a twofold work; cleansing the heart from its remaining sin and corruption, and, renewing it after the image of God. The first is preparatory to the latter. As darkness recedes before the

advancing light of the morning, so sin recedes from the heart before the advancing light of holiness. The artist, who intends that his canvas shall more clearly receive—more beautifully exhibit, and more lastingly retain the object he traces upon it, first prepares it for his use; so the Holy Ghost, in renewing the heart, and impressing upon it the image in which it was created, first cleanses it from all sin, “by the washing of the Word.” Pardon has already removed the penalty of sin, justification has cancelled its guilt, it remains for sanctification to utterly remove the remains of its power from the heart, and thus to excite “thanks to God and the Father, who hath made us meet to be partakers of the inheritance of the saints in light.” Christ’s Church is already beautiful and lovely in his sight, but she has her “spots and wrinkles,” and these must all be removed, ere she can be presented to him as his perfect bride. These spots “suppose a loveliness of character upon the whole, though in themselves they are unlovely. They could not with propriety have been attributed to the Church, while she remained unsanctified, for then she was altogether polluted. Imperfection supposes the mind to be engaged in the pursuit of perfection, though it has not as yet attained it. Spots and imperfections then are properly attributed to the Church in its present state, indicating a general loveliness of character, though they are in themselves unlovely. Whatever has tended to deface it, or to detract from its holy beauty, that is to be reckoned among its spots.” It is the extreme contrast between the spots upon the sun, and its own perfect brilliance, which makes them perceptible. So also, it is the contrast between the holiness to which the Church has already attained, and the “spots and wrinkles” still observable upon her, which renders them so apparent. The sun may retain his spots, so long as he continues to shine, but the Church shall be cleansed from every spot, from every wrinkle, before she ascends the skies, to shine for ever and ever in the spotless radiance of her Redeemer—to the eternal praise and glory of God the Father, who before the foundation of the world elected her, through sanctification of the Spirit, unto obedience, and

sprinkling of the blood of Christ. Heaven and earth shall pass away, but God’s purpose shall stand for ever and ever. This shall be the joy of every branch in Jesus bearing fruit, and the terror of all such as bear no fruit.

*Limpfield.*

## THE WORD OF GOD.

BY THE REV. T. W. MEDHURST.

Psalm cix. 105.

THE Bible is the revelation of God to man. Every word therein is true, because each word is inspired. It is, emphatically, the Word of God—the Scripture of truth.” The Bible is a spiritual book; therefore, in order rightly to understand the Bible, we must be taught of the Holy Spirit, who is its author. The Spirit was sent by Jesus to teach believers all things, and to bring all things to remembrance, whatsoever Jesus had said. The Spirit always teaches us by Scripture, and not now by any new revelation. He teaches by showing to us the plain meaning of each word in the Bible. The Spirit cannot teach us anything which is contrary to Scripture; for that would be to contradict himself, which is impossible. The natural opposition of the “*carnal mind*” to the truth of God renders it necessary that we diligently seek to know the mind of the Spirit in the Bible. And, in studying God’s Word, let Christians never forget they are, more or less, liable to err, through the influence of pet notions and early prejudices. Let them beware also of a natural tendency in man to interpret Scripture in a new light. This is the peculiar and special tendency of the present day. Men want some new thing. We must exercise right reason in interpreting the Word of God; but let us be careful not to exercise vain ingenuity in attempting to discover some new thing.

How truly blessed is that man, of whom it can be said, “From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness

that the man of God may be perfect, thoroughly furnished (or perfected) unto all good works" (2 Tim. iii. 15-17). God has written many books, but only *one* book the aim of which is to make men "wise unto salvation through faith which is in Christ Jesus." It is both our pleasure and our duty to read the volume of creation, wherein we are taught that God is, and that he is omnipotent, in which he reveals "his eternal power and Godhead" (Rom. i. 20). But in the book of creation we could never discover the blessed truth, that "Christ Jesus came into the world to save sinners" (1 Tim. i. 15). The volume of providence reveals to me a God all-wise, and kind, both to the evil man and also to the good; but it does not tell me that "God so loved the world, that he gave his only begotten Son, that WHOSOEVER BELIEVETH in him should not perish, but have everlasting life" (John iii. 16). God's one revelation of his saving grace through the substitutionary work of his Son Jesus is contained in the Bible. Jesus says, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John v. 39). O that Christians would prize their Bibles more, and seek, to the utmost of their ability, to teach others, their neighbours and acquaintances, the only way to life!

A poor, blind Roman Catholic fiddler, in the North of Ireland, learnt to read the New Testament prepared for the blind, with his fingers. He earnestly desired to obtain a copy for himself, but had not the means. One day, however, he came to the Christian friend who had taught him to read, and, his face beaming with joy, showed him a copy of the Gospel by John, which he had purchased at a pawnbroker's. The gentleman asked him where he had got the money to purchase it. "O!" said the poor blind man, "I pawned my fiddle for it." What a striking comment on the words of Job, "I have esteemed the words of his mouth more than my necessary food," or appointed portion (Job xxiii. 12). Let us all learn a lesson from the poor blind fiddler, and more earnestly study the Word of God.

*Coleraine, Ireland.*

## THE PROMISED COMFORTER.

BY "A YORKSHIRE PREACHER."

"And I will pray the Father, and he shall give you another Comforter that may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you and shall be in you."—John xiv. 16, 17.

WHEN we are called upon to part with those we love we feel it to be a trial painful and bitter; and the trial will be more or less deep in proportion to the strength of our love, or to the length of time that must necessarily elapse ere we can hope to meet again. Thus, if the brother should be called upon to part from the sister, or the parent from the child, or the husband from the wife, for a series of years, the trial would be painful on account of the existence of natural ties that bind them one and all to each other. But deeper still would be the trial if it were a parting for life; if death's rude hand snatched the loved one away, and mercilessly consigned the body to the dust. Now those to whom these words were originally addressed were about to be called upon to endure a greater trial even than this. In the midst of them stood one whom they loved with a love more fervent than that which burns in the breath of parting relatives, a love that was stronger than death, a love that would survive the ruin of the universe itself. He was about to be taken from them, and his own lips had been the channel through which the painful truth had been communicated. In sad silence they meditated on such an unexpected announcement. Now their best hopes were dashed to the ground! All their carnal visions of an earthly kingdom faded and vanished. No courtly honours, regal pomp, worldly aggrandisement, and martial glory would fall to their share. Deprived of their leader they must fall! They could only look for dispersion, a suffering life, and a cruel death! But Jesus saw their anguish; and "being a friend that loveth at all times and a brother born for adversity," one that could feel for another's woe, and weep when others wept, he whispers in their ears sweet words of consolation, and among other things, when bidding them not to be troubled, says, "And I will pray the Father, and he shall

you another Comforter that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you; and shall be in you."

"I will pray the Father," was the language of Jesus in his humiliation. As God, he never prayed: as Mediator he often prayed. He prayed, perhaps, *where* we have never prayed, on the cold bleak mountain, in the cheerless desert, and in the silent wilderness. He prayed, perhaps, *when* we seldom pray, in the long dark night, when men in general take their repose.

"Cold mountains and the midnight air  
Witnessed the fervour of his prayer;  
The desert his temptations knew—  
His conflict and his victory too."

Christ was emphatically "a man of prayer;" its atmosphere was his life; its bracing stimulus gave him power day by day to cope with the powers of darkness: and of its exercise he never could grow weary. And for whom did he pray? He prayed for himself, but not for his own ease, his own comfort, or that he might be freed from bearing the curse of our sins, but that rather he might be enabled to accomplish the work given him to do. Only once through an intense pressure of agony did he cry in the garden of Gethsemane, "O my Father, if it be possible, let this cup pass from me." but though sinless humanity thus naturally shrank from such a load of suffering, he immediately triumphed over its plea by adding, "nevertheless, not as I will, but as thou wilt." When he prayed, it was prayer offered up on behalf of others, even his own people given him out of the world, for saith he, "I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine; and all mine are thine, and thine are mine, and I am glorified in them." Thus the prayers of Jesus take in all the elect of God in all ages. Can we read our election in Christ as believers in the Son of God? then the prayers offered up for us by Jesus upwards of eighteen hundred years ago shall be answered: they can never be forgotten; they must and ever will be efficacious; to the end of time they shall bring down for us answers of peace. What if our own prayers are so poor! What if

we do doubt whether any answer can be given to prayers so full of imperfection! Surely his past, rich, all-perfect prayers will help in heaven's court to season our present poor and imperfect prayers, and this should make us plead at the throne of grace with tenfold earnestness. But why should Jesus pray to the Father? Because it was the Father's will that what he prayed for on his people's behalf should be granted. Both are alike glorified in the salvation of sinners, and in the bestowment of heavenly gifts. As Jesus promised to pray so he did. In the seventeenth chapter of John; we have recorded many of his utterances; and in these he prays that all those who were given to him might possess all needful blessings in this world, and eternal blessings in the world to come. In the garden of Gethsemane he agonizes in prayer, and sweats as it were great drops of blood. And now on high he intercedes as Israel's great high priest, for all whose sins he bore, and pleads in heaven, as he did on earth, that they "may be with him and behold his glory."

Jesus promises to pray to the Father, and, as the result of such prayer, he says: "And he shall give you another Comforter, that he may abide with you for ever." Christ had been to these sorrowing disciples a great comforter. He had led them, taught them, helped them, cheered them, and blessed them in ten thousand ways. On his face they loved to gaze, in his words they placed their trust, of his works they were proud to boast. In every difficulty he could give effectual relief, in every tempest he was found a sufficient shelter. Such a person was indeed a comforter. A comforter must be one who can sympathize with, feel for, and relieve objects of misery. One who has never been in trial cannot well enter into the feelings of the tried; but because Jesus himself "hath suffered, being tempted, he is able to succour them that are tempted." Could they help but mourn over such a Comforter? Then says Jesus: "Mourn not: if I your Comforter go away, the Father shall send you another; and this Comforter shall not go away; he shall abide with you for ever." Surely this promise was enough to make them sing for joy. Everlasting comforters are very rare; indeed, one can-

not find them on earth. Jesus will, then, have one sent down from heaven, and he will pray that the deed might be accomplished.

But what sort of a comforter shall be sent? "Even the Spirit of truth." That is the Holy Spirit of God. The Divinity of this Comforter is set forth in his being called "the Spirit," for God is a spirit, and they who worship him must worship him in spirit and in truth." He is not called "a Spirit," for some might imagine him then to be on a level with other spirits, but "the Spirit," because he is superior to all other spirits. He is called "the Spirit of truth," because in the work of salvation it is his peculiar prerogative to lead us into all truth. It was he who inspired all those holy men of old who wrote the Scriptures, and it is he alone who can now open them up to our understandings, and so apply them to our souls, that through them we may be led to Christ, and give evidence that we are "taught of God." This blessed Spirit never inculcates or teaches error in any possible shape. He leads to the truth, and into the truth, but never from the truth. Taught by him we cannot err in things pertaining to our everlasting peace! O thou Spirit of truth, lead us into truth, and ever unto him who has said: "I am the way, the truth, and the life." We are told that the "world cannot receive him, because it seeth him not, neither knoweth him." By the world here we are to understand the world that lieth in wickedness, the unregenerate and ungodly. They cannot receive him, because by sin they blind their own eyes every day; the eyes of their understandings have never been opened, and they know nothing of him as the Spirit of truth, as an in-dwelling spirit, or as a converting spirit. This, my fellow-sinner, is just thy state if thou art yet dead in sin. Thou knowest not that thou art blind and ignorant, and yet thou art both. The spirit that dwelleth in thee is not the Spirit of truth, but the spirit of lies, even the devil, who was a liar from the beginning, and hath not mended yet. He deceives thee continually, and thy guilt is that thou art willing to be deceived. Mark, then, these words of Christ, and learn that in rejecting the Spirit of truth, and in receiving the spirit of lies, thou

settest the seal, not to thy comfort, but to thine own everlasting misery.

Of all those who are converted by the Spirit of God, as well as to the disciples addressed by Jesus, it is said: "But ye know him, for he dwelleth with you, and shall be in you." Are we included in this little word "ye?" If we are, we shall know him, because when we were running the road as fast as we could to hell, he stopped us, and plucked us as brands from the burning; if we are, we shall know him, because he never let us rest until we trod the heavenly road, and had our face turned Zionward; if we are, we shall know him, because, when we were ready to sink into despair on account of our sins, and temptations, and infirmities, and had nearly given all up for lost, then he led us to the cross, to gaze on a bleeding, dying Saviour, so that, as we looked up, and our burden fell from off our shoulders, we could not help singing,

"Here it is I find my heaven,  
While upon the cross I gaze;  
Love I much? I've more forgiven;  
I'm a miracle of grace."

If we are, we shall know him, because, from that day to the present, he has led us, and kept us, and borne with us, and helped us, and taught us how to pray, and praise, and worship, and live for the good of others and the glory of God; if we are, we shall know that, unblest by him, we should not be blest at all, not kept by him we should be certain to fall, not guided by him we should be sure to go astray; and our prayer day and night, week after week, year after year, will be, "Blessed Spirit abide by us, dwell within us, never leave us nor forsake us, uphold us in paths of righteousness for thy name's sake, keep us from evil, that it may not grieve us, invigorate us with thy graces, revive us with thy presence, cheer us with thy heavenly comforts; and when life shall close, and death draw near, be thou with us as we cross Jordan's turbid stream, and then, ferried by thee, our feet shall stand on *terra firma* on the shore beyond, where angel spirits wait to conduct each passenger through the pearly gates into the King of heaven's presence, at whose throne, through thy good guidance, we will fall, "lost in wonder, love, and praise."

Do we thus know him? Then Jesus

says, "He dwells with us, and shall be in us." He hath set up his throne in our hearts' affections, and not the world, sin, Satan, unbelief, friends, or foes shall ever be able to turn him out. He will be with us to comfort us in all our distresses. The very fact that we need a comforter shows that our lives will not be one perpetual gleam of sunshine, or a course of uninterrupted peace. Trials without and trials within will in all probability abound. Not to speak of trials common to other men; to the last we shall find the flesh struggling against the spirit, and the spirit against the flesh, and that will be trial enough. But then, to the last we shall have this sweet Spirit with us, in all our tribulation, in all our weakness, and in all our changes. At times, for sin, he may hide his all-glorious face, but then he will never turn upon us finally his back. Then will he bring us with weeping and supplication to his footstool, leading us to exercise that godly repentance that needeth not to be repented of; and never can we be brought into a position in which he cannot comfort us. We shall find that, though we may sink deep, deeper still are his everlasting arms; though we may utterly faint, yet he can revive us with his precious cordials; though our corruptions may boil like water in a fiery furnace, yet he can subdue them with his conquering grace; and though our enemies rise in large numbers as Satan's hosts, yet with his word he can put them utterly to the rout, and make us, single-handed, to come off victorious. And in thus being with all his people, to all ages and in all places, he proves himself to be one with the Father and the Son. Doth the Saviour proclaim his Divinity by being with his disciples "always, even unto the end of the world?" so the Omnipresence and Omnipotence of the Church's Comforter is proved from the fact that wherever the people of God are scattered on the face of the earth, in every climate, and on every soil, there, in their hearts, he will be found to dwell—"he will be with them and shall be in them," an Omnipotent and Omnipresent Comforter, abiding with them for ever.

## REV. JAMES HERVEY, THE MODEL MINISTER AND CHRISTIAN.

### CHAP. VIII.—HIS WHOLE-HEARTEDNESS AND MINISTERIAL RESPONSIBILITY.

The sweetness of Mr. Hervey's humility was exhibited not only in public but in private. We have one more very characteristic anecdote to relate, which exhibits this in a pre-eminent degree. A gentleman had been passing some very high eulogium upon his literary productions, when Hervey, earnestly replied, with his hand upon his breast, "O sir, you would not strike the sparks of applause, if you knew how much corrupt tinder I have within."

When in health, Hervey was very attentive to the flock over whom he had charge. Indeed, a sense of responsibility, acting as a powerful stimulant, ever impressed him with the duty of taking every opportunity to preach Christ, and to be faithful to the souls of men. Our readers will not be surprised therefore, when we record that he opened that little church at Weston every Wednesday evening, to preach; and those meetings were well attended. The church was lighted at his own expense on those occasions, so that the parish might not be put to any additional charge. To a correspondent, he writes: "I have this afternoon been preaching to a crowded audience, the Lord grant it may be an edified one. One would be surprised, and I believe everybody wonders, that I am able to officiate for myself. I am so weak (this was written only a few years before his severe illness and death) that I can hardly walk to the end of my parish, though a small one; and so tender, that I dare not visit my poor neighbours, for fear of catching cold in their bleak houses; yet I am enabled every Lord's-day to catechise and expound to my children in the morning, and to preach in the afternoon; and every Wednesday evening, haytime and harvest only excepted, I read prayers, and give them a lecture or sermon in Weston church."

Hervey was thoroughly absorbed in his ministerial duties; so that wherever he went he refrained not from "teaching and preaching Christ," and the glorious avenue which was opened for poor, lost, and perishing sinners. After preaching from Gen.

xxviii. 12, "And behold a ladder, set upon the earth, and the top of it reached to heaven," &c., as he was coming down the lane leading from the church, a number of his attached people stood on the side of the lane to pay their respects to him, and he thus earnestly entreated them: "O my friends, I beg of God you may not forget this glorious ladder, that Almighty God hath provided for poor sinners; a ladder that will conduct us from this grovelling earth; a ladder that will raise us above our corruption, into the glorious liberty of the sons of God. O my dear friends and hearers, I beg you will never forget this glorious ladder, but hope you may daily meditate upon it, till you reach the third heaven."

We are told that in his ministrations, so thoroughly earnest and fervent would he be, that before the service had been concluded his strength failed him. Indeed, whatever he took in hand, though even checked by a weak body, he would carry it out in a spirit of earnestness exceedingly commendable. To our mind it does appear that earnestness should be a great necessity for a minister of God's Word. His duties are so important, his charge so heavy, and the tidings he has to preach so great and good, that woe be unto him if he be not faithful—if he doth not enter upon his sacred commission with his *whole heart*. And these considerations will, indeed, make him earnest, and give him no rest until some assurance is granted him that his labours are not in vain. Hervey's responsibility as a minister, deputed to tell out the glorious scheme of saving grace, and electing love, and warn sinners of the wrath to come, clung to him through the whole of his life, and hence his continual desire that he might be *faithful*. To deceive immortal souls is no small sin.

He was very strict in family worship. Before supper, the evening sacrifice went up to God; and the selection of that time was in order to allow all the servants to join in that service, making it imperative that no one should be absent. A chapter was selected by Mr. Hervey and read by one of his domestics (who took it in turns to read); then he would single out some verse from the Scriptures, and for a few minutes, in his own most amiable and loving way, impress it upon their consciences. We are

told he was never considered tedious; he performed this privilege with intense seriousness and reverence. Then would he, in solemn, fervent tones, offer up thanksgiving to the Lord, giving every word such a deliberate and weighty accent as made it impressive. In the morning (before breakfast) he would omit the reading of a chapter, and ask his domestics where was the text of the preceding night, and we are told that "after he had repeated it, he made them give an account of what had been said upon it; he threw the substance of the explanation into a few searching and interesting questions, which he addressed to each of them; he encouraged those whose answers showed that they had given diligent heed to his instructions; and when needful, he put on an air of severity, mixed with tenderness, and reproved the negligent. He re-inculcated the principal points, charging them to retain the doctrine in their memories, and revolve them in their thoughts, while they were pursuing their respective employments through the day." This solemn duty was succeeded by a fervent prayer.

Hervey had a thorough detestation of romances or novels. It was not the abstract *plan* of the novel or the execution of it he disliked; but it was the general abuse of that style of literature, in debauching the mind, inflaming wantonness, bewildering the taste, and misleading the judgment, besides giving false and ludicrous notions of life—that stern battle in which men and women play the part of human creatures, and not of fairies revelling in sylvan retreats and enchanted grounds—that he thoroughly and heartily denounced them. He says, "By their incredible adventures, their extravagant parade of gallantry, and their characters widely different from truth and nature, they inspire foolish conceits, beget idle expectations, introduce a disgust of genuine history, and indispose their admirers to acquiesce in the decent civilities or to relish the satisfactions of common life." Theatrical representations he denounces as follows:—"If an earthquake should happen, ask Mr. —, that advocate for the theatre, if he would like to be found in the play-house, and go from the boxes or the pit to the great tribunal. Indeed, the

stage is indefensible." To a lady, who had been extolling the pleasures of the stage, saying there was the pleasure of thinking on the play before she went, the pleasure she enjoyed while there, and the pleasure of ruminating on it in her bed at night, he said, solemnly, "There is one pleasure more, madam." "Pray, sir, what is it?" "The plea-

sure it will give you on your death-bed." This remark was the very means of her conversion. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

London.

EDWARD LEACH.

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

### THE CAUSE AT ROCKFORD.

#### CHAPTER IV.

THERE is a kind of gilt which rapidly wears off. We had dressed ourselves in it at Rockford. Not with any intention to deceive; we hoped and believed it was real gold which we offered our minister; instead of which it was a mass of bad habits—and wrong feelings—gilded over for the time being. And it soon began to rub off.

For some months the earnestness which had overshadowed it remained. We gave our thoughts to better things than heartless criticisms. We talked over, not the man, but God's Word, which he proclaimed. And while we did so all was well with us. We were a little loving band, knit closely together, and we strengthened our pastor's hands by our prayers and sympathy.

He entered into all our plans with the warmth and energy of youth. He proposed several, such as visiting the houses in the hamlets around Rockford, inviting those whom we met in the streets, &c., &c. And he never spared himself. He was at all our meetings; he did his share of visiting; his hands distributed the tracts; his voice arose in prayer by the sick bed. We were a little selfish in all this. We should have known that his strength might prove unequal to such a continuous strain, and spared him at least some of his labours. But he never complained. And we—most of us strong, healthy, country people, knowing nothing of work save manual labour—should have laughed had any one told us that our pastor was working too hard. "Work! when he never took a spade in his hand—work! when he never stood an hour

behind the counter—work, forsooth! did he call mere *writing* and *talking work*?" Not that this would be unkindly said, but only ignorantly. We had never tried this kind of work, or we should certainly have known better.

One day—it was fine, for a wonder, for we had had many days of rain—John Goff knocked at Mr. Whithers's door.

"Sir, excuse me, but if you're not busy would you come up Beach-street and see a young woman who is dying. She has been very wicked, sir—a great sinner—and now she is in such great distress as I can't describe to you."

"Do you know her, John?"

"Yes, sir, she lives close to our house."

The interesting book was hastily laid aside, the hat and gloves put on, and the two sallied forth.

"Well, John, have you any work yet?"

"No, sir; I'm looking out though. God won't forsake me, and I'm glad that we had managed to save a few pounds, so as not to be quite hard up now."

"You are strong, I suppose? You would be willing to do any kind of work?"

"Any kind, sir, no matter how hard."

"If, at any time, you should really be in difficulties, John, you must be sure and let me know. You must make me your friend at all times."

"God bless you, sir."

The door of the house indicated by Goff as that containing the invalid, stood open.

Mr. Whithers went in. An old woman sat leaning her head on her hands. She looked up listlessly as he entered.

"Is it your daughter who is ill?"

"Yes; what do you want to see her for?"

"I should like to comfort her if I can."

"You can't, then. The Church parson has been, and if he [and the Prayer-book can't do it, it isn't likely you can."

"God can."

The woman looked up.

"Ah, young sir, but I'm afraid he won't. Go in and see."

He went. The dark hair of the dying girl streamed over the pillow; her hands moved restlessly to and fro. Mr. Whithers trembled as he gazed at her. He was so young, so inexperienced in death-bed scenes. For once he felt inclined to shrink back, and wished one of the deacons had been summoned instead.

"You are very ill," he said; "could you eat this orange I have brought for you?"

The aching head was impatiently shaken.

"Oh, no, I can't eat; I'm too miserable to eat."

"What are you miserable about?"

"I don't want to die, and I know I shall. I feel so strange—so very ill, but I don't want to die. Do you think any other doctor could cure me?"

"No, I think not. We are all powerless to save you. We cannot hinder what God wills. It is his hand that is upon you; he is calling you."

The girl already knew that, so it did not affect her much more.

"Well, we must all die some time," she said, stoically.

"Are you ready?"

"Well, I suppose so. I was christened when I was a baby. I've been confirmed since, and have taken the sacrament twice. I've done wrong many times, I know; but I learnt all the collects, and God is merciful, so I hope I'm safe."

"Do you believe you are safe?"

The girl's calm manner left her. The next sentence was wailed forth—

"No, sir, no; I cannot feel safe somehow. I know I'm not fit to live in heaven, even if God took me there."

"Even though you had lived a consistent, moral life, you would still be unfit for heaven; for no christening, or confirmation, or Prayer-book can save you; nothing but the blood of Jesus."

"He won't have anything to do with me, sir; it isn't for the like of me he died."

"Yes. He said himself it was not the righteous, but sinners he came to call. When he died on the cross I believe he was thinking of just such as you. When he said, 'It is finished,' he had wrought out the salvation of just such as you."

"I can't believe, sir."

"Well, but do you know what he said?"

"Though your sins be as scarlet, they shall be white as snow; 'Come unto me, all ye that labour and are heavy laden, and I will give you rest; 'Him that cometh unto me I will in no wise cast out; 'The blood of Jesus Christ cleanseth from all sin.' Just think of all this; pray now to be forgiven for Jesus' sake. 'Believe in the Lord Jesus Christ and thou shalt be saved.'"

"I can't believe, sir."

"Well, look to Jesus. You know when the Israelites were bitten in the wilderness, they had only to look at the brazen serpent to be healed. Only to look. Now Jesus is held up before you. Look up to him. Lay your sins on him, and you too shall be made whole."

"I can't see him, sir; I can't believe."

"Poor girl! He is looking upon you in compassion, I've no doubt. You wish to be saved; you know none but he can save you."

"But I can't believe."

"No, of yourself you cannot. But the Saviour can help you; he can give you faith."

Mr. Whithers knelt by the bed-side and offered up a fervent prayer. Again and again he talked to her, he read to her from the word of God, but still the cry of the dying girl was, "I can't believe—I can't believe."

With an aching heart he left her at last, promising to call again on the morrow.

On his way home he met two young ladies, members of the church, and teachers in the Sunday-school. Miss Knight was the daughter of our principal deacon. Not that we owned to having a principal deacon, but Mr. Knight was the head one after all. He was the most influential man among us; and naturally we thought a great deal of him and his daughter. She was the teacher of the senior class, and we all looked up to

her. Her friend, Miss Mellows, was also "well to do" in the world; and they were both kind and attractive girls. They welcomed Mr. Whithers with a pleasant smile. He felt more inclined to weep than to smile. He could not shake off the scene he had just witnessed; he told them about it.

"I have heard," said he, "of females meeting together by themselves to pray for any special blessing. Could not a few of you do so this evening; quietly and privately pray that God will have mercy upon this poor sister. It is possible that the Spirit might be poured out upon you, and who can say what the answer may be?"

The young ladies promised to see what could be done, and Mr. Whithers went on his way.

Soon he was overtaken by Mr. Underwood, who had availed himself of the fine day to have a drive, accompanied by his daughter. Mr. Underwood was not a member with us, but had attended regularly since Mr. Whithers had been with us. He stopped and spoke pleasantly.

"This gives me an opportunity of mentioning the case of John Goff to you. There is not another member of our congregation so likely to be able to employ him as yourself. He has been out of work ever since he joined us, and I think we should see that he is provided for. He was the rector's gardener."

"I will gladly employ him in my garden until something else is found. You are not looking well, Mr. Whithers. May we have the pleasure of your company in our drive? the fresh air will invigorate you."

The young minister debated with himself for a few seconds. He had avoided anything of the kind before, thinking it wiser to take his recreation alone, and walking. But now he was weary and depressed; perhaps an hour spent in pleasant society would not be altogether loss of time. He accepted the invitation.

That evening, at dusk, eight of us met in Miss Knight's room, whither we had been invited. No one knew of it excepting ourselves. Our supplications were breathed very softly; they were short and special, and as we knelt there in the gathering darkness, it did, indeed, seem that "the spirit of prayer and of supplication" was poured out upon us. Tongues, usually very backward,

were unloosed, and, with tears in our eyes we besought of the Lord to have mercy on that poor girl now stepping shrinking into Jordan's cold waters. We put ourselves in her place; we fancied what it must be to stand there and see earth, with all its beauty and its love, fading away in the distance, and yet have no prospect of heaven, no rod or staff to lean upon, no one to say, "Fear not," no strong hand to clasp when the waters were swelling. And we prayed for her as we would have prayed for ourselves.

It is very little, comparatively, that woman can do. Not her's is the high privilege of proclaiming Jesus to the entranced multitude—not her's is the strong thought powerfully expressed. She has to quell the yearnings of her soul after great duties, and take patiently, humbly, the little insignificant ones that are ready to her hand. But O, my sisters, *we can pray*. The impassioned pleading of our over-full hearts may all be poured at the mercy-seat. And it is no little thing to gain the ear of the Almighty—no little honour to enlist him on our side. Let us never weary of prayer. Thus may we help the success of those who minister to us in holy things. Thus may we bring down unnumbered blessings for our loved ones, whoever and wherever they may be.

We passed an hour of solemn enjoyment. But alas! alas! as we came away from Miss Knight's, our equanimity was much ruffled. We met Ann Ashpole.

"Do you know," she asked, "whether there's a party at Mr. Underwood's this evening?"

"No. Why?"

"I was only wondering. I see the minister went out for a drive with Miss Underwood to-day."

"Did he?"

"Yes, and happy enough he looked. Well, she is good-looking and rich, so perhaps—"

She did not finish the sentence.

Now, it was very strange, but these few idle words seemed to discompose nearly all of us. And that evening some of the glitter, which was not gold, began to rub off.

A few minutes after we had reached our homes, Mr. Whithers called again at the house in Beach-street.

"She's asleep now, sir," said the old woman, "but do pray come again the first thing in the morning."

## Reviews.

*Bunyan Library. Vol. VII. The Early English Baptists. Vol. I.* By B. EVANS, D.D. London: J. Heaton and Son, 21, Warwick-lane.

DR. EVANS possesses every qualification for a reliable historian. He is candid, almost to a fault. He is most scrupulous in his statements, and only writes after the most painstaking care and most diligent research. His style is neither verbose nor heavy, but it is direct, terse, forcible, and always clear. The present volume has a most admirable preface, and capital introduction to the whole subject. The history itself comes down to the death of James the First, and is followed by a series of invaluable appendices. We would suggest that, in addition to the history being given and headed with the reigns of our monarchs, the dates also should be placed along with them. Say, for instance, Chapter VI. We would have it—James the First [1603-1625]. Of all the excellent volumes the "Bunyan Library" proprietors have issued—and they are all worthy both of the name and object proposed—yet this and the following ought to hold the very first place among Baptists, and more especially with our young people; for we say, with perfect gratitude to our preceding historians, that, for the first time, shall we have a thoroughly full, trustworthy, and readable work, giving a lucid and complete view of our history and principles. As such it cannot fail to be a success.

*The Philosophy of the Divine Operations in the Redemption of Man.* By JAMES B. WALKER, Author of "The Philosophy of the Plan of Salvation," &c. London: Ward and Co., 27, Paternoster-row.

NO subject can be of greater importance than the one occupying these pages—the work of the Holy Spirit in the redemption of the believer; and no writer of the present day is better qualified than the justly celebrated author of "The Philosophy of Salvation" for calmly investigating this doctrine in all its various momentous bearings. Probably many persons may differ from the writer in some of his statements and criticisms; but we think no one can fail to receive both instruction and edification from a devout perusal of the whole. We scarcely know whether the Christian philosopher, or the evangelical expositor, is most prominently exhibited in the book; at any rate, we hail it as a most valuable addition to the many excellent works extant on this great and essential question.

*The Grave of Jesus. A Dialogue on Christian Baptism.* By BENJ. FARRINGTON, Minister of the Gospel. London: H. J. Tresidder. A CLEAR and satisfactory statement and illus-

tration of the truths involved in the believer's burial and resurrection with Christ in baptism. It is worthy of a large circulation; and will well repay for distribution.

*Saintship.* By the Rev. T. HENSON, of Limpfield.

*The First Dissenter.* By the Author of the "Two Paths" &c. With a brief Preface by the Rev. J. B. OWEN, M.A. London: H. J. Tresidder, 17, Ave Maria-lane.

THESE are small books, but likely to be of great use to persons who wish for truth in a plain Scriptural garb. The idea put for the second of these is ingenious, that the man spoken of by the evangelist, and who did not accompany the disciples, and yet cast out devils in Christ's name, was really the first Dissenter. The application of the idea that he was not forbidden by Christ to go on his course of mercy, and yet that they were not commanded to join him, is equally ingenious. However, it contains, besides ingenuity, good evangelical truth, and exhibited in a right spirit.

*Death's Boundary Broken.* From the Note-book of a Country Pastor. London: Jackson and Walford. 28 pp.

WELL adapted to free from the bondage of doubts and fears of death, by the exhibition of Gospel truth. It should be placed in the room of the sick and the dying.

*Tracts for the Priests and People.* Nonconformity in the Seventeenth and in the Nineteenth Century. I. English Voluntaryism. By J. W. LANGLEY. II. Voluntary Principle in America. By AN ENGLISH CLERGYMAN. London and Cambridge: Macmillan and Co.

IT is necessary not only to know our own principles, but also what others can say who differ from us. These tracts, therefore, are well adapted to give us that kind of knowledge. They are written in a manly, kind, and courteous spirit, and are, therefore, worthy of our careful reading and reflection. We wish all our ecclesiastical opponents would catch their spirit and imitate their example.

*Tracts for the Thoughtful.*—V. God's Works and Ours. London: Wm. Freeman, 102, Fleet-street.

HERE is much valuable material for thinkers. But it must have thought, in order to extract the germs of great truths that can in the space of 42 pages be only suggested. If the style had been less involved it would have been more telling on the minds of the mass. Yes, God's work in spiritual things is mostly through human agency, and, therefore, how important

that that agency should be vitalized and energetic!

*Jesus, the Soul's Need.* By C. A. PORTER. London: W. Freeman, 102, Fleet-street.

CHRIST, in his various offices and work, is here set forth in short and telling articles, all sweet and rich in Gospel savour.

*The Way which Some Call Heresy.* A Letter to the Clergy and Laity of the Church of England on Clerical Subscription. By ANDREW JUKES, late Curate of St. John's-hall. London: Nisbet and Co.

A THOROUGHLY searching, masterly *exposé* of the evils of clerical subscription, in which the writer shows that he has the true spirit of the holy men of 1662. It is worthy of general circulation.

*Mother's Last Words.* A Ballad for Boys. By Mrs. SEWELL. 220th Thousand.

*Our Father's Care.* A Ballad. By Mrs. SEWELL. 160th Thousand. London: Jarrold and Sons. We are not surprised at the immense circulation of these most delightful ballads. Simplicity, graphic descriptions, and Bible truth all com-

bined. They ought to be in every house in the land.

*Memorial Gift for the Young.* 1882. London: Elliot Stock, 62, Paternoster-row.

An elegant book for children and young people, supplying them with clear and well-written Nonconformist memorials. Just the book for the class and the times.

*The Scarlet Line.* 16 pp. 53, Paternoster-row. *Anti-Usury Tracts.* Gold or Grace; or, Which is Best? By Rev. S. WALKER. London: W. Freeman, 102, Fleet-street.

*The Olive Branches Held Out to State Churchmen in the Baptist Magazine.* London: Elliot Stock.

SMALL things worthy of circulation.

*Musings with Paul.* An Exposition on the Epistle to the Ephesians. By SILAS HENN. Dudley: J. Wesley Henn.

ADAPTED to be useful.

*Jesus Lives for You.* By Rev. Dr. O. WINSLOW. Shaw, Paternoster-row.

WORTHY of the writer's universal fame.

## Poetry.

THAT THOU GIVEST THEY GATHER.  
Once more the "Harvest Home" rings through  
the land,

And rich and poor take up the pleasing strain;  
For God has opened wide his bounteous hand,  
And satisfied his creatures' wants again.  
"Give us," we prayed, "this day our daily  
bread."

"Seedtime and harvest shall not fail," he said.

And eagerly the busy hands have stored  
Into the garner, for the winter's need,  
God's gracious gifts. His name be e'er adored;  
He is the Friend of the distressed indeed:  
And, as we gather what he scattereth,  
His lofty praises shall employ our breath.

All that he gives is good; he knoweth well  
The daily wants that force our anxious cries;  
And, with more love than words of ours can tell,  
He pours his blessing from the azure skies.  
O, who can speak his Father's love to all  
Who in their day of grief upon him call.

The yellow corn—the graceful harvest sheaf!  
We thank thee, Father, that thou weariest not;  
Thy day of mercies is not short or brief,  
And we, thy humble ones, are unforget:  
Help us to praise thee for thy boundless love;  
Help us to sing thy praise, all praise above.

MARIANNE FARRINGHAM.

## THE TRUE VINE.

John xv.

Over the Temple-gate of old  
A vine was sculptured, we are told;  
Pure gold was every leaf and stem,  
And every grape a precious gem;  
'Twas a fair sight, and some conclude  
This work of art the Saviour viewed,  
When he declared this truth Divine—  
"I am the true, the living Vine."

'Tis of this Vine that we would sing:  
From him the saints like branches spring;  
The Father is the Husbandman,  
And, O! how gracious is his plan!—  
"Lest any hurt," we hear him say,  
"I keep my vineyard night and day,  
And every moment in my love  
I water it from heaven above."

The saints with clusters rich abound,  
But all their fruit from Christ is found,  
For as a branch will barren be  
If it abide not in the tree,  
So all believers find it true  
That they, alone, can nothing do;  
'Tis as in Jesus they abide  
They thrive, and God is glorified.

The boughs that in this Vine have root,  
And bear the Husbandman some fruit,

He purges, for it is his will  
To render them more fruitful still;  
Temptations, crosses, saints must share,  
And trials, often hard to bear;  
But needful is the chastening rod,  
That they may bring forth fruit to God.

Some seem to be in Christ, the Vine,  
Yet of true life they give no sign;  
Leaves of profession they may show,  
But, ah! no fruits upon them grow:  
Although the Church they may deceive—  
Dead, and yet having names to live—

The Husbandman well knows their state,  
And they must wither, soon or late.

But the real branches from the Stem,  
Who dwell in Christ, and Christ in them,  
Can never perish while he lives,  
For his own life to them he gives;  
So close the union is and strong,  
The powers of hell may struggle long,  
But ne'er shall pluck—though all combine—  
One living branch from Christ, the Vine.

THEODORA.

Wellingborough.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

**ROMSEY.**—The Rev. W. Drew has announced his intention of resigning the pastorate of the church at the above place.

**WATERBEACH, CAMBRIDGESHIRE.**—Mr. T. J. Ewing (late of Swineshead, Lincolnshire) has accepted the invitation of the Baptist church at the above place for six months, commencing (D.V.) the first Sabbath in October.

**CAIO, CARMARTHENSHIRE.**—Mr. John W. Maurice, of Haverfordwest College, has accepted a cordial and unanimous invitation to become the pastor of Bethel and Salem churches, and entered upon his labours a few Sabbaths ago, with very gratifying prospects of usefulness.

**LLANDILO AND PONTBRENATH, CARMARTHENSHIRE.**—Mr. John O. Griffiths, Haverfordwest College, has accepted a unanimous invitation from the Baptist churches worshipping at the above places, to become their pastor, and intends (D.V.) to commence his labours early next summer.

**SHIPLEY, YORKSHIRE.**—The Rev. Richard Green having received and accepted an invitation from the Baptist church, enters on his labours there early in October. His loss will be deplored in Taunton, where he has been an energetic and successful minister for the last ten years. Pastor and people will part with mutual regret.

**CHELTENHAM. — CAMBRAY CHAPEL.**—The Rev. Jas. Smith has resigned the pastorate of the church meeting in the above place, in consequence of the severe bodily affliction from which he has been for some time suffering. The church at Cambray hope soon to be directed to a suitable successor to their late beloved pastor.

### RECOGNITION SERVICES.

**COLHAM, SERRYSBURY.**—On Tuesday, August 12, a numerous gathering of the friends connected with the Baptist cause in this place

assembled for the purpose of publicly recognizing their newly-elected pastor—the Rev. C. F. Vernon, late of Thaxted, Essex. Tea was provided, to which about 300 sat down, and a public meeting was afterwards held. The Rev. Joseph Smith, Pontesbury, officiated as chairman. Rev. J. Davies engaged in prayer, after which suitable addresses were delivered by the Revs. E. Morgan, J. Davies, J. Williams (the late pastor), C. F. Vernon, W. Pacey, and J. Thomas, Geo. Davies, Esq., and Mr. J. Harris. Mr. Vernon commences his labours under the most encouraging prospects of success.

**BOROUGH-GREEN.**—The recognition services of the settlement of Rev. W. Frith, as pastor of the Baptist church, were held on Tuesday, 12th August. Rev. James Mules, LL.B., stated the nature of a Gospel church in the afternoon; after which Mr. Frith gave a statement of his call by grace and the leadings of Divine Providence in reference to his settlement over the church. A large number of friends partook of tea. In the evening Mr. W. Milbourne read the Scriptures and offered the recognition prayer. Rev. W. Stokes then received two brethren into the diaconal office, and subsequently addressed the pastor and church from 1 Tim. iii. 15, and Heb. xiii. 17. The discourse was listened to with marked attention. Rev. Messrs. Mountford, Sevenoaks; Haigh, of Bessels-green; and Field, of Malling, were also present on the occasion.

### PRESENTATION SERVICES.

**NEWPORT, MONMOUTHSHIRE.**—The Rev. Ryan Thomas, for the last eighteen months pastor of the Welsh Baptist Church, Charles-street, Newport, whose zeal in the cause of his Master has been deeply felt by his church and congregation, has been presented with a purse of gold from his numerous friends, and it is questionable which were most gratified on the occasion—the recipient or the donors.—H. J.

**WALTON, SUFFOLK.**—On Wednesday, Sept. 17,

a harvest thanksgiving meeting was held in the Baptist chapel, Walton, Suffolk, when upwards of 200 persons partook of tea. After tea a public meeting was held, presided over by Mr. W. Clarke, of Ipswich, who presented the pastor, Rev. J. E. Perrin, on behalf of his congregation, with a copy of "Kitto's Encyclopaedia," as a token of their esteem and appreciation of his labours amongst them. Addresses were delivered by the Revs. T. Morris and J. Gay, of Ipswich; East, of Waldringfield; Williams, of Falkenham; and Long, of Walton.

**KINGSGATE CHAPEL, HOLBORN.**—On Wednesday evening, Sept. 10, a very interesting meeting was held in the lecture-room of the above chapel, to celebrate the jubilee of Mr. Henry Crassweller's membership with the Church. Above 160 members of the church and friends sat down to tea, after which the meeting commenced, the Rev. Francis Willis (the pastor) presiding, supported on the right by Mr. Crassweller, and several of the senior members of the church, on the left by the Rev. Harris Crassweller, and other officers of the church. The chairman congratulated the meeting upon the fact, that they had present their three oldest members. Mr. Crassweller had been baptized by the late Rev. Joseph Ivimey, August 30th, 1802. He had afterwards served the office of deacon 25 years. A copy of a resolution of the church, written on vellum, in a gilt frame and glazed, was presented to Mr. Crassweller in the name of the Church, recording its devout sense of the goodness of Almighty God, as evinced in the consistent life and character of their esteemed friend and brother. The chairman also presented him with a copy of Bagster's Comprehensive Family Bible, richly bound. Mr. Crassweller returned thanks, and gave a brief, but interesting account of his first uniting with the church, and his connection with it during the past fifty years. Mr. William Paxon, Rev. Harris Crassweller, and several other gentlemen addressed the meeting. The choir, under the direction of Mr. Thomas Bennett, sang several excellent pieces of music.

#### OPENING SERVICES.

**PARK END, FOREST OF DEAN.**—A new Baptist chapel was opened at this place on Monday, September 1. In the forenoon a devotional meeting was held. The Rev. A. Hudson, of Blakeney, presided, and delivered an address. In the afternoon the Rev. W. Best, B.A., of Coleford, preached, and in the evening the Rev. Philip Rees, of Cinderford. Prayers were offered by the Revs. E. Stephens, M.A. (Independent), of Coleford; M. S. Ridley, of Lydney; W. Best, and P. Prees; and the hymns were given out by the Rev. George Howell, of Whitebrook, and the Rev. A. Hudson. A large number of friends took tea together between the services.

**NARBERTH.**—A series of services was lately held in this commodious place of worship. On Sunday, August 24th, the "Bicentenary Sunday," the chapel was re-opened. Three services were held on that day. The sermons were preached by the Revs. T. Davis, D.D., Haverfordwest; and W. Owen, Middlemill. The collections amounted to £33 3s. 6d. On the following Tuesday and Wednesday were held the recognition services of the Rev. J. Williams, B.A., as pastor of the church. The Rev. Dr. Angus, President of the Baptist College, Regent's-park, London, delivered an able and impressive charge to the minister. The congregation on each occasion was very large.

**NEWTOWN, PEMBROKESHIRE.**—The neat new chapel in this place was lately opened for Divine worship. The congregation being too large for the building to hold, services were held in the open air, and sermons preached by the Rev. T. Davies, D.D., president of Haverfordwest College; H. Jones, of Carmarthen; J. Jenkins, of Newport; W. Reynolds, of Middlemill; W. Owen, and James Rowe, of Fishguard. Prayers were offered by the Revs. J. Jenkins, E. Thomas, D. Griffiths, &c. The chapel was erected under the supervision of the Rev. T. E. Thomas, of Trehalt, and is to be in connection with Blaenllyn. The site for the building was cheerfully and liberally given by W. and T. Price, Esqs., of Newtown, on a lease for the term of 999 years, for the nominal yearly rent of one shilling. At the close of the services Mr. Thomas thankfully announced that the chapel was free from debt. This is the second chapel erected by Mr. Thomas, nearly all at his own expense, since he has been in this neighbourhood.

#### SERVICES TO BE HOLDEN.

**AYLESBURY, BUCKS.**—The anniversary (D.V.) on Thursday, October 2. Mr. Wells to preach morning and evening; Mr. Pells in the afternoon. Dinner and tea.

**TRING, HERTS.**—WEST END.—The anniversary of Sabbath-school on Monday, October 13, when (D.V.) Mr. Pells will preach afternoon and evening. Public tea.

**SOHO CHAPEL, OXFORD-STREET.**—The fourth anniversary (D.V.) of Mr. Pells' pastorate on Tuesday, November 4. Tea and public meeting Brethren Blomfield, Milner, Wyard, and Wells to address the meeting on "The Precious Things of God."

**WANDSWORTH.**—The church, now worshipping in the assembly-rooms, intend, with Divine help, to erect a chapel. The foundation-stone will be laid on Monday, Oct. 6th, by the Rev. C. H. Spurgeon, at three o'clock in the afternoon. The site is on East Hill, near North-street. There will be a tea-meeting in the assembly-rooms at five o'clock, and a public meeting at

seven, in the new Congregational chapel, kindly lent for the occasion. Contributions are earnestly solicited; and will be thankfully received by the pastor, Rev. J. W. Genders, East Hill Wandsworth.

#### MISCELLANEOUS.

**TWICKENHAM, MIDDLESEX.**—A bazaar in aid of the building fund of the Baptist chapel, Twickenham-green, was held in the church meadow, on Tuesday and Wednesday, Sept. 18 and 17.

THE "Hand-book of Revealed Theology," by the Rev. J. Stock, with an introduction by the Rev. C. H. Spurgeon, to which we drew attention lately, is now being re-issued in monthly parts, for the benefit of Sunday-school teachers, students, and others, who cannot purchase the book as originally published. It will be completed in six numbers at 6d. each.

**BRIDGEND.—HOPE ENGLISH BAPTIST CHAPEL.**—Anniversary services were held in the above chapel on Sunday and Monday, Sept. 14th and 15th, when sermons were preached by the Rev. D. M. Evans, of Llanelly. On Monday evening the Rev. D. M. Evans preached in English, and the Rev. Daniel Davies, D.D., of Aberavon, in Welsh. The collections were liberal, and the congregations large.

**MARKET DRAYTON, SALOP.**—The annual tea-meeting of the Baptist chapel, in the above town, was held on Thursday, July 31st. A party of nearly 200 met together. At half-past six a public meeting was held, presided over by the pastor, the Rev. T. Clark; when the Revs. Shelley, of Croxton; Yates, of Ollerton, and Bramall, of Market Drayton, took part in the service. In the course of the evening it was stated that since the last annual meeting the congregation at this place of worship had considerably increased, and that the number of the church members had nearly doubled.

**CHURCH-STREET, BLACKFRIARS.**—This ancient place of worship, having been purchased by the London, Chatham, and Dover Railway Company, has to be immediately vacated by the church and congregation, and before another sanctuary can be erected. The Rev. William Barker, the pastor of the place, and his deacons, have therefore secured the large room at Taylor's Repository, St. George's-road, near the Elephant and Castle, which was opened for public worship, on Lord's-day, Sept. 28, when Mr. Barker preached morning and evening. On Sunday, Sept. 21, there were two closing services in the old chapel, and on the following Wednesday a public tea-meeting.

**PAIN'S CASTLE, RADNORSHIRE.**—On August 17th the Sabbath-school anniversary was held in the Baptist chapel. At ten o'clock in the morning several pieces were recited by the

children. Several of the teachers were examined by Mr. T. Williams, the superintendent of the school. The superintendent gave a brief sketch of what had been done in the school during the last year. Addresses were delivered at the close of the morning service by the Rev. E. Owen, of Sarn, Montgomeryshire, and the Rev. T. T. Phillips, pastor. In the afternoon and evening, the Rev. E. Owens preached two excellent sermons to crowded congregations. Collections were made after each service towards the school fund.

**NEW PARK-STREET CHAPEL, SOUTHWARK.**—**SOCIAL TEA-MEETING.**—On Tuesday evening, September 16, about 450 friends took tea at the above place of worship, after which a public meeting was held in the chapel. The Rev. John Collins, minister of the chapel, presided. The chairman opened the meeting with prayer; and a hymn having been sung, Mr. Hanks was called upon by the chairman to express the feeling and sympathy of the elders and deacons of the Metropolitan Tabernacle for the cause in the above place. Mr. Chambers, Mr. Tazzy Sheen, Mr. Gouge, and Mr. Hibberd, members of the Rev. C. H. Spurgeon's College, Rev. Mr. Siverton, Mr. Grose, and Mr. Evans addressed the meeting.

**BIRMINGHAM.—BOND-STREET CHAPEL.**—On Monday, August 25th, a tea meeting was held in the school-room connected with the above place, the object of the meeting being to raise funds towards paying for the painting and cleaning of the chapel. The provisions were gratuitously given by the ladies of the congregation; about 250 persons sat down to partake of them. After tea a public meeting was held in the chapel, when the mayor of the town, H. Manton, Esq., occupied the chair, and interesting addresses were delivered by the Rev. J. T. Feaston, J. Harrison, J. Davies, J. H. Hopkins, Esq., J. S. Wright, Esq., Messrs. Skelett and Egeinton. Since the commencement of the Rev. J. Davies' pastorate the cause has greatly improved.

**GLAMORGAN AND CARMARTHEN ENGLISH ASSOCIATION.**—The annual meetings of this association were held on Tuesday and Wednesday, 2nd and 3rd of September, at Mount Pleasant Chapel, Swansea. On Tuesday, the ministers and messengers met to transact the business of the association. The Rev. Charles Short, M.A., minister of the place, was appointed moderator. The Rev. B. D. Thomas, of Neath, having offered prayer, the officers for the year were re-appointed—Mr. William Thomas, of Llanelly, treasurer; the Rev. D. M. Evans, secretary to the association; and the Rev. G. W. Humphreys, B.A., corresponding secretary for missions. Considerable additions have been made to most of the churches in connection with the association, during the past year.

**WREYTSBURY, BUCKS.**—The foundation-stone

of a new chapel which, with a school-room, is about to be erected in this village, was laid on Tuesday, the 17th of July last, by Mr. Buckland, through whose exertions and gratuitous labours the preaching of the Gospel has been sustained, and a flourishing school supported for a period of thirty-six years. The total cost of the chapel and school-room will be about £850, towards the payment of which the sympathies of the religious public are earnestly and hopefully requested. The congregation consists wholly of the working classes, whose means are extremely limited, and the friends of this important Christian agency have full confidence that its claims will not be forgotten by those who recognize the importance of village-preaching. The case is strongly recommended by Rev. C. H. Spurgeon, Rev. C. Stovel, Rev. F. Trestrail, Rev. J. Stoughton, and other well-known ministers.

**THE REV. C. H. SPURGEON AT CHEDDAR.**—The Rev. C. H. Spurgeon preached in the Cliffs at Cheddar, on Wednesday, September 10th. The interest manifested in his coming was very great; numbers flocking to hear him from all the neighbourhood round—hundreds having come from ten to twenty miles. The circumstances under which the people met were of the most interesting character. Perhaps there is no spot in the United Kingdom that would tend to solemnize the minds of the people, or inspire the preacher so much as that which was selected by Mr. Spurgeon. In the road which winds through the majestic rocks, and on the slopes on either side, was assembled a congregation of nearly 10,000 persons. The preacher stood on a temporary platform, with his back against the rock. On his appearance there was a buzz amongst the assembly, but when, with uplifted hand, he sought the presence of the Lord, a solemn stillness prevailed. The hymns beginning with "Before Jehovah's awful throne," &c., and "Book of Ages, cleft for me," were sung. Mr. Spurgeon took for his text, "I am the way," and it was a delightful sight to witness the continued attention of the people as he blocked up man's way and clearly set forth God's way of salvation. Having besought them in simple, but touching language, to believe in the Lord Jesus Christ, he said, "Ye rocks that have listened now, and heard the words I speak; ye rocks that have felt as much as some have felt; ye rocks that have trembled as much as some have trembled; ye rocks give witness before God against this people, if they believe not in Christ, when your head shall bow down at the last great day, still bear witness that Christ was lifted up in Cheddar, and his name exalted. Shall they bear witness against you every time you pass them? Shall they say 'You had an invitation, but you rejected it?'" The bold rocks around, the beautiful blue sky above, the vast assembly uniting

in the hymn of praise, reminded one of the gathering of the Covenanters on the hills of Scotland. Mr. Spurgeon's voice could be heard by all present with the utmost ease, and we believe if the number had been doubled there would have been no difficulty. At six o'clock the service was held in a large tent, when Mr. Spurgeon addressed himself more especially to Christians. His earnest words will not soon be forgotten by the unconverted, and believers of all sections of the Christian Church—eternity alone will reveal the result.

#### BAPTISMS.

**BATTLE, Sussex, Aug. 31**—Three, by Mr. C. C. Brown, after which a number of tracts were distributed, kindly presented to us by the committee of the Baptist Tract Society. Your MESSENGER is becoming much more widely circulated here.

**BIRMINGHAM, Bond-street Chapel, Aug. 31**—Two, by Mr. J. Davies. The above were brother and sister, teachers in the Sabbath-school.

**BOROUGH-GREEN, Kent, Aug. 17**—Three, by Mr. W. Frith.

**BRAYFORD, North Devon, Sept. 2**—One, by Mr. W. Cutcliffe.

**BRIDGNORTH, April 13**—Eleven; May, Three; Aug. 31, Five, by Mr. D. Jennings. Five were from our own congregation, and fourteen from our branch school and preaching-room at Chorley, Stottesden. Psa. cxlvi. 3.

**BUCKLAND, St. Mary's, Somersetshire, Sept. 7**—Four, by Mr. F. Brooks, rural missionary, for the pastor, Mr. S. Hallet.

**CARDIFF, Tredegarville Chapel, Aug. 17**—Seven; Aug. 31, Eleven; Sept. 7, Twelve, by Mr. Tilly.

**CHURCH, Oxon, Sept. 7**—Three, by Mr. T. Hodges, in the presence of a large congregation. The Rev. W. Irvine, of Ascot, preached.

**COLERAINE, Ireland, Aug. 17**—One; Aug. 18, One, by T. W. Methurst. Mr. M. has just completed his second year's pastorate, during which time he has baptized eighty-five, and admitted eighty-nine new members into church fellowship.

**FAIRFORD, April 6**—Seven; Sept. 7—Ten, by Rev. J. Frise.

**FOULSHAM, Norfolk, December 29, 1861**—Two; April 27, Five; May 25, Three; July 13, Four; August 31, Four, by Mr. Gooch, of Fakenham. Three of the above were from Barney, a branch of the Fakenham church.

**FRAMSDEN, Suffolk, Sept. 7**—Three, by Mr. G. Cobb. Your periodical is increasingly appreciated among us.

**HARBERTON FORD, Devon, August 17**—Six, by Mr. R. A. Huxham. One of the candidates was a brother between 60 and 70 years of age, and almost a cripple. The Lord is blessing us greatly. Many more are expected.

**HARPOLE**, Sept. 3, after a sermon by Mr. A. Smith—Three, by Mr. Smith, pastor. One was a Wesleyan Methodist, and another a scholar from the Sabbath-school.

**KINGTON**, Herefordshire, July 31—Seven; August 28, Seven, by Mr. C. W. Smith. [For Kington, Hereford, in our last number's report of baptisms, July 27, read Knighton, Radnorshire.—ED.]

**LLAFUDNO**, North Wales, Aug. 3—One, by Dr. Prichard, Llangollen.

**LONDON**, Metropolitan Tabernacle, Sept. 1—Twelve; Sept. 4, Nineteen; Sept. 5, Two, by Mr. Spurgeon.

**MARKYATE-STREET**, Herts, Baptist chapel, Aug. 24—One, by Mr. J. W. Wake, the youngest son of the pastor. A large audience were present. The whole household of the pastor have now put on Christ by baptism, Sept. 11—One, by Mr. H. Biggs.

**MERTHYR TYDVIL**, Bethel (English), April 28—Fourteen; May 31, Twelve; July 27, Four, by Mr. Lewis. Bethel formerly belonged to the Welsh brethren, but it is now in possession of the English Baptists; the Welsh brethren worship at Enon.

**MURLEY**, Bucks, Aug. 3—One, from the Sabbath-school, by Mr. J. Young. Your periodical is much prized by many of the friends here.

**OCCOLD**, Suffolk, July 6—Eight by Mr. Shaw, the pastor elect. The cause has prospered greatly in the above place during Mr. Shaw's ministry; numbers are now inquiring. The place had become too strait, so that we have been obliged to enlarge our borders at a cost of £150. Will the friends of Jesus lend us a helping hand? The smallest sum will be thankfully received and acknowledged by Mr. Shaw, Baptist minister, Occold.

**OGDEN**, near Rochdale, Sept. 7—Two, by Mr. Nuttall. One was an aged sister of 75 years. Both were from our branch school and preaching-room at Durn, Littleborough.

**RICKSTON-BRIDGE**, August 10—Four, by Mr. J. Walker.

**ROCHDALE**, Lancashire, Sept. 2—Six, in the open bay at Morecambe, by Mr. S. Todd.

**ROMFORD**, Essex, Salem Chapel, August 31—Four, by Mr. J. Gibbs. [Our friends at Romford acknowledge their remissness in not reporting baptisms, which we are glad to hear have occurred many times during the past two years. We thank them for their commendations and kind wishes, and hope they will be more attentive for the future.—ED.]

**SHOTLEY-BRIDGE**, August 3—One; August 12, One, a believer entirely blind; Sept. 9, Two, by Mr. Whitehead.

**STOCKTON-UPON-TRES**, Sept. 7—Two, by Mr. W. Leng.

**THURLEIGH**, Beds, Sept. 7—One, by Mr. W. K. Dexter.

**TREDEGAR**, English Baptist, July 27—Two; August 17—Four; Sept. 7—One, by Mr. J. Lewis.

**WALTON**, Suffolk, Aug. 3—Two, by Mr. J. E. Perrin.

**WATCHET**, Sept. 14—Six, by Mr. Priske.

**WEDNESBURY**, Staffordshire, August 3—One; Sept. 7, Four, by Mr. Grove.

**WYKEN-SQUARE**, near Coventry, January 26—One; April 6, Seven; May 25, Seven; August 31, Four, by Mr. J. E. Sargent, the pastor.

#### THE SUFFERING CHRISTIANS IN LANCASHIRE.

We have great pleasure in inserting the following acknowledgment of sums received for needy Christians in Wigan, and also the letter to our readers from Mr. Hayward:—

Students of Rev. C. H. Spurgeon's College .....	£4	5	0
A Friend (per Rev. C. H. Spurgeon) .....	5	0	0
Collection at Grafton-street Chapel .....	7	0	0
Do. Bucklebury .....	3	10	0
Do. Frilsham .....	0	10	0
Do. Open-air Service .....	0	2	0
Part of Collection made by the Open Communion Baptist Church, Newcastle-on-Tyne.....	5	0	0
E. S. ....	0	7	0
Anon .....	0	1	0
A. T. ....	0	2	0
A Friend (Cheddar) .....	0	3	0
A Friend (per Mrs. Spurgeon) .....	0	10	0
Baptist Church, Paradise-row, Chelsea .....	1	0	0
Messrs. Olney .....	5	0	0
A. W. K. ....	0	5	6
Mr. Seals .....	0	2	0
Mr. Wallman .....	0	11	0
Mr. Hackett, a quantity of clothing.			

Dear Friends,—Liberal as your response to our appeal has been, we still very much need your help. We contemplate—our funds permitting—establishing a working-class, so that those who are relieved may, in some measure, be able to earn what they receive, and so prevent that demoralizing effect consequent upon an idle existence on charity.

The following extract from the *Wigan Observer* may give some faint idea of the condition of the operatives there:—"Of the 9 135 factory hands in Wigan and its suburbs, 8 625 are entirely unemployed, only 200 are on full time, 200 receive 3 days' work a week, and 400 5 days. Of the 400 hand-loom weavers resident in the town, 250 are entirely out of work, 60 are on short time, and 90 on full time." Besides this, the colliers are only earning, on an average, 2.5ths of their usual wages, and they are threatened with a still further reduction of 10 per cent.

Subscriptions, materials for clothing, or clothing, may be sent to Rev. C. H. SPURGEON, Metropolitan Tabernacle; or,

W. T. HAYWARD, Pastor of Second Baptist Church, Wigan.

Wigan, Sept. 6.

[We are happy to find that the appeal made in our last number has been responded to, to some extent. We hope our friends will still consider the great need there is for more help of both cash and clothing.—ED.]

## PREVENTING GRACE.

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

"And David said to Abigail, blessed be the Lord God of Israel, which sent thee this day to meet me; and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand."—1 Sam. xxv. 32, 33.

I MUST tell you the story. If you do not realize those circumstances, you will not understand these words. David was in the position of an outlaw in his country. He knew that he was one day to be king over Israel, but he had such reverence for the Lord's anointed, Saul, that he would do nothing that should look like usurpation; or act in any way to injure the reigning monarch. Some four hundred restless spirits, who had been impoverished from the tyrannical government of Saul, persons who were in debt, and generally discontented, came to him in the caves of Adullam, and there formed an army of freebooters of which David was the head. A little while after some two hundred others, men like-minded, came and united themselves with this force, so that David found himself at the head of an army of six hundred men of war, all of them valiant men, ready for exploits. You will see he was in a very difficult position; he must find work for these men; they were soldiers of fortune, and they must be employed, yet he could not—his conscience would not let him—he could not lead them against his own king; he could not begin a revolution, and so provide for his followers. What, then, must he do? He occupies his forces in peacefully guarding the herds of the great sheep-masters who fed their flocks on the high steeps of Carmel. Nor is this a thing uncommon in the East to this day. Certain sheikhs, perhaps with a body of followers, undertake to keep off the Bedouin Arabs, and other marauders who attack the flocks of the sheep-master, and of course they expect to have some kind of remuneration for their trouble. Now, all through the time that the sheep were in the pasture, David and his men watched over the flocks of a certain sheep-master called Nabal. And when the time came for shearing the flocks, David sent some few of his men to Nabal, to the feast of sheep-shearing, presenting his request that some contribution might be sent for the support of his men on account of their having taken care of Nabal's flocks, which otherwise would certainly have been diminished by systematic plunder. Nabal, then, had got all the good of David he wanted, and he refrains not from answering David's messenger in a most uncourteous, surly manner. "There be many servants," he said, "now-a-days, that break away every man from his master; shall I then take my bread, and my water, and my flesh, that I have killed for my shearers, and give it unto men whom I know not whence they be? Go thou to David—go back and tell him that message." Such a message could not fail to nettle David; we know it stung him to the quick. He had not run away from his master, but his master had driven him away; he was doing the best he could to maintain the peace of one who was apart from Saul, but yet not Saul's antagonist. His blood boiled over. "Have I guarded the flocks of this miserable wretch," says he, "all this time, and kept my men there, when they might have been profitable at some other work, merely to attend his sheep? and now, when I send to him, instead of giving me a donation, he answers me in this churlish manner." "Gird ye every man his sword upon his thigh," says David; "we will show this fellow how to treat us." And they go marching on, David at the head, his hot blood all a-blaze within him, his temper in his face. "God do so to me," said he, "and more also, if I leave so much as a dog of that man's house alive by the morning light." And he sallies forth with the full intent, doubtless, to destroy Nabal, and, after he had set his house on a heap, to devastate the sheep-master's estate. What a wrong step for a child of God! But David was naturally impulsive, and somehow men that have any life in them do sometimes get their temper roused. We hear of some

people that are as quiet, and as peaceful, and as easy as a pond of stagnant water; certainly their peace does not flow like a river, and their righteousness is never lashed to fury like the waves of the sea.

The men who have the spirit to lead God's armies, if they be left to themselves, will, perhaps, convert courage into rashness, while they pervert righteous indignation into petty revenge. Thus they lead their armies on some ill-timed adventure, and go forth to do mischief. As the son of Jesse rashly pursues the man of Carmel, he meets a woman, Nabal's wife; perhaps a hard thought might come over him to smite her, but no—she is a woman, David cannot strike her, and what is more, she is at his feet, and asks him to lay all the blame at her door, and then she goes on to tell him that her lord was a very foolish and churlish man, and she hopes David will not take offence at it; she has brought him a present, and she tells him that when he shall come to be king, it will be a great ease to his mind to think he never did fight his own battles, but only the Lord's battles, and so she says, "Thy servant is an angel of God." She reminds him of the future, and so she makes him forget the present. After a while his heart yields to quiet reflections; he rather acts as saint than as soldier; he puts up his sword into the sheath, and leaves the matter with his God. Righteous vengeance was soon asserted, when barbarous revenge was stayed, for that night Nabal becomes dead as a stone, and the Lord himself dealt out retributive justice to the adversary, while his servant's hand was held back from indiscriminate slaughter.

Now, David, in the most grateful and handsome manner, thanks Abigail and thanks God that he was kept back from fulfilling the purpose on which he was thoroughly intent.

That is pretty nearly all we shall say about the narrative. To-night, the subject is "Preventing Grace," the grace which God sends to prevent saints and sinners from running into sin; and I hope before the service is over, many of us in looking back upon our past lives will gratefully bless the Lord, and bless his providence, and bless the man and the woman whom he has sent to teach us, and to keep us back from evil and thank him that we have oftentimes been turned back from doing the wrong thing, and by an overruling counsel been led of him in the paths of righteousness.

Of this preventing grace, we shall speak in two ways. First, in its relation to saints and then to sinners. We will deal first of all with the people of God, and with them but briefly, though they are the only persons who will ever be able to recognise the value and feel thankfulness for this precious benefit.

I. Preventing grace is enjoyed by all the people of God, before conversion, and after conversion. Before conversion, God's chosen people, though as yet heirs of wrath even as others, are the subjects of his preventing grace. Dear friends, some of us can bless God that preventing grace came to us in the shape of a godly education. We heard no blasphemies when we lay in the cradle, no curses startled us from our dreams; many of us saw no drunkenness beneath the roof of our father's house; no libidinous books were put in our way; many of you were trained from your youth up to know the Scriptures like Timothy, and some of you have even heard something of the voice of God speaking to you as he did to Samuel. Blessed be God for a holy mother; blessed be God for an affectionate, prayerful father; blessed be ye of the Lord, ye that brought us forth for God, and blessed be your advice, for ye have kept us from many a sin. Since then, preventing grace has come in the shape of godly associations; we need none of us be very proud of what we are, if we think what we might have been, had we been put in other positions. If, instead of being bound apprentice to a good master, and afterwards brought into association with religious people in the Sabbath-school, and in the Bible class, and in the congregation, if your lot had been thrown where you could pick up your education in the street and take your college degree in the coal-hole or the theatre, who can tell but you had been as black a sinner as those whom you now pass by in the street, and wonder how they could be so vile? Much, much of a man comes from other men, that is

true enough. It is not all ourselves that we are. Indeed, what man is there upon whom there have not been a hundred fingers to mould him and a thousand influences to make his plastic character as it is? I know that the grace of God is a thing that makes a man right before God, but I know, also, that holy associations do (or ever grace comes into our heart to renew us) prevent us from indulging in sins into which, under other circumstances, we should certainly have plunged. And what shall I say, dear friends, besides this, of the providential circumstances which have kept you from sin? There have been times with some of us in our younger days before we knew Christ, when the temptation was very strong, but the opportunity was not near, and at other times the opportunity has been before our eyes, but there was no temptation. God help the man that has the temptation and the opportunity at the same time. Oh! many, many a man has received the preventing and restraining grace of God by God not letting the devil throw the two dice at one time. There has been but one; there has been the fire in the heart, but no fuel. Another time there has been the fuel, but the fire did not burn just at that time so as to make it convenient or desirable for the man to sin. Oh, friends, the river of our life has been winding and tortuous in its course. Had it wound in another way, it had been very different from what it is, and, perhaps, a word—as we say, an accident, a chance hit—may have turned the whole of it, and now we can say our moral reputation is unblemished, whereas otherwise we should have had to lament that we had been immoral, debauched, and depraved, if it had not been for this preventing grace of God working through providential circumstances.

There is a fountain which is the father of two rivers, and these two rivers both take their rise in a tarn at the top of a hill. The rivers both start from the same place, but when they end their course they are some five hundred miles apart. Now there is a drop of water and there it lies. In which way shall it go? Shall it go down that stream and find its way to yonder sea, or shall it go into yonder? It needs but a motion of a bird's wing, perhaps, to move that drop into the other way, and it shall go rolling onward into yonder sea, and have another course for its channel. So has it been with us, too. The grace of God—I am rather speaking now to our lives as moral or immoral—the grace of God had much to do with the providence which puts us in such and such a channel, instead of casting us into another, associating us with the vilest of the vile. This is a hard blow at our self-righteousness. When we see a fellow going to be hanged, we may say, with old John Bradford, "There am I, but for the grace of God;" and if we had not had our hearts changed, it is very probable that, if providential circumstances had been a little different, we might have gone to the gallows ere now. But besides the power of conversion, how much believers owe to the grace of God exercised through trial and trouble! They would have gone astray, but they were barred down by affliction; they would have leaped the hedges of God's law, but they were clogged by some adversity. Some men owe much to the fact that they were never in good health, ay, and a blind eye, or a crippled leg, or a maimed arm, may have been in the hands of God a great blessing in keeping some of you back from iniquities, in which otherwise you might have indulged. We never know what innumerable streams of good flow from that well which we call Mara, but which God often maketh to be an Elin to our souls.

"Determined to save he watehd o'er my path,  
When, Satan's blind slave, I sported with death."

I suppose, dear brethren and sisters in Christ, you in looking back can say this, "I can see the finger of God in a great many places where I might have ruined myself—there, and there, and there—and though I knew him not, his arms were underneath me; he guided me with his eye, he led me by his right hand, that I might not be utterly destroyed."

Now, Christian man, if thou wilt think of this a little, thou shouldst be very grateful indeed to God for this. I know if thou hadst sinned even more, the blood of Christ could wash thy guilt away; and if thine iniquities had been greater still, thou wouldst

not have overreached the power of divine love. Oh! think now how good it is for thee that thou wast not suffered—I speak of course to some of you—to go so far. How much sorrow have you been spared! Again, from what evil habits have you been saved; again, in your duties what temptations are now kept away from you which otherwise must have come upon you, if God had not kept you back from sin.

There is a man here to-night who is a Christian, he knows he is; but he would give his right arm if he could forget the time when he was not, and there are some men who could say, “I would truly give my eyes, if I could forget what they have seen, and lose my ears if I could remember no more what they have heard.” Why, there is a snatch of an old song that will come over you when you are in prayer, and when you are trying to get right up to heaven, there is some old black remembrance of some of the merriment or mirth, or worse, that once you knew, that checks your flight, and is as a clog to the eagle, and will not let it mount. And there is many a man who might have been a leader in God’s camp, who is afraid to come out, and who if he had come out would have but little force, for there is the weakness some old habit has brought upon him, and he feels he cannot do what he would for Christ because of the past.

I preached this morning to the chief of sinners, I was glad to do it; whenever I do, I find some who cry out, “Well, now I do feel that I am a sinner, but I never went into an excess of riot.” And I have known some who have wished they had, not because they loved sin, but because they thought they should see a greater change in themselves. Now, I reply to you, instead of this, thank God most devoutly, thank God, for you are big enough sinners as ye are; there is enough of vileness and corruption in you now; there is enough of base depravity, there is enough of abominable sin in each of us—thank God if you have not been allowed to carry it out, and run to an excess of riot. So, instead of mourning every day, I write this among my mercies that I was taught to run in wisdom’s way. But, once again, do not think that you are any the better for this. Do not imagine that you are to be saved in any different way from the most outrageous drunkard or the most depraved of harlots. Ladies and gentlemen, there is the same way to heaven for you as for the man who lies for his crime rotting in a gaol. I tell you, sirs, you who think you have done no wrong, you must go to heaven for the blood and righteousness of Christ, as much as the convict at the hulks; and when you get to glory you shall have no more the boast of your own merits or your own goodness, than the thief who went from the cross to glory, or that woman that was a sinner and loved much because she was much forgiven.

Other foundation can no man lay than that which is laid; and while it is cause for congratulation that you have not wandered so far into sin, it is also cause for trembling, for verily, verily I say unto you, often publicans and harlots enter the kingdom of heaven before you, and some who were the vilest of the vile have come to Christ, have penitently accepted his righteousness, while others robed in their own righteousness have gone down to hell with the rags of their righteousness about them and perished with a double destruction. I hope I have in no way whatever said anything which should on the one hand detract from the value of an early religious training and preventing grace, nor anything on the other hand which should detract from the grace which saves the very vilest of the vile. I do feel that sometimes, when we are preaching, we seem to look after all the scum and the raff, and we forget many others. I would not forget one of you, my dear hearers; and you who hear me Sabbath after Sabbath, God is my witness, if I thought I had missed any one of you I would be too glad to preach a sermon only for that one person, if I might but win his soul. What did I say? preach a sermon! preach fifty sermons, and preach my whole life but to win one of you, and think myself well paid with a blessed reward for easy toil. But whether you are great sinners or little sinners outwardly, remember you are all vile in the inner nature, and the same grace

is presented to you all. "Whosoever will, let him come, and take of the water of life freely."

II. The second part of our discourse is to be addressed to those who as yet have not experienced the grace of God in its constraining and quickening power. Now, dear friends, you have received preventing grace of God, for the preventing grace of God is universal. If any man should be without the preventing grace of God he would be unbearable, and if it were not for the preventing grace of God in society a nation would be an impossibility, and a well-ordered commonwealth would be a desire for which we might long, but we should never be able to realize it. Men would be little better, we believe, than the beasts of the forest, tearing and devouring one another, if the grace of God did not keep them in check; and this, I think, is proved by the fact that the further you recede from the light of the Gospel—the further you get from what I call the agencies which preventing grace would use—the more cruel and savage men are the one toward the other. I thank God that this is a land where preventing grace is felt even by the very worst, and we do not believe there is a burglar or a murderer but has been the subject of it, and has had to strive against it and against his own conscience before he could consummate his crime and give himself up to iniquity. You have had—you cannot get rid of it—you have had and you have to-night the preventing grace of God keeping you back. Sinner, if thou canst not thank God for this we can, and bless the Lord that he keeps you and does not permit you to be worse than you are. We pray that this preventing grace may never be taken from you, or else, like some wild horse that has desired to dash over the precipice when the rein is laid upon his neck, he leapeth to his doom and destroyeth himself and as many as he attached unto him.

Yet this preventing grace of God, while it is universal, is by some men much detested and abhorred. You see those who can hardly tolerate the restrictions of a Christian nation, to have to shut up shop on Sunday, to have, as a sort of custom, to go and hear the Word; they wish they lived somewhere where they could do just as they liked. That wife who wants her husband and family to go up and hear the Gospel is hardly thought of by them. Such men would like to have a family that was all the devil's, everybody of it if they could; somehow or other God won't let them have their way. They get a godly wife, they are angry; and by-and-by it turns out that one of the children has God's grace in his heart; and this man hates it, he cannot bear it, he would, if he could, get rid of these things. I have seen men in spiritual things just like madmen of Bedlam. God knows that these men would ruin themselves if they were let alone, so he first of all straitwaistcoated them with poverty, and they could not do what they would, and then, afterwards, when they would tear and foam, he seems to have put them into a godly family, as if they were put into a padded room, so that dash themselves as they will they cannot hurt themselves, they cannot get loose, and they will beat their bonds and foam and gnash because God has hold of them, and he won't let the devil get the full mastery of them as they would like. Oh, sinner, oh, sinner, the day may come when God will say, "Let him have his own way," and if he should—I tremble to think of it—if he should, may it never be my lot to see thee; thy doom then is sealed for ever and thy fate is more desperate than words can describe. God help thee, man, and keep thee from thyself, or else thou wilt soon destroy thyself and go post haste to destruction.

But to turn to a more cheerful view of it. In many persons this preventing grace leads to something higher. After preventing grace has kept thee back from sin, in comes quickening grace and shows thee the hatefulness of sin, and after that comes pardoning grace, and gives thee power to believe in Jesus, and thy sins are put away. May God grant it may be so with some of you who have got no further yet than preventing grace. Be grateful for that, and thank God with all your heart for that. May it lead you to repentance to-night; may it lead you to put your trust in Jesus and in him only; and that done you will pass from the mere prevention, in which grace is a

shackle, to the liberty, in which grace becomes a shield and a sword, the joy and the sun of your life. May the long-suffering of God help thee to repentance.

But once again, to turn to the solemn chord once more, where it does not increase the responsibility. If a man will go over hedge and ditch to hell, he shall find it a hard fall when he gets to the edge. If, when we put poison out of the way and remove everything with which a man can destroy himself, he yet will tear open his own veins, he is a suicide indeed; who shall pity him? And if when God hedges you about you break the hedges—when he puts a bit in your mouth you stand champing it until at last you get it from your jaws and turn your own way—this will not be done without bringing on your head at the last thunders of execration from the universe that shall judge you, and the full lightnings of God from the hand that shall condemn you. Oh! my hearers, I fear there are some such here to-night. You are not without warnings in this land, not without calls and wooing invitations; time was when you might have gone into many churches in London and you might not have heard the Gospel so that you could understand it, but now in the corners of the streets and in the theatres you may hear it if you will; and God is my witness when I say there is one place where you can hear it preached with earnestness, and I rejoice to know there are thousands more besides this. Souls, if you perish, it is not for want of calling after. If you will not have Christ it is a wilful rejection; if you will be lost blame not the minister, lay it not to our door, we are clear of your blood, we shake our skirts of the dust of your souls, we will not be responsible for you; and we warn you, we cry aloud to you, and if you will not hear, but will go and turn to the downward road, on your own heads be your blood, and that for ever and ever.

But, dear friends, I think instead of enlarging on the point, as our time will fly when we are in this house of prayer, I would try, as God should help me, to give you a little advice, in the hope that some who have come up, perhaps to a cattle show, or the Handel Festival, or the Great Exhibition, might get more than they came for; and who could tell, some of you may have to say in time and eternity, "Blessed be the Lord God of Israel, who sent thee this day to meet me, and blessed be thy advice?" And I am sure if you get good from God and his advice from any minister you will add, "and blessed be thou who hast kept me back this day from sin and from destroying my own soul."

Now, you have a scheme in your head, young man fresh from the country, and you are going to carry it out to-morrow. You'll not, mark, if my prayer is heard you will not. You come up to have a merry time of it; you will have a merry time of another sort, I hope. For, let me say to you, consider your ways. Bethink yourself. Why will you go wilfully, and with your eyes open, into that sin? It may be the last sin you will ever commit; it may be that you will die in the act. Great God! how prophetic these words may be! Am I pronouncing the doom of some soul here? Such things have happened, and it may be that I am. I pray thee, I pray thee, friend, stay thy hand. Shall I fall down upon my knees and pray thee to do it, for an impulse is upon me to say thus—do not, do not, for it is thy life. Back with thy hand, man, it is a viper's tooth; thou hast played with it on the hole of the asp, but his tongue is ready and his fang shall envenom all thy veins. By God, by Christ, by heaven, by hell, I adjure thee, thou who hast intended some sin, cease from it, and may this advice be blessed to thee! Hast thou not had enough already? What, man! hast thou killed thyself, and is not that enough? Art thou a lost man to-night, and is not that enough? What! would you bury—would you bury your last hope? The leprosy is in thee now, wouldst thou make it stare men's faces on thy very forehead? Oh, stay thee! stay thee! thou hast gone far enough, and wonder that thou art spared when thou hast gone so far. And yet remember what has all thou hast hitherto had brought thee in? Is there pleasure in sin? What has been thy experience up till now? Is it not a rough road, though it promised to be a pleasant one? Have not you had already enough

to bear with from your evil conduct? Why, therefore, continue to spend your money for that which is not bread, and your labour for that which profiteth not? As the voice of one crying in the wilderness would I to-night seek to prepare the way of the Lord into your heart. Cease thou, man, consider this thy sin, repent, for I hope that to thee to-night the kingdom of heaven is at hand.

And what if to-night, instead of going into sin, thou shouldst take my advice and seek the Saviour and find him. If God bless thee, thou wilt to-night; but if thou hast shut thine ear to everything I may say it shall not be my fault. Man! man! thou art lost and ruined by the fall, but there is One that is able to save, even to the uttermost, those that come to him. To come to Christ is to trust him. I have preached this Gospel now this eight years, and I do not think I ever finished a sermon except in one way—by always trying to explain this, this simple trust in the Lord Jesus Christ. Young man, you have the idea that you are to do twenty things. Young man, you have been trying to get ready for Christ; that is not the Gospel, that is the law. The Gospel is, trust Jesus Christ, trust Jesus Christ. He died upon the tree that he might bear the punishment of the sins of all who believe in him. So to believe in him is to trust him; trust him; and then it is certain that your sins were laid on Christ, and he suffered in your room and stead. Come to Jesus, come to Jesus, sinner, come, just now. Oh! what if this should be the night when the Lord shall meet with thee; write it down, ye angels, in your golden tablets, record the birthday of a soul; take down your harps, ye bright ones; strike the chords with a new and heaven-born ardour. Cherubim and seraphim, lift up your voices to notes untried as yet while God himself breaketh forth into a song, rejoicing in singing over them that come unto him through Jesus Christ his Son. "Believe in the Lord Jesus Christ and thou shalt be saved." Believe, now, you in this area and you in these galleries. Oh! that you would believe in Jesus now! Thank God if you have not gone to the great lengths of some, but remember you cannot be saved except through faith in Jesus, and if you have gone to the greatest lengths thank God you be not gone too far yet, for he may reach you yet. He has a long arm, and he can reach you to the very depths of your iniquity. Trust him, sinner, trust him now, and there shall be joy in heaven over sinners that repent more than over ninety and nine just persons that need no repentance. May God add his own blessing for Jesus' sake. Amen.

## Essays and Papers on Religious Subjects.

### A WISE RESOLUTION.

BY THE REV. JAMES SMITH.

THE Lord's people are discouraged and cast down, in the prospect of the changes they are called to make. They forget the well-ordered covenant, and lose sight of the precious promises. They endeavour to walk by sight, when they are required to walk by faith. In this they are wrong, for this God's Word corrects them, and sets before them bright and animating examples. Where can we find a better or more suitable one than David, who, when advanced in life, and called to perform arduous duties, or to pass through severe trials, said, "*I will go in the strength of the Lord God; I*

*will make mention of thy righteousness, even of thine only,"* Ps. lxxi. 16. Mark—

THE DETERMINATION FORMED. I will go wherever duty calls, or the providence of God leads me; I will go in the might of God's Spirit, and relying on God's faithful promise. How suitable to a minister of Christ, when called upon to enter some sphere of arduous labour, or the performance of some unusual duties! He may feel discouraged by a sense of the greatness of the work, and his own painful sense of weakness. He may look upon the field of labour, and say, "I shall need strength, greater strength than I at present possess, especially if sinners are to be converted—if backsliders are to be restored—if the dis-

cipline of the Church is to be maintained—if believers are to be established—if mourners are to be comforted—and if captives are to be delivered.” So the private Christian, when called to engage in some new work of mercy, either in the school or the village, among the sick or the depraved. He may plaintively say, “I shall need peculiar strength, if I am to honour God here, or if I am to win souls for Christ.” But both, each for himself, should remember that the Lord has provided strength for every duty to which he calls us, and strength equal to our day. He has also promised strength in his holy Word, and is still saying to every honest, disheartened labourer, “I will strengthen thee, I will help thee.” We have but therefore to renounce all dependence on any supposed strength of our own, exercise faith in the promise, plead it at the throne of grace, and our God will make it good, by strengthening us with strength in our souls. Let us therefore form the same determination, and wherever duty calls say, “*I will go in the strength of the Lord God;*” and let us drink into the spirit of

THE RESOLUTION EXPRESSED. “*I will make mention of thy righteousness, even of thine only.*”—I will defend God’s character, if cast among those who traduce it, and speak against it. I will assert in the face of all opposition. “The Lord is righteous.” I will rely on God’s faithfulness; let whatever may take place within or without me, I will maintain that thou art “the faithful God.” I will publish the obedience of Christ, who is the Lord our righteousness. I will tell of what Jesus has done for sinners, how he has obeyed the law which they had broken, and has brought in an everlasting righteousness, which is to all and upon all them that believe, without difference. I will maintain this to inquiring souls, as the ground of hope. I will set it before depressed believers, as a source of comfort. I will make mention of it when assaulted by Satan, as a shield against temptation. And I will mention it before God, when I bow at his throne, as my powerful and all-prevailing plea. May I ever cherish right views of God’s covenant character, may I ever rely with implicit confidence on God’s faithfulness, and may I ever publish the glorious righteousness of my Redeemer.

Yea, go where I may, attempt what duty I may, let the language of my soul be, “*I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only.*”

See, then, *the rock of our dependence*—we trust in God, in God alone, in God as our righteousness and strength. This is a rock which never moves, never varies; we may, therefore, trust in it for ever; and in this rock there is a cleft, in which we may hide from every foe, take shelter from every storm, and find supplies at all seasons. See *the source of our confidence*, the strength and faithfulness of God. Until his strength fails, or he is unfaithful to his word, we may venture anywhere in his cause, or attempt anything for his honour. See *the spring of our comfort*—we have both righteousness and strength in God. The former will secure our justification, and the latter our sanctification. The one is given us in all its fulness and glory at once, the other is gradually imparted, and as everyday work requires. See *the theme of our ministry*: it is Jesus—Jesus our righteousness and strength; Jesus a perfect Saviour; Jesus procuring all for us, and Jesus imparting all to us; Jesus the fullness that supplies us, and Jesus the all-powerful one who supports us. See *the blessing we should all seek*, each for himself, each for his fellow, and all for the ministers of Christ. Brethren, pray for us. Pray that we may have courage to go wherever God calls us, to attempt whatever God bids us, and to expect whatever God promises us. Pray, that we may always go to our work in the strength of the Lord God, and that we may make mention of his righteousness, even of his only. On no creature merit or excellence may we ever depend; on no human strength may we ever rely. Finally, see *the blessed result of a sense of vileness and weakness*—we betake ourselves to Jesus both for strength and righteousness. How precious the Saviour becomes then! Shut up to him, we seek all from him; and receiving all from him, we give all glory to him. Reader, if you want righteousness, Jesus has it; apply to him, and he will give it. If you want strength, Jesus has it; ask it of him and he will impart it. Before duty, and in duty, look to Jesus, go in his

strength, and make mention of his righteousness, even of his only.

Cheltenham.

## COMFORT OF THE SCRIPTURES.

BY REV. JOHN COX,

Author of "Our Great High Priest."

COMFORT is a very sweet word. It is full of Gospel, proving that it is God's desire and delight to make man happy. "Comfort ye, comfort ye my people, saith your God." It is a word fragrant with the joy of heaven. Of the beggar who was carried to Abraham's bosom, it is said, "Now he is comforted." It shines bright with the glory of God, who graciously calls himself "the God of all comfort." It exhibits his grace: "God, who comforteth those who are cast down, comforteth us." As one whom his mother comforteth, so will I comfort you.

Only in the *Scriptures* do we find real *comfort*. There are wells ever flowing with living water, producing verdant spots in the desert where songs of rejoicing are heard—songs which the heavenly hosts can sympathize with. In one of the Arabian deserts there is a beautiful spring, the name of which means, in our language, "drink and away." This title is given because of the robbers who sometimes lurk around it, and murder the travellers who linger there, or who are not watchful. Such are earth's best fountains; you must "drink and away" on your journey. It is death for the heart to linger round anything that is wholly earthly. "Remember Lot's wife." But as regards heavenly wells in the valley of Baca, there we may drink without fear, rest awhile in holy confidence, and then go on refreshed "through the valley of the deadly shade," "fearing no evil."

Yet within sight of these wells of salvation, and within sound of those who, having tasted themselves and wishing others to share their joy, continually cry, "Come ye to the waters," multitudes are found making pools on the sand or digging there with unwearied perseverance to find water. These continually exclaim as they labour, "Who will show us good?" and are as constantly answered, "We bring you good tidings of good." But still the multitude inquire, "What can assuage our thirst for happiness?" and a voice of heavenly sweet-

ness replies, "He that drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Yet how few take the counsel of him who at infinite expense procured this living water, and who bestowed it on bankrupt and disappointed sinners "without money, and without price." The fleeting joys of earth are sought at any price, however costly; and the "comfort of the Scriptures," so lasting and so free, despised or neglected. Wherefore is this? "They know not, neither *will* they understand." Alas! "what will they do in the end thereof," when the craving appetite shall still remain in a desolate eternity, and the objects now desired shall be all removed away for ever?

But whatever the estimate or conduct of the multitude may be, "the comfort of the Scriptures" remains the same; and there are those who can testify as did the confiding Psalmist, "Thy word hath comforted me." And what the Scriptures have done in one case, they can do in others. They never fail to comfort when rightly used. The most desperate cases of soul distress and agony, caused by guilt and a fear of Divine wrath, have been completely met. The Saviour saith, "I am anointed to comfort all that mourn." The broken heart, the prisoner in his dark dreary cell of despair, the crushed spirit, the bruised reed, the weary and the heavy laden, are all contemplated and pitied by him; and he declares that he is able and willing to comfort *all*. An infinite God has provided an infinite Saviour, and finite guilt and grief however vast, must be overcome and removed by such a provision. This has been done in some of the worst cases. The most unworthy and the most despairing "through the comfort of the Scriptures" have had hope.

To *saints* as well as to *sinners* "the comfort of the Scriptures" is all-sufficient. When health is gone, when pain and sickness come to be constant companions, what comfort do the Scriptures bring! As they talk with us of the pains of the Sinless One, of the pity of his sympathizing heart, of a state of joy where "there shall be no more pain," how is patience strengthened

to bear and wait, while hope looks forward to joyful confidence! When bereaved of dear relatives and friends, the Scripture comforts by surrounding us with the citizens of the heavenly Jerusalem, and tells us that we shall meet again the dear ones gone before, who sleep in Jesus. If poverty is our companion the Scriptures tell of "the unsearchable riches of Christ," of "exceeding riches of grace;" and assure us "that our God will supply all our need, according to his riches in glory by Christ Jesus." In disappointment, God's Word whispers, "There is one who will never deceive, and that one is the ALL." If chastened by God, and if the chastening brings sin to mind, committed either ignorantly or wilfully, the Scriptures show that there is still forgiveness with God, that he will exalt those who lie humbled under his mighty hand, and overrule even their failures and mistakes for good. In old age, too, when a deep sense of loneliness creeps over the mind, "when flesh and heart fail," what can comfort but the Scriptures, where God says, "Fear not, for I am with thee; be not dismayed, for I am thy God." "Even to old age I will bear and carry you."

Blessed Scriptures, which, through the might of their great Author, the loving "COMFORTER," can make mourning sinners happy; eclipse, yet sanctify, all earthly joys and relationships; when they fail, supply and more than supply their place. Still are ye springing in this vale of tears, and still I will drink and be comforted; still I am led to the fountains of living waters, and all tears are wiped away.

How should we think upon the wisdom and love of the Holy Spirit, to whom we are indebted for the Scriptures! That all-adapted book, so full of "everlasting consolation," was all breathed by him, and comes to us from the abundance of his heart's love. Here we see the infinite, tender, yearning "love of the Spirit." Let us not grieve him by neglecting it, but read it, search it, and "meditate therein day and night." Let us seek his teachings, and he will guide us into all truth. Let us look to him to show us the Saviour, and to seal us to the day of redemption, and he who searches all things—yea, the deep things of God, will make the Scriptures be to us a

mirror of Christ's glory, the title-deeds of our incorruptible inheritance, the instrument of sanctification, the rule of duty, and the fountain of comfort.

*Ipswich.*

## THE SWEETS OF LIFE.

BY THE REV. W. ABBOTT.

THERE is a natural sweetness in life, nurturing the love of life. This is common to all. But to the Christian there is a spiritual, and so a superior sweetness; and this is found on his return to God, and is enjoyed in his continued nearness to him. He says, "Because thy lovingkindness is better than life; therefore my lips shall praise thee." That, and that only, is a sweet life, that is sustained, and soothed, and "crowned with lovingkindness and tender mercies."

1. *In the sweets of life there must be sweet affections.* Unless the affections are rightly fixed and influenced, the life will not be happy. But, with this, there will be the happy life, as well as the happy death. Has Jesus won our hearts? Has he shed abroad his love in our hearts by his Spirit? Then shall we love him, and loving him shall be happy. He is the supreme object of love and the source of spiritual joy. Cultivate this love to Jesus, and as you abound in love, so you will in life, and so also in the sweets of life.

2. *In the sweets of life there will be sweet joys.* Sinful joys are thought to be sweet, but are ever found to be bitter. Holy joys are truly sweet, and increase in sweetness, and will be ever sweet. Holiness and sweetness are essentially connected. The fulness and perfection of these sweet joys is in heaven, the holiest of places. The pure in heart taste them and prize them. It is true that they drink the bitter cup, but this gives them the greater relish for the cup of spiritual joy. Forget not that joys are in Jesus, and in him only. To him daily come, for there is no disappointment to those who seek their joys from him. He freely gives the living water of joy to every thirsting soul.

3. *In the sweets of life there must be sweet pursuits.* An idle life is never a happy one. Where there is spiritual love, there will be holy activity—obedience to

Jesus—working for Jesus. A life devoted to the service of Jesus is a life made happy. For he says, "If ye know these things, happy are ye, if ye do them." Such find his yoke easy, and his burden light; yea, find rest to their souls. In this holy diligence, he is their example; for he says, "My meat is to do the will of him that sent me, and to finish his work." So let us imitate Jesus.

4. *In the sweets of life, there must be sweet hopes.* The wretchedness of life is despondency; a mental disease that kills it. Hope is the health and vigour of the soul; the light and the sunshine of life. Hope leads us through life's cares, sorrows, duties, and trials with renewed strength and spirit. It is present with us too in death, whispering to us of Jesus our changeless friend, and opening to our view the bright heaven where he lives, and to which he invites us. This life is sweet on earth, but is sweetest in heaven. Sweet on earth, because here Jesus visits us, and his visits are very precious; sweetest in heaven, because there Jesus lives, and he assures us that there we shall live also. "In my Father's house are many mansions; I go to prepare a place for you; I will come again, and receive you to myself, that where I am there ye may be also." Blessed Jesus, we thank thee for this happy prospect.

*Blunham, Beds.*

## THE FLIGHT TO EMMAUS.

BY REV. JAMES FOSTER.

"And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent."—Luke xxiv. 28, 29.

THE disciples here mentioned are taking their journey on the very day of our Lord's resurrection. Perchance they were in despair, for they had been anxiously expecting that Jesus would have again made himself known to them, and, as their own words tell, "we trusted that it had been he which should have redeemed Israel." Following them in their journey, we perceive that they turn their conversation "to the things which had happened," dwelling upon his love and meekness while he was with them, and of the sweet counsel they had taken,

and now that their hopes should all be, as it were, blasted. While they are thus communing together, Jesus himself draws near and goes with them. But they "know not that it is he, for their eyes are holden from them." The loving Shepherd of the sheep once more returned unto his flock. His love toward them is still the same, and thus he prepares them for beholding him by withholding their eyes that they should not know him. Doubtless had our Saviour appeared unto them at once, they would have been like the *disciples* when on the same evening he appeared in the midst of them—they would have been "terrified and affrighted." Thus we see the love of Jesus to these poor fugitives. He, in his all-tender love, prepares them gradually for the reception of himself, and, after ascertaining the cause of their doubts and fears, begins in a simple manner, and opens up the Scripture "beginning at Moses to the end of the prophets." Thus, though they may be surprised at his wisdom, they can only see in him a fellow-traveller. Having convinced them in his loving manner of their ignorance and prepared them for his reception, as we read, "he is made known unto them in the breaking of bread."

We notice here two things:—1. The disciples' request; and 2nd. The argument which they employed to enforce that request.

I. THE REQUEST, "Abide with us." No doubt while they were on their way in company with Jesus, and having heard his sweet and loving words, how he dispelled all their doubts and fears, and raised their hopes, they had the feelings of love and hospitality towards their fellow-traveller enkindled within them, and now as they are near their journey's end they constrain him saying, "Abide with us." May the Holy Spirit aid us while we attempt to notice this passage, "Abide with us," as a petition arising from the heart of—

1. *The convicted sinner.* Reader! is this thy state? Has the Holy Spirit convinced thee of thy sinfulness? If so, is this thy prayer—"Abide with me," O Saviour! Thou canst draw near to him, in faith, with this prayer; and he, with tender love, will come into thy heart, and thou wilt stand washed in his blood. Yes, he will "abide with thee."

2. *From the young Christian.* Fear not, fellow-traveller, if this is thy prayer? He will

"Ever be along life's pathway  
In mercy nigh."

Thou hast a strong and good Captain though his command is "Go forward," his promise attends it, "I am with you." Beset as thou art with many snares, he will guide thee to

"Where the heavenly pastures grow."

Reader! are you just setting out on your pilgrimage? look to Christ—seek his presence, and he will abide with thee.

3. *The returning prodigal.* "I will arise and go unto my Father, and will say unto him, I have sinned against heaven and before thee." Is this thy resolve? Seek the presence of Christ and the guidance of the Holy Spirit, and thou wilt hear the voice of thy heavenly Father, "I have healed thy backsliding, I will love thee freely." Reader, are you a backslider? If so, return to thy Father, and thou wilt have the presence of Christ abiding with thee.

4. *From the Christian* at all times this petition ought to be presented to the Saviour. When in the floods of affliction, and we are toiling, and almost ready to despair, how consoling is the presence of Jesus "abiding with us!" When the blasts of persecution and trouble rage around, we, in answer to our prayer, may feel his sweet and consoling presence "abiding with us;" and may hear his voice saying, "Fear not it is I, be not afraid." Yes, fellow-Christian, it is a consoling thought that, though we are "toiling in rowing," we have Jesus watching, who will never let us perish, but will succour and aid us at all times. Abide with us, then, O Jesus! Be this our prayer; then shall we hear his voice, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee."

II. THE ARGUMENT EMPLOYED TO ENFORCE THE DISCIPLES' REQUEST. "For it is toward evening, and the day is far spent."

We cannot help noticing the interest which the disciples felt in the Saviour—to

them an unknown traveller. They were anxious for his safety and comfort; they had enjoyed his company and conversation, and now as the shades of night were falling, they evince great anxiety for his safety, therefore they constrain him to "abide with them, for it was towards evening and the day was far spent." Such was the disciples' anxiety for the Saviour's safety. Do we enjoy the Saviour's company? Do we feel our hearts burn within us when we have his company? Then we ought to have great anxiety for the work of Christ. Let us work for him. Let us bring in more souls to his flock. Reader, are you at work for him? O! work while it is day, for the night will come when no one can work.

"For it is toward evening." Yes, aged believer, it is toward evening with you. You are in the valley of the shadow of death. May you have the confidence of David—"Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me." Seek his presence, he will be with thee. Dear reader, it may be toward evening with you. Have you the presence of Christ? If not, seek it then by prayer: "Abide with me." You may be young—but your sun may go down while it is yet day. Have you the Saviour's presence? Is he the guide of your youth? If so you need not fear, for he will guide you home in peace.

Dear reader, whoever you may be, Jesus is drawing near to you. Will you let him pass? O no; rather constrain him to abide with you. You will then feel his love—love that passeth knowledge. Seek his presence to abide with thee, and then whatsoever thy trials you will find in him "a friend that sticketh closer than a brother."

Worcester.

## SIN CONFESSED.

1 John i. 9.

BEFORE sin can be forgiven it must be confessed. This is the law of God. He has joined together confession and pardon. Let no man seek to put them asunder. It is to be feared that many do not believe in this Divine connection. Hence they presume that God will be merciful unto and

spare them from going down to the pit. How unreasonable! If we offend a fellow-creature, we have no right to expect his forgiveness till we acknowledge our offence. So if we sin against God, before we can experience his favour, we must confess to him our sin.

Forgiveness, however, is not founded on our confessing sin. If so, we should be saved by works and not by grace. God has, in infinite mercy, determined to forgive sin. That he might consummate his determination, Jesus, the Son of his love, was appointed to suffering and to death in the place of the sinner. "Him hath God exalted with (or to) his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins," Acts v. 31. Forgiveness, therefore, flows from God's purpose. Let none imagine, then, that there is merit in confession—all the merit is in Christ. When we confess our sins we are to trust in him alone for acceptance before the Father. We have no claim upon him for pardon, nor can our confessions, however clearly and heartily expressed, possess in themselves any merit. It is our *duty* to confess. It is our *privilege* to receive pardon. What, then, is the nature of true confession? I say of *true*, because there is a spurious confession. For a man to acknowledge himself to be a sinner is remarkably easy. To feel himself to be a sinner, to mourn over his misery and helplessness, to abhor the sin that degrades him, and earnestly to seek deliverance from its curse and dominion—is another thing. We may illustrate these remarks by stating:—

1. That the utterance of *remorse* is not a true confession. Conscience not unfrequently makes itself heard much to the alarm of the sinner. Its appeals may be so powerful and its threatenings so terrific, that he feels ashamed of himself, and wishes that he had acted differently. For a time it may be, he is penitent, condemns himself, and confesses his sin. But such confession may be a mere delusion. If it is followed by a repetition of the sin confessed, or by a destitution of the fruits of evangelical repentance, we can confidently pronounce it a miserable delusion. It is as the morning cloud, or as the early dew—fair, but perishing—fascinating, but seductive.

Often have we conversed with the profligate and profane—much to our sorrow, and apparently little to their profit. Setting before them the madness and danger of their conduct, we have drawn from their lips an expression of remorse, and a resolve to improve. We had hope of them—a hope soon to be blighted. They have returned with greater energy and recklessness to their wicked practices—evidently their confessions were false. The expression of remorse is seen most clearly in the case of Judas: he confessed his great sin. An accusing conscience drove him in grievous alarm to his tempters. To them he acknowledged how basely he had betrayed his Master. Mark the worthlessness of his confession. Instead of seeking out Christ, that his forgiveness might be obtained, he added sin to sin—he went out and hung himself.

2. The expression of *fear* is not confession. Let us not be misunderstood by using the term fear. The fear to which we refer is not a filial, but a slavish fear. To confess our sins through the influence of the latter is a mockery and a delusion. Felix was possessed by this fear when Paul reasoned before him "of righteousness, temperance, and judgment to come." He felt self-condemned. He knew that he was destitute of those things concerning which Paul reasoned. But his conduct testifies that, great as his fear might be, and large as his acknowledgments were, he did not improve by what he had heard. We have no evidence that he was ever the better for Paul's sermon.

So long as God deals mercifully with men they may disregard him. But when his wrath is kindled, when his judgments fall upon them, and when their destruction seems near, they become alarmed. Affliction unmans them. Death extorts from them an acknowledgment that their past life has been foolish and vain. As Charnock remarks—"How officious will men be in affliction to that God whom they neglect in prosperity! They remember him under the scourge, and forget him under his smiles; they visit his throne of grace, knock loud at heaven's gates, and give God no rest for their early and importunate devotions when under distress; but when

their desires are answered and the rod removed they stand aloof from him and rest upon their own bottom." These are like Pharaoh, who in heavy calamity called for Moses and Aaron in haste, saying, "I have sinned against the Lord your God and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God that he may take away from me this death only," Ex. x. 16, 17. So cry the ungodly when brought into trouble, "Spare us but this once. Deliver us this time only, and we will serve thee." Such prayers are an abomination to God.

3. The expression of *thoughtlessness* is not true confession. As a rule most men will acknowledge that they are sinners. If we question them in kindness, and do not charge them as being guilty of notorious crimes, they may even confess themselves to be great and unworthy sinners; that they are not prepared to die nor fit for heaven. Yet these men every day live and act as if there were no God to call them to judgment, and no dreadful future awaiting them. They seem satisfied, if they have a few times during many years attended some place of worship, or with the idea that they can prepare for judgment when they are called to die.

Others are regular and punctual in their attendance on the means of grace. Year after year you see them in their chosen place. They appear to enjoy the services of God's house, but never bring forth the fruits of a gracious change. When you converse with them on the importance of experimentally knowing the truth as it is in Jesus, they assent to your statements; but that is all. Alas, such are in a sad case! May our God bring them by his grace to ponder well their condition.

Nor is the condition of those who constantly utter forms of prayer with thoughtless lips any better. What though their prayers are rich in sentiment, beautiful in expression, or even applicable to their circumstances, can these excellences atone for the lack of sincerity? Nay, God demands thy soul, reader! He will be pleased with *that*, but with nothing short of that.

4. The utterance of *hypocrisy* or of *formalism* is not true confession.

That there is a hypocritical confession of

sin Scripture plainly teaches. The case of Balaam is an illustration of this. When the angel of the Lord met and rebuked him he confessed that he had sinned. It is, however, evident that the expression of his lips was not the sentiment of his heart. He said one thing—he meant another. "It is an easy thing," remarks Matthew Henry on the passage in question, "for bad men to speak very good words, and with their mouths to make a show of piety. There is no judging of men by their words.

In some verses preceding our text, John refers to the possible existence of formalism. If we say that we have fellowship with him, and walk in darkness, we lie, and do not know the truth." While in such a state, however freely, fully, or often we may confess our sins, we have no just ground for hope that God will accept and bless us. "But if," sincerely and not merely by profession, "we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." If our confessions harmonize with evangelical principles and holy conduct, we shall undoubtedly enjoy God's forgiveness. Therefore let us hate, shun, and abandon all confession that proceeds from remorse, fear, thoughtlessness, or formalism. Such confession God cannot but hate and condemn. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven," Matt. vii. 21.

Let us now notice what our confession ought to be in order to be true—acceptable to God.

1. It should be *heartly*. Doubtless this will have been seen from the remarks already made. I wish a little more fully to illustrate the point. God demands the heart. No confession that does not come from the heart can please him. Hence the publican went down to his house justified rather than the Pharisee, who had presented a fine but a heartless prayer. God looks upon the spirit more than upon the letter of our confession. There may be true prayer where there is no audible expression. "A broken and a contrite heart, O God, thou wilt not despise." God knows what we are and what we need, and he will not favourably look upon us when we are more concerned

about the manner of expressing ourselves than about the matter of our prayers.

If we desire good examples of true confession, let us turn to Ezra ix. 5, 6; to Nehemiah i. 4 to end of chapter, or to Psalm xl. 12. Our circumstances may be widely different from those in which Ezra, Nehemiah, or David was placed. Yet, different as they may be, when we consider the enormity of our transgressions, when we remember how holy and gracious a God we have offended and injured, and when we know that it becomes us as vile creatures to humble ourselves in the very dust, surely we shall not be guilty of offering mere mock service. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil; who knoweth if he will return and repent, and leave a blessing behind him?" Joel ii. 12-14.

2. It should be *habitual*.

All God's people find a law in their members warring against the law of their mind, and bringing them into captivity to the law of sin. In consequence of this law they are ever exposed to evil and in many ways sin against God. They find their best desires to be tainted, their purest language to be unholy, and their sincerest performances of duty to be very imperfect. This will continue to be their experience till, exchanging earth for heaven, they shall feel that they are "*filled with all the fullness of God.*" "If we say that we have no sin we deceive ourselves, and the truth is not in us." Now the Gospel not only applies pardon to us for all forsaken sins, but also provides a remedy for those infirmities to which the best are incident. Our Redeemer sits in heaven to intercede for us, and perpetually renews the pardon that was once purchased, to every contrite heart. "If any man sin we have an advocate with the Father, Jesus Christ the righteous." All this supposes that we habitually confess our sins. Confession is to be a life-long work. By this we evidence the character of the change wrought in our hearts by the grace of God. By this we acknowledge

that our dependence is on God alone for complete salvation. Thus we renounce all self-confidence and manifest a desire "to be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

On this point we need to be warned of the danger of carnal security. Being justified by faith in Christ, we must not suppose excludes a constant acknowledgment of our sins. "Conceive of the imputation of Christ's righteousness as that by which we are not only *treated* as righteous, but are *actually* righteous in the sight of God—imagine that he can think a character to be different from what it really is, and suppose justification to include such a remission of sins, past, present, and to come, as renders daily prayer for forgiveness unnecessary and even improper, and our souls will be so lifted up as not to be upright in us. It is true God deals graciously with his people, not according to their sins but according to the righteousness of his Son; but this is without being blinded to their faults, or the less offended with them for their sins. It is also true that they are delivered from a state of exposedness to condemnation on their first believing, and that provision is made for the remission of all their future transgressions; but as the Scriptures pronounce no sinner justified till he believes, so they declare no sin to be forgiven till it is confessed and forsaken, Proverbs xxviii. 13."

3. It should be *secret*, mainly between God and ourselves. Of course we do not believe in confessing to a priest. There may be cases when it will be highly proper to confess our faults to one another. If we have injured a brother, by all means let us acknowledge to him our offence. But in no part of Scripture are we taught or permitted to make a man our confessor. Against God we have sinned, to God we must confess.

There are many sins that with propriety we cannot confess in the hearing of our fellow man. Shame would cover our faces, and perhaps we might be scorned and contemned by those who should hear our prayers. We do not mean that when we pray in public there is not to be an ac-

knowledge of our sins. We may confess them in general, but we cannot enter into a particular account of them. In our confessions wisdom and prudence ever should accompany humility and contrition. Hence the need of closet prayer. If in public we cannot pray as we would, let us leave the world and seek fellowship with the Father. We can tell all our sins to him. We can fully open our souls to him with confidence. He will not upbraid us. He will never expose us. O the preciousness of secret prayer! Who that hath once experienced its value will ever again neglect it? Alas, we are too often slow to use our privileges. We need stimulating again and again. May the command of our Master then give us what we need: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly," Matt. vi. 6.

4. It should be presented through Christ. We may fear to come before the Father when we think of his infinite perfection, his unspeakable power, and his unflinching justice; but when we know that he loves his Son, is satisfied with his Son's work, and will hear his Son's intercession, we may come boldly. Christ has satisfied the demands of justice; he has engaged Divine power to save and to defend the contrite; he has opened a way to the enjoyment of perfection itself. He can therefore effectually plead our cause. Remember he *alone* can do this. In vain shall we seek to enjoy God's favour if he is not our substitute and mediator. In vain shall we attempt to do anything successfully in the cause of truth without him. In vain shall we endeavour to enter heaven, if we despise or undervalue him. God hath treasured up in him all we can need, in this world and in the world to come. He is the way—the only way to the throne of grace. He is the door of access to the Father's heart. "He ever liveth to make intercession for us."

5. It should be presented in faith. Faith is the foundation of true confession. There is no drawing near to God without it—"But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a

rewarder of them that diligently seek him." Faith reveals the suitability and preciousness of Christ as a Saviour; it shows us how vile and helpless we are, and consequently enables us to confess with greater clearness and sincerity our manifold sins. Hence the stronger our faith is the more acceptable will our confession be.

But faith will reveal to us also the greatness and riches of God's promises. When we consider how many and how aggravated our sins are, we have reason to tremble, and we may fear that God will not grant us pardon. Not so if we have strong faith. Then we should disdain the idea that God could break his promise. It is true that we do not deserve mercy, and that we ought to be eternally punished. But the question is not what we deserve, nor what we ought to suffer on account of our sins; but have we confessed our sins with all our heart? If so, we have God's word for it, we shall obtain a full, free, and an eternal pardon. A. A.

*Uley.*

#### A CHEERFUL GIVER.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. xi. 24.

THE following well-attested facts strikingly illustrate the above passage:—

Some years ago, the Gospel was introduced into a populous, but deplorably benighted village of Wiltshire, by an eminently holy and zealous lay brother, now gone home to glory. The labours of this good brother were greatly blessed; numbers received with gladness the Gospel message; and many were savingly converted to God.

The room first occupied as a preaching place was soon found to be far too small to accommodate the numbers who were anxious to hear the Gospel, and it was thought desirable to erect a commodious chapel in the place. The good brother whose labours God had so greatly blessed, after much prayer for Divine direction, and consultation with his pastor and others, set to work in good earnest to accomplish this desirable object. He first sought and obtained of a wealthy landowner in the village the gift of a suitable piece of land

on which to build. Another gave the stone required for the building, whilst others gave labour, or money, or both, according to their ability, for "*they had a mind to work.*" Among the rest was a poor man, one of the first fruits of the Gospel in that place; he was a weaver of serge, and kept a couple of cows, which greatly assisted him to support a large family. This man, when asked if he could afford to contribute toward the chapel fund, replied, cheerfully, "To be sure I shall do my part. I and my 'deam' have been talking over the matter, and praying about it, and we have determined on giving *one of our cows.*" The good brother to whom this was said was startled by the reply, and expressed his doubts as to the propriety of his contributing so largely, remarking, "You can but just make both ends meet now with your two cows, and how will you do if you part with one of them?" The reply was worthy of a man of simple faith—"I give the cow to the Lord cheerfully and gratefully, and I trust to his kind providence to supply my future wants." It was then suggested that he should not dispose of his cow, but that he should get it valued; and then ask a wealthy Christian brother in the neighbourhood to advance on it, as a loan, the sum at which it should be valued, to be repaid as the Lord might enable him. This plan was adopted. The cow was valued at *fourteen pounds*. The sum was cheerfully advanced by the Christian brother to whom application was made, accompanied by the generous remark, "It is for a good cause, brother; if you can repay me well and good, but if not I will never distress you for it." So, the fourteen pounds were joyfully laid at the Saviour's feet.

Now mark the sequel. From this day, God, in a very remarkable manner, blessed and prospered this good man. Within a comparatively short time he repaid the fourteen pounds borrowed, and he moreover became possessed of *five cows*, his minister remarking, as he frequently did exultingly afterward, "He would never have possessed more than two cows, if he had not given one of them to the Lord." This faithful servant of Jesus Christ also grew in grace, and in favour with God and man. After the formation of a church in

his native village, he became a useful and much-beloved deacon of it; and he had the unspeakable gratification of seeing a goodly band of his children and his children's children in the spiritual family. Truly God forgetteth not his own word—"Them that honour me I will honour."

*Milford, Hants.*

H. V. G.

## NOW AND THEN!

BY GERALDINE VANE.

NOW AND THEN! Brief simple words, but full of solemn meaning. *Now*—the seed time. *Then*—the harvest. *Now*—the season of trial and probation, the period of servitude and toil. *Then*—the end of trials, the dawn of glory, the reward of labour, the rest for the people of God.

NOW—we see through a glass darkly; earth dims the vision, and clouds intervene; vague at best are our conceptions of Divine things, and faint are the glimpses we gain of the King in his beauty and the city afar off.

THEN—we shall see face to face, and so glorious will be the sight, that we shall be transformed from the imperfections of this frail mortality to the perfect likeness of the sons of God. Unfettered by the flesh, and unhindered by these bonds of clay, we shall be made capable of infinite enjoyment. Startled into a diviner activity—an activity that will never tire—we shall explore the mysteries of redeeming love, and gaze upon that brow once marred for human transgression, now circled with many crowns.

Richly suggestive are these little words, and it would be well for us, if we would more frequently regard them in their relation to each other. We should save ourselves many a needless anxiety, and many an unprofitable sorrow, if we viewed this Now in the light of Then; if we looked at the present as influencing, or influenced by the future. Moses did this, and wisely chose to suffer affliction with God's people—to endure present trial cheered by the prospect of future reward.

Paul in the midst of his sorrows did this, and judged that the sufferings of this present life are not worthy to be compared with the glory to be revealed hereafter.

And it may be that some weary pilgrim's

eye may rest on this page. Brother, is your pathway one of thorns? Do sorrows compass you, and are griefs your daily companions? Is your sky overclouded? And does it seem as if God's mercy was clean gone for ever? Be cheered! yours is no novel lot. Through great tribulation the countless hosts of heaven have marched to their glorious inheritance. The Master himself was "the Man of Sorrows, and acquainted with grief." Be cheered! it is only for a season. A few more storms—and then! A few more hills, steep and thorny, for you to climb—and then! A few more conflicts—and then! What then? Why you will have done with storms, and your gallant bark, steered by a Divine hand, will glide smoothly on the sea of glass, mingled with fire. The last hill will be gained, and from its flowery height you will gaze upon the city of the pearly gates, and inhale the fragrance of eternal spring. The last battle will be fought, and Christ, your Lord and Saviour, will fulfil his promise—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Cheer thee, then, sorrowing one; the cloud above thee is girdled by a beauteous line of living light. Endure the crosses of the fleeting Now, in hope of the joys of the eternal Then.

Now and then! These words are powerful to warn as well as console. By the awful influence time bears upon eternity, they warn us to live now a life of faith on the Son of God. We are sowing the seed now that we must reap beyond the grave. Let us see to it that we sow not to the flesh, but to the spirit; that, when time is no more, we may have through mercy an abundant entrance into the kingdom of God's dear Son.

Yorkshire.

## REV. JAMES HERVEY, THE MODEL MINISTER AND CHRISTIAN.

### CHAPTER IX.—THE CHRISTIAN IN AFFLICTION.

IN the spring of 1757 Hervey suffered much from bodily weakness. He had intended to write a volume upon "Gospel Holiness," somewhat after the same fashion, we pre-

sume, as his "Theron and Aspasio;" hence he says: "I have little ability to read; my chief reading all the preceding winter has been confined to some choice portions of Scripture; and as to writing invention stagnates, and my hand is enervated. I fear I shall not be enabled to conduct 'Theron' in the paths of holiness, and transmit 'Aspasio' to the realms of glory." In the year 1747, symptoms had exhibited themselves which gave every prospect of the final dissolution of his earthly tabernacle; and now, towards the latter end of 1757, his weakness returned with still greater severity. In one of his letters—they are all sweet, and worthy of reading—he thus beautifully, and yet mournfully, depicts his condition:—"I had a very restless night, torn almost to pieces by my cough. Strange that these flimsy vessels will bear such violent strainings, that none of them will burst, and let the battered soul slip away to her eternal rest in Christ! I hope to meet you ere long amidst the innumerable company of angels, no more to complain 'my head, my head'—no more to say, 'I am sick.' . . . The grasshopper is a burden to me, every blast blows me down, or my continual indisposition and inconceivable languors pierce through me. I now hang a swelled face over my paper, occasioned only by taking the air yesterday in my chair, and finding a sharper atmosphere than for many weeks I had been accustomed to. Pray for me, dear sir, that, established in Christ, and strong in his faith, I may be looking for, and hastening unto, the day of God, when this poor enervated, crazy body will (to the everlasting praise of free grace) be made like unto Christ's glorious body." Mr. Whitefield, in his usual loving way, wrote encouragingly to him, and said, "Fear not your weak body; we are immortal till our work is done. My continual vomitings almost kill me, and yet *the pulpit is my cure*. I speak this to encourage you."

A poet tells us—

"A death-bed's the detector of the heart;  
There tired dissimulation drops the mask,  
Through life's grimace that mistress of the scene,  
Here real and apparent are the same."

There is no dissimulation in the death-bed. As a tree is cut down, so must it lie. Go ye to the death-beds of those miserable

infidels by whom the "secular" world is still deceived—Voltaire, and Thomas Paine, the author of "The Age of Reason"—and we find that neither *age* nor *reason* can effect dissimulation, or hide from their attendants the horrors of their sin-blunted consciences. So, on the other hand—delightful to think of!—the death-bed is but the golden passage to heaven, and there will he, who has promised ever to be with his people, pour forth a flood of light upon the soul, causing it to joy in the God of its salvation. The lower Hervey sank in bodily weakness, the more spiritual strength did he evince. He does not doubt for a moment his interest in the Saviour's blood; he seems to draw forth from the eternal, immutable Rock of Ages, a never-failing supply of consolation. Self never appears on the stage; it is all CHRIST and what he has done. It is *his* salvation, *his* imputed righteousness, *his* justification, and *he* it is also who will raise him to the highest state that fallen man can be raised unto. "I am now reduced," he writes, "to a state of infant weakness, and given over by my physician. *My grand consolation is to meditate on Christ.*" At another time he writes, "My cough is very troublesome, I can get no rest; but my never-failing cordial is the love of Christ."

"The Gospel bears my spirits up;  
A faithful and unchanging God  
Lays the foundation of my hope,  
In oaths, in promises, in blood."

One passage he meditated upon frequently; indeed, it seemed to be a favourite consolation (Rev. vii. 14, 15), "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb: therefore are they before the throne of God, and serve him day and night in his temple." Yes—

"The hosts no man can number wave their palms  
before the throne;  
They shout their songs of triumph, with no languor in the tone;  
Their blood-washed robes are free from taint,  
happy and pure they stand;  
No hunger-pang, no burning thirst, no sorrow  
in that land:  
The tears are wiped from every eye, and life's  
free gushing fount  
Springs ready for the eager lip, upon the Sacred  
Mount."

Sweetly did he muse upon this consolation, which this poetic eloquence has so warmly attempted to depict; and he said

he believed that he should derive abundant consolation from this Scripture in his dying hours. He was not disappointed.

In October, 1758, his illness greatly increased, and on the 3rd of December, after the evening sacrifice had been offered up, Death appeared unto him, and laid upon him his finger, so that it was with no ordinary difficulty that his sister and servant succeeded in getting him to retire. The cramp, being of a very violent nature, gave him intense pain, and a hectic cough prevented him reposing on his bed long together.

And now, reader, come and see how a Christian *can suffer!*

On the 15th of December he experienced great pains in his side. His curate, Mr. Maddock, was present in the afternoon, and to him he spoke with tears in his eyes—"O what has Christ—how much has Christ done for me, and how little have I done for so loving a Saviour! If I preached even once a week, it was at last a burden to me. I have not visited the people of my parish as I ought to have done, and thus have preached from house to house. I have not taken every opportunity of speaking for Christ. Do not think I am afraid to die," continued he; "I assure you I am not; I know what my Saviour hath done for me; I want to be gone: but I wonder and lament to think of the love of Christ in doing so much for me, and how little I have done for him."

To Dr. Stonehouse he said: "What would it avail me now to be Archbishop of Canterbury? Disease would show no respect to my mitre. That prelate not only is very great, but, I am told, has religion at heart; yet it is godliness, not grandeur, that will avail him hereafter. The Gospel is offered to me, a poor country parson, the same as to his Grace; Christ makes no difference between us. Why, then, do ministers thus neglect the charge of so kind a Saviour, fawn upon the great, and hunt after worldly preferments with so much eagerness, to the disgrace of our order? These are the things, doctor, and not our poverty or obscurity, which render the clergy so justly contemptible in the eyes of worldlings. No wonder the service of our Church (grieved am I to say it!) has be-

come such a lifeless thing, since it is, alas! too generally executed by persons dead to godliness in all their conversation, whose indifference to religion, and worldly-minded behaviour, proclaim the little regard they pay to the doctrines of our Lord."

Mr. Whitefield, who did not fail, ill as he himself was, and burdened with great pastoral duties, to communicate to his friend, wrote as follows:—"And is my dear friend indeed about to take his last flight? I dare not wish your return into this vale of tears; but our prayers are continually ascending to the Father of our spirits, that you may die in the embraces of a never-

failing Jesus, and in all the triumphs of an exalted faith. Farewell, my dear friend, f-a-r-e-well! Yet a little while, and we shall meet,

'Where sin and strife, and sorrow cease,  
And all is love, and joy, and peace.'

The day before his death he went a few steps across the room, but sank into the arms of his sister and fainted away. When he recovered a little, Mr. William Hervey told him they were afraid he was gone, and he calmly replied, "I wish I had." Such were his sufferings.

Reader, there is but one stage more.

London.

EDWARD LEACH.

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

### THE CAUSE AT ROCKFORD.

#### CHAPTER V.

EARLY the next morning Mr. Withers went again to Beech-street. His step was quicker, and his eye brighter, than on the previous day. Why? The hours spent pleasantly in Mr. Underwood's family had helped to invigorate his weary body, and to raise his drooping spirits. But that was not the chief reason. He had just come fresh from the Master's presence, and his face reflected the glory which had been revealed to his heart.

The old woman was watching for him at the window. The sullenness had worn off her face, and given place to an expression of deep anxiety.

"Sir, make haste," she said; "my child wants to see you; she has been asking for you since six o'clock this morning."

He stepped into the room where she lay. She was exhausted and faint—very near her end. But his entrance aroused her. She started up in the bed.

"O sir, pray for me—do pray. Did you pray last night?"

"O yes. And several young ladies about your own age met together to pray for you. They remembered you earnestly I know—weeping because of your sad state."

"Young ladies pray for me, sir!" The tears came into her eyes. "O perhaps God

will hear them. They are not what I am. They are not such wicked sinners. Surely God will hear them—don't you think he will?"

"I trust so, I believe so; but have you prayed yourself?"

"O, no! I've tried—I keep on trying, but the words won't come right, and my thoughts can't seem to rise higher than this room—they don't seem to reach to heaven. Will you pray for me now, sir?"

He knelt again by the bedside and poured out his soul in prayer. Eagerly, fervently, he besought the Lord to have mercy upon the poor dying girl who was trying to find him at the eleventh hour. She clasped her own hands tightly together. She lifted her poor aching eyes upward. With her own cries she often interrupted him.

"Yes, that's what I want, O Lord, that's what I want—mercy, mercy. O Lord, I can't die without it."

He repeated his petitions, and then he arose, striving to soothe her with encouraging words of Scripture.

"Are they for me, sir? Could that mean me?"

"Why the Bible says, 'Whosoever will let him come.'"

"Sir, how can I come? What must I do?"

"Now God is here with us. The Saviour is here—we cannot see him, but here he is."

The girl shuddered. "O sir, I'm not fit for him to look at. If I might live a few weeks and get better—then—"

"Ah! but you cannot. There is no time; you must go to him just as you are, as the hymn says:—

"Just as I am, without one plea,  
But that thy blood was shed for me  
And that thou bidst me come to thee—  
O Lamb of God, I come.

Just as I am and waiting not  
To rid my soul of one dark blot,  
To thee whose blood can cleanse each spot,  
O Lamb of God, I come.

Just as I am—thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve;  
Because thy promise I believe,  
O Lamb of God, I come."

A light flashed over her face, while she repeated those precious words which so many have felt and tearfully uttered while peace has stolen into the soul.

"Just as I am!" she murmured, "O Lamb of God, I come."

A sudden faintness overcame her. Mr. Whithers hastily called her mother.

"O, my child is dying!" she cried wildly. "Sir, have you made her happy? Is she saved?"

"My good woman, I cannot tell; I earnestly hope so. Yes, I think so."

She knelt beside her child, the burning tears falling upon the pale emaciated face.

"O, God, forgive me; it's all my fault. I never tried to teach her what was right; how could I, when I was all wrong myself?"

Mr. Whithers could say nothing. He watched her, his own eyes moistened with tears, while she chafed her cold hands and bathed the still brow.

Presently the dying girl opened her eyes feebly; for a few seconds she revived. Then, earnestly, as if she would stay the hand of death itself for a moment, she cried, "O, Lamb of God, I come; take me, O God, for Jesus' sake. *O Lamb of God, I come.*"

The hues of death fell heavily upon her face, a slight shiver ran through her frame, her hands fell helplessly down.

Ay, mother, bathe her face with your tears. Call her back, that for one hour you may load her with the endearing words which you have ever before withheld from her! It is too late now! Fling yourself beside her, and pray for her—you who

never prayed before. It is too late now! God gave to your keeping the greatest human treasure even he had to give. You can picture that baby-face nestling in your bosom; you remember the soft touch of those tiny fingers; you know how you laughed in glad joy when the little uncertain feet took their first step—the pouting, prattling lips first called you "Mother." But you took the wrong path, and set her the example; you sent her along life's fearfully dangerous way with no Bible in her hand; you never taught her how to live; you never told her she must die. You danced on in your selfish thoughtlessness along the flowery way of sin, caring not that she inhaled the poison. It is too late now. The garden of your life has run all to weeds. It is winter with you now. You have no more children that you can atone for the past. There it stands against you, that terrible, irrevocable past! Too late for you! But would that the young and happy mothers of England could watch you for five minutes as you lie there in that agony of remorse! They might learn a deeper lesson than they have ever before been taught: for it is not yet too late for them.

They buried the poor girl in the grave, and many a kind word was spoken to the chief mourner—that bereaved and sin-stricken mother. But the spirit of the girl—what of that? Ah, who may say? The dying thief found mercy at the latest hour. And this affrighted soul shrank back from the stormy wave of the dark river, and clung in its drowning to the Rock of Ages.

We knew that Mr. Whithers would mention this solemn event in his Sunday's sermon. We went to chapel fully expecting it, and feeling certain that he would have many an earnest word to say to us. But the chief female part of his congregation was in an ill-humour with him. It happened that several times that week he was seen in company with Mr. Underwood, or his daughter, or both; and we took it for granted that his motive for being with them was not that of a mere passing acquaintance, or his visits exactly and only pastoral ones. And this simple, nay, stupid thing was at the bottom of all that followed. It completely turned the tide against him.

It was a solemn sermon, as we expected. But—was it by some mysterious intuition?—he knew that some of his hearers were disaffected; or how otherwise was it that he made more mistakes, was less at ease, than he had ever been before in our little Rockford chapel?

When we came out into the fresh air, it seemed to blow away the little solemnity his earnestness had kindled. We soon forgot the subject. We discussed his accidental aspirate of two vowels, his peculiar way of pronouncing several words, and, I am sorry to say, ridiculed the cut of his coat, and the soles of his boots. The gentlemen did not join us. One in particular, who had been used to such scenes over his dinner-table of old, informed his family that he would not allow it. "God has blessed Mr. Whithers here, and he shall never be mentioned in my presence but with respect." If all fathers had said the same!

In another house was a young lady visitor. The sermon had deeply impressed her. For a long time she could not shake it off; but her cousins were members of the church, and they were criticising the sermon and the minister—they were laughing at the pronunciation of words that yet rang in her ears; and so, after awhile, she lost sight—as, alas! they had done—of the subject, and there was no permanent change in her after all her emotion in the chapel.

So it passed on, week after week. The whispers became more bitter and more general, though just as softly breathed. Do not imagine, however, that there was the slightest change in our manner to Mr. Whithers. You do not know the Rockford people if you think that! They were fair enough to people's faces! clever enough were they to deceive even clear-sighted, sensible men. Mr. Whithers was everywhere alike, by mothers and daughters, received with a welcoming smile. And—if the secret must be told—his presents were very numerous. Book-markers, pocket handkerchiefs (marked with hair), even comfortable well-worked slippers, came to his lodging frequently. Yet he took it all with the most provoking coolness. He didn't seem a whit more interested with one than the other. The fair donors were all served pretty much

alike; they were respectfully thanked, that was all.

But Mr. Whithers was beginning to feel just a little uncomfortable; and one day, at the deacons' meeting, he requested them to allow him to absent himself for a few weeks. He was not well, he said, and a change might do him good; and it might be well for the people to have a little change, so they must please try and procure supplies for a few weeks. His deacons, of course, raised not a single objection. They loved their young pastor, whom God had so greatly blessed in their midst, and they noticed his heavy step and pale face with great concern. He had worked too hard, that was evident; but while he felt that he was working successfully, he had not cared for that. Now, however, there was a smaller attendance at the prayer-meeting than formerly, his inquirers' class was almost vacant; indeed, many weeks no one was present. And there seemed no probability of additions being made to the church. A dry, dull stagnation seemed to have taken place; there was a new spirit springing up among his members. He missed their *heartiness*. True they were kind, but some of them were very cold. And he was sorely puzzled to account for the change.

Could he but have had a peep behind the scenes, he would have known that nothing short of a miracle could have prevented it while more than half his members were frittering away their time by talking scandal about him, or meanly criticising his sermons.

We little thought that would be the result of our idle chat. We had chatted as idly before, and there had followed in due course the thinning of the congregation—the deadness of energy in the church—the entire absence of new additions—the pastor's resignation. We stopped not now to think that this might be the case again. We let those "unruly members," our tongues, run on thoughtlessly as ever, not thinking of the heart-aches they might bring, and the general mischief they might do.

So Mr. Whithers went for his holiday. The deacons wished him much happiness and a safe return. The day after his departure we saw Miss Underwood driven by, with her boxes and attendant. She, too, was going out for change of air!

## Reviews.

*Baptism: its Design, Subjects, Mode, and Importance.* Glasgow: G. Wallie, London: Simpkin and Marshall; J. Heaton and Son.

THIS handsomely-printed pamphlet, of 172 pages, contains the testimonies of celebrated divines—Episcopal, Presbyterian, Independent, and others, all, of course, Pædobaptists—to the nature and character of New Testament baptism. Pengilly and others have done good service in citing the concessions of such authors, but here we have them arranged and classified, so that from their own pens the anti-Scriptural Babel of infant sprinkling is utterly overthrown. We assure that the diffusion of this admirable work will do much to lead thinking persons to a true judgment on this long-controverted subject.

*The Church of Christ in England.* By CHARLES STOVRE. London: J. Heaton and Son, 21, Warwick-lane. 8vo; 44 pp.

A POWERFUL appeal on a subject which at present is worthily engrossing deep and general attention, and which Churchmen and Nonconformists may read alike with advantage.

### *The "Freeman" Picture.*

THIS long-expected engraving of living Baptist ministers is at length finished, and is now being delivered to the subscribers of that journal. We are sure that it cannot fail to give the utmost satisfaction. With one or two trivial exceptions, the portraits are most striking and life-like. The general expression and grouping of the whole is most pleasing and effective, so that the picture will perpetuate the remembrance of thirty of the brethren, whose names and labours will doubtless survive many generations. We say, well done, *Freeman* proprietors! and may the return of hearty good-will satisfy you that your labours and success in this memorial picture are appreciated by the united bodies of the Baptists of the kingdom.

*Christian Love: its Root and Fruit.* A Sermon by Rev. J. E. CRACKNELL, preached at Dacrepark Chapel, Lee, Blackheath. Published by Request. London: G. J. Stevenson, 54, Paternoster-row.

CHRISTIAN love in unison with denominational

preference, and with Catholic mindedness, is here plainly and faithfully exhibited. One object of the discourse was to excite to liberal beneficence towards aiding the suffering operatives of the North. We hope it will have a wide circulation.

*A Bouquet of Love for an Heir of Glory.* London: W. H. Colclugridge, 117, Aldersgate-street.

A MOST beautifully got up little volume of poetical paraphrases and illustrations of sacred truths. Must be most welcome as a present to any one, but especially to those who love the Saviour.

*The Christian Bishop.* A Sermon at the Annual Meeting of the Baptist College, Pontypool. By Rev. H. STOWELL BROWN, of Liverpool. London: Elliot Stock.

A CLEAR and forcible illustration of pastoral qualifications; and published at a price that it may be circulated freely, of which it is assuredly deserving.

*Hand-book of Revealed Theology.* By Rev. JNO. STOCK. With a Prefatory Notice by Rev. C. H. SPURGEON. Part I. London: Elliot Stock.

WE are glad to see that the publisher is bringing out this valuable Theological Manual in monthly parts, at fivepence.

*A Bicentenary Present for Sunday-schools.* Elliot Stock, 62, Paternoster-row.

WELL suited for the class it has been written for.

*Old Jonathan*, for September.

GOOD as ever.

*Baptist Magazine*, for September and October. SUBSTANTIAL and good numbers.

*Little Gleaner*, for August, September, and October. Houlston and Wright.

AN excellent penny magazine for the young.

*The Sower.* August, September, and October. Houlston and Wright.

A USEFUL halfpenny magazine.

## Poetry.

### THE GOSPEL MESSAGE.

"Him that cometh unto me, I will in no wise cast out."

Ye who are weary, journeying amid the wild unrest,—  
No sweet inviting sunny bank, no kind and sheltering breast,—  
On whom the noontide sun-rays fall, whose tired and bleeding feet  
Halt on the cutting stones, and yet no comforter can meet;  
O come, all weary as ye are, and dark and full of doubt,  
To Jesus, who will welcome, and in no wise cast ye out.

Ye who are thirsty, finding that the founts of earth are dried,  
O leave your "broken cisterns," come and press to Jesus' side;  
The fount of life immortal flows unceasingly from him,  
And you may come and drink the draught that gushes to the brim;  
Then come, assured of welcome, to the love streams bubbling o'er;  
Drink, and be satisfied at last, and ye shall thirst no more.

Ye who are lonely, sighing for a loving heart, whose tone  
Shall rise and swell in melody according with thine own;  
Who dwell alone amid the wilds, no stalwart friends around,  
With none who love you, none to love, through weary watchings found;  
O gather to the Saviour, in his mighty tenderness,  
To his protecting shielding heart the yearning ones he'll press.

Ye who are sinful, dyed in guilt, who dare not lift your eyes  
To the pure depths of spotless light above the azure skies;  
The Saviour waits beside you, in compassionating love,  
His blood will cleanse the deepest stain, will fit for heaven above;  
O come, all sinful as ye are, and cast away your doubt;  
Believe the words of Jesus—he will never cast ye out.

Whoe'er ye are, whate'er your wants—O linger not, but come  
Where arms of everlasting love shall be your b'lessed home;  
Life's shadows lengthen all around, the eventide draws nigh;  
Christ "will in nowise cast ye out," then "wherefore will ye die?"  
O, ere the darkness deepens, and the open way shall close,  
Come to the Saviour's welcome, come for healing, love, repose.

MARIANNE FARNINGHAM.

#### AFTER HARVEST.

Thanks be to God! the ripened corn  
Is gathered in once more;  
The garner of our land again  
Are filled with golden store.  
Thanks be to God! for his good hand  
Hath been upon our fields,  
'Tis through his wise and gracious care  
The earth her produce yields.

Let favoured England now resound  
With hymns of praise to God,  
For the welcome harvest, rich and good,  
Just gathered from the sod.  
He might have sent a famine sore  
But graciously, instead,  
In his unerring Providence,  
He fills our land with bread.

While we enjoy the wholesome food  
Thus for our bodies given,  
Let it remind us of the bread  
Sent down by God from heaven.

This living bread is Christ himself  
Who deigned his life to give,  
That all who feed by faith on him  
For evermore might live.

The Jews believed not Jesus' word—  
Among themselves they strove,  
When thus he spake—"I am the bread  
That cometh from above."  
So we shall doubt and murmur too,  
Nor care on Christ to feed,  
Unless the Spirit of the Lord  
Convince us of our need.

This bread is free for hungering ones  
Who nothing have to pay;  
No needy, waiting souls have yet  
Been empty sent away.  
Spirit of God! work thou in us,  
May our desire be—  
"Empty us, Lord, of self and sin,  
Let us be filled with thee."

Wellingborough.

THEODORA.

## Denominational Intelligence.

#### MINISTERIAL CHANGES.

**CARDIGAN.**—The Rev. R. Williams, Hengoed, Glamorganshire, has received and accepted a unanimous invitation to the pastorate of the Baptist Church.

**EARLS BARTON.**—The Rev. T. Phillips, of Lichfield, has resumed the pastorate of the

Baptist church at Earls Barton; a post which he occupied for a considerable period with much usefulness.

**HISTON.**—Mr. George Sear, from the Baptist Church, Haddenham, Cambs. (under the pastoral care of the Rev. T. A. Williams,) has accepted the cordial invitation of the Baptist

Church at Histon in the same county to become their pastor.

**BLACKBURN.**—The Rev. J. S. Bailey, of Bristol College, has accepted the unanimous invitation to the pastorate of the Baptist church, Branch-road, to become their pastor, and will (D.V.) enter on his labours the 2nd Sabbath in November, with good prospects of success.

#### RECOGNITION SERVICES.

**WENDOVEE, BUCKS.**—Deeply interesting meetings were held on Wednesday, October 8th, on the occasion of the settlement of Rev. T. Foster as pastor of the General Baptist church. The day was fine and the chapel densely crowded both afternoon and evening. The following ministers took part, viz.:—Revs. C. H. Harcourt, W. Hood, A. Dyson, W. Sexton, J. J. Owen, W. Gay, J. Lawton, and W. Cheestham.

**TETBURY, GLOUCESTERSHIRE.**—On Tuesday, September 30th, Mr. T. H. Jones (late senior student of Pontypool Baptist College) was ordained as pastor of the Baptist church at Tetbury. The attendance was large, and the services deeply interesting and impressive. In the morning there was a prayer-meeting, and an address by the Rev. T. Jones, Chepstow. The ordination service took place in the afternoon. The following ministers engaged in the service:—A. J. Ashworth, Uley; T. Jones; W. Yates, Stroud, Dr. Thomas, of Pontypool. At the close of the service about 300 took tea in the school-room. A public meeting was held in the evening, when appropriate addresses were delivered by the Revs. F. Overbury, W. Yates, A. J. Ashworth, C. Deavin, T. Page (Independent), and Dr. Thomas. After prayer by Rev. J. S. Binder, the meeting closed.

#### LAYING FOUNDATION STONE OF NEW CHAPELS.

**WANDSWORTH.**—On Monday, Oct 6, the Rev. C. H. Spurgeon, in the presence of a large assembly, laid the foundation stone of a new Baptist chapel, at East-hill, Wandsworth. The building owes its origin to the following circumstances:—"On February 11, 1857, the Assembly Rooms, Wandsworth, were opened for Divine service, and the Rev. C. H. Spurgeon preached two sermons to a large and attentive audience. On the following Sunday the Rev. J. W. Genders commenced his ministrations in connection with the Baptists of that neighbourhood, and such was the success that attended his efforts that in three months afterwards it was found desirable to form a church, and accordingly, on the 29th of April, 1857, at the house of Mr. Selwood, eight persons joined themselves together as a Baptist church, holding the principles of open communion. Mr. Genders was invited to become the pastor of this little community, which soon after its formation increased to 152, most of whom were baptized by Mr. Genders.

Soon after it was found necessary to erect a building for the accommodation of the church and congregation, and a committee had laid before them a design by Mr. James Cubitt, architect, Pimlico, which was approved of, and directions were given to erect it forthwith. The contract was obtained by Messrs. Adams and Sons, builders, Putney. The cost of the building is estimated at £2,100. It will accommodate about 700 persons, and when the funds will enable the congregation to erect galleries, 1,000. The architecture is a modification of the Romanesque style. There will be no pulpit, but the preacher will have a platform similar to that in Mr. Spurgeon's Tabernacle, with a baptistry underneath. Judging from the plans, the edifice is admirably designed for its purpose, taking into account the cost of construction. Mr. Spurgeon arrived at the site at three o'clock. Dr. Leachman, of Hammersmith, having opened the proceedings with an appropriate prayer, Mr. Spurgeon delivered an address suitable to the occasion. The ceremony of laying the stone having been performed, the Doxology was sung, and this interesting ceremony concluded. A tea meeting afterwards took place, and at seven o'clock a public meeting was held.

#### OPENING SERVICES.

**HADDENHAM, CAMBS.**—Services in commemoration of the re-opening of the Baptist chapel were held on Tuesday, the 7th of October. The Rev. Charles Vince, of Birmingham, preached two sermons, affording much profit and universal satisfaction. The collections towards the chapel funds were good, considering the unfavourable state of the weather which has always an influence on the congregations in the Fen country.

#### SERVICES TO BE HOLDEN.

**ALDGATE. — JEWRY-STREET CHAPEL.**—On Monday evening, Nov. 24, Mr. J. E. Cracknell, of Dacre-park, Blackheath, will preach a sermon in behalf of the Monday Evening Lectures recently commenced by Mr. C. Gorderier in that place.

**THURLEIGH, BEDS.**—Mr. Bloomfield, of London, will preach two sermons (D.V.) on Monday, 3rd November. Service in the afternoon at two, and in the evening at six o'clock. Public tea at half-past four, &c. A collection after each service towards defraying the expenses of repairing and enlarging the minister's house.

#### MISCELLANEOUS.

**KNEELSTONE GOWER, GLAMORGANSHIRE.**—The Baptists at the above place held their annual meeting on the 7th and 8th of October. The following ministers conducted the services:—Revs. J. G. Griffiths (Normal College, Swansea), and B. D. Thomas, of Neath. On Wednesday tea was provided by the members and friends of the congregation, of which about

280 partook. Our thanks are due to the ministers for their admirable sermons—to the friends for their kind attendance—but more especially to the God of all grace for his blessing.

**MR. SILVERTON AT KILMARNOCK.**—We have received from a correspondent a glowing and lengthy account of Mr. Silvertton's labours at the above place, for which we cannot find space. We are glad to hear that Mr. Silvertton has succeeded in obtaining from the kindness of Mr. Spurgeon and the friends in Scotland sufficient to pay off a debt incurred two years ago by building new school-rooms and providing better accommodation for the increased number who attend at the Baptist Meeting, Carlton, Beds, where Mr. Silvertton is pastor. It is stated that the rev. gentleman collected in Scotland about £40.

**COLHAM, SHREWSBURY.**—AN EXTRAORDINARY CONVERSION.—Three years ago the Rev. Jno. Williams and three friends commenced a new Baptist cause in this part of the town. They selected a room which formed part of an old factory. Although extremely inconvenient and unsuited for the purpose, still signal success attended their labours. Mr. Williams being moved, in the providence of God, to Holyhead, the church elected as his successor the Rev. C. F. Vernon, under whose ministry a growing improvement is evident. From the commencement of this place the importance and necessity of having a chapel has been felt, and the friends at length have succeeded in obtaining a most eligible site, situate at the bottom of the Wyle Cop, Shrewsbury, being the premises of the inn known as the "Spread Eagle," which they purchased for £780, and it is their purpose, with the Divine blessing, to erect thereon a commodious chapel, which shall fitly represent the Baptist body in this the county town of Shropshire.

**KINGSTON-ON-THAMES.**—The anniversary services in connection with the Baptist church, and the close of the first year's pastorate of the Rev. H. Bayley, was held on Sept. 3rd, when two sermons were preached by the Rev. Charles Vince, of Birmingham. The congregations and collections were very good. In the afternoon about 150 persons sat down to tea, at which the Rev. H. Bayley presided, surrounded by nearly all the Nonconformist ministers in the neighbourhood. The past year has been one of prosperity, unexampled in the history of this church; 57 members have been added, and the congregation has so greatly increased as to render the speedy erection of the new chapel very important. Many are now unable even to gain admission into the old chapel for want of room. The new chapel and school-rooms will cost £2,000, towards which upwards of £700 have been raised. Will our friends lend us their aid,

that we may soon have much more chapel accommodation in this beautiful and populous suburb?

**THE REV. C. H. SPURGEON'S EVANGELICAL INSTITUTE.**—A public meeting was held on Friday evening, October 10th, in the Metropolitan Tabernacle, with reference to the Evangelical Institute connected with that place of worship; the object being to renew and extend the interest of the Christian public in this most useful and promising enterprise. Mr. Spurgeon presided, and spoke most affectionately of the students, and expressed the deep interest he felt in their welfare. Rev. Mr. Rogers, tutor of the college, also spoke, as well as several of the students. It appears that these now number 39; and that, besides the students proper, as many as 104 young men attend the evening classes. The cost of the institute is some £2,000 per annum. It appeared from the report that many of Mr. Spurgeon's congregation give a regular weekly contribution to assist in keeping the undertaking in operation, and that during the last six months more than £24 a-week has been found in the boxes. The meeting was greatly delighted with Mr. Hale's (the clerk) singing class, who sang with considerable taste several pieces of sacred music.

#### BAPTISMS.

**ABERCARN, Mon.** August 11.—Four; October 12, Seven, by Mr. D. R. Jones.

**ABERGAUENNY, Frogmore-street,** September 23—Eleven, by Mr. J. Bullock, in the presence of an overflowing congregation. Others are waiting.

**ALDWINKLE, Northamptonshire,** October 5—Six, by Mr. J. Felce. May the little one become a thousand.

**ASTON-ON-CLUN, Shropshire,** October 5—Two, by Mr. M. Mathews. The above baptisms took place in a brook in an open field; a very large audience were assembled, and great attention paid to suitable addresses delivered on the occasion by the pastor, and also by Mr. Wait, of Shrewsbury.

**BATH,** September 8, in the river Avon, in the presence of thousands of spectators, Fourteen, by Mr. J. Huntley.

**BRCKINGTON, October 5—Four,** by Mr. Cloake. Three of the above from the Sabbath-school.

**BRDFORD, September 28—Six,** by Mr. Killen.

**BLACKWOOD English Baptist Church,** October 12—Two by Mr. E. Lewis, of Ebbw-valle. The rise and progress of this cause deserves notice. The church was formed in November, 1861, and consisted of nine persons. Since then the number has been gradually augmenting; there are now twenty-four members, and more inquiring for admission. Prior to the formation of the church the few English brethren; but not being acquainted with the Welsh tongue, they after prayer for guidance believed that efforts to establish an English cause would be blessed. They accordingly made an effort, and are thankful to God for the success which he has

caused to attend it. With gratitude and pleasure they have watched the steady increase of their numbers, and are thankful for the spirit of unity which prevails. A flourishing Sabbath-school was organized at the formation of the church, and the congregations are large and attentive. They need a new chapel, as their present one is far from commodious or comfortable, and have faith to believe that the means for erecting a new house for God will be forthcoming. May it be unto them according to their faith.—ED.

**BLUNTISHAM, Hunts,** September 25—Eight, by Mr. J. E. Simmons. Your MESSENGER is well received here. We have trebled our number this year, and expect to take more next. I think every minister should recommend it from the pulpit.

**BOROUGH-GREENS, Kent,** October 5—Two, by Mr. W. Frith.

**BURGH, Lincolnshire,** October 5—One, a brother seventy-three years of age, by Mr. Thomsett. Several more are expected. The LORD is evidently in our midst. The MESSENGER is much valued by our friends here.

**CARDIFF, Bethany Chapel (English),** Sept. 28—Four, by Mr. Rees Griffiths.

— (Welsh Baptist), Sept. 28—Seven, by Mr. N. Thomas.

—, Tredegarville (English), Oct. 5—Ten; Oct. 12—Five, by Mr. A. Tilly.

**CARRICKFERGUS, N. Bank,** Oct. 18—Two by Mr. Swain.

**COATE, Oxen,** Sept. 28—Six, by Mr. B. Arthur.

**CORHELY, Somerset**—The following baptisms have occurred at the above place since July last:—Twenty-eight in number, at different periods, by Mr. P. Weaver, for the pastor. Dates not supplied. [We should be obliged by a little more attention being paid to the style of giving reports.—ED.]

**COLHAM, Shrewsbury,** Sunday, Oct. 12—Two, by Rev. C. E. Vernon, the first fruits of his labours here.

**EARLS COLNE, Essex,** Jan. 6—Five; March 2—Five; June 1—Five; Sept. 7—Eight, by Mr. Griffin.

**GILDERSOME, Yorkshire,** April 29—Two; June 26—Three; Oct. 5—Two, by Mr. John Haslam.

**GOLD HILL, Bucks,** Oct. 12—Three, by Mr. Mark Noble, of the Rev. C. H. Spurgeon's College.

**HACKNEY, Mare-street Chapel,** Oct. 2—Seven, by Mr. J. Russell, for the pastor, Mr. D. Katerns.

**HULL, Salthouse-lane,** Oct. 5—Five by Mr. E. Bailey.

**LONG CRENDON, Bucks,** Oct. 5—Seven by Mr. E. Dysou.

**LONDON, Metropolitan Tabernacle,** Sept. 25—Twenty-two; Sept. 29, Twenty, by Mr. Spurgeon.

— Shaftesbury Baptist Chapel, Aldersgate-street, City, Oct. 1—at New Park-street Chapel, Three by Mr. A. Scarl.

— Shouldham-street, Sept. 28—Three by Mr. W. A. Blake. One of the above a daughter of the pastor.

**MERTHYR, Bethel (English),** Sept. 21—Nine by Mr. Lewis. One of the above an aged man, who had been a constant hearer for forty

years. One a child of eleven years, from the school. The Lord has greatly blessed the labours of our teachers.

**MONMOUTH, English Baptists,** Oct. 7—One by Mr. Morse, of the Baptist College, Pontypool. **NEATH, Tabernaole,** Aug. 17—Three by Mr. B. D. Thomas.

**OCOLD, Suffolk,** Sept. 7—Three; Oct. 5, Two, by Mr. Shaw. Others are waiting around for the same privilege.

**OGDEN, near Rochdale,** Oct. 12—Five by Mr. Nuttall. One an aged friend of 72 years.

**PAINCASTLE, Radnorshire,** Sept. 7—Two by Mr. T. T. Phillips. One had been for several years a member with the independents.

—, Moriah, connected with Paincastle, Sept. 21—Two, by Mr. Phillips.

**PILLOWENLY, English Baptist Church,** Aug. 4—at Temple Chapel, Monmouthshire, Four by Mr. E. Edwards.

**PLYMOUTH, George-street,** Aug. 13—Seven; Sept. 17, Five, by Mr. T. C. Paga.

**PRINCES RIBBOROUGH, Aug. 27—Two** by a friend for the pastor, Mr. J. J. Owen.

**RUSHDEN, Northamptonshire,** Sept. 28—Two, by Mr. R. E. Bradfield.

**SWINESHEAD, Lincolnshire,** Sept. 28—Seven, by Mr. E. Arnold; two of the above daughters of the pastor, to whom his ministry has been blessed in bringing them to a knowledge of Jesus, the sinner's Friend.

**WILLINGHAM, Cambs,** June 1—Three, in the river Ouse, by Mr. Blinckhorn.

#### THE BAPTISTS AND LANCASHIRE DISTRESS.

*To the Editor of the BAPTIST MESSENGER.*

Sir,—Allow us to call the attention of your readers, especially of the pastors and deacons of our churches, to the resolutions of the Committee of the Baptist Union in relation to the Lancashire distress. It is our earnest hope that the appeal which the committee now make in behalf of their suffering brethren in the North of England will meet with a prompt and generous response.

It is by no means the purpose of the committee to interfere with any of the measures already in operation to accomplish the desired end. Their sole wish, on the contrary, is to supplement and assist them—to be auxiliary to them all. They do not think it desirable that the relief given should assume a sectarian aspect, or should in any degree preclude those who do not agree with us in religious belief from a full share of our sympathy and help; they would, therefore, gladly be auxiliary to the *General Relief Committees*, whether in town or country. On the other hand, there are *Baptist brethren*, both ministerial and private, whose wants are not sure to be provided for by any existing machinery; and others, such as those for whom the "Lancashire and Cheshire" and the "General" Baptist Associations are labouring to provide, and the committee would heartily rejoice in rendering assistance to these.

The object of the committee in requesting the treasurer of the Union to receive contributions is not to add to the already too great number of separate agencies, but to afford a facility to churches or subscribers to whom it may be either inconvenient or difficult to forward money in other manner.

Whatever funds may be placed at the disposal of the treasurer by the benevolence of the churches will be appropriated as the contributors themselves may direct; and if no special directions are given, the committee will undertake to distribute them according to its best discretion.

Above all, they are desirous that the efforts now made should be so general and liberal as to give satisfactory proof that the spirit of Jesus still dwells and reigns in his church, that so our brethren may be comforted in their sorrows, and our Redeemer obtain abundant glory.

(Signed)

EDWARD STANE, D.D.,  
J. H. HINTON, M.A.,  
JAMES H. MILLARD, B.A., } Secretaries.

Baptist Mission House, 33, Moorgate-street,  
E.C., Oct. 9, 1862.

At a meeting of the Committee of the Baptist Union, held at the Mission House, London, Oct. 7, 1862, the Rev. B. Evans, D.D., in the chair, the following resolutions were unanimously agreed to:—

"1. That the committee feel deeply affected by the tidings which continue to reach them of the painful privations to which so many of their fellow-countrymen and fellow-Christians are subjected through the stagnation of the cotton-trade; and they earnestly pray the God of all mercy that by his good providence the causes of this great calamity may soon cease to operate, so that the distress may be stayed.

"2. That, however, fearing, from present appearances, that the sufferings of their brethren in the cotton-manufacturing districts may yet be long protracted, and dreading for their sakes the rigours of the approaching winter, the committee earnestly sympathise with every effort made to soften their afflictions and provide for their necessities; and hereby express their hearty concurrence in the measures already taken in this behalf by the various Relief Committees.

"3. That they, therefore, affectionately invite their brethren throughout the country to aid in this charitable undertaking, by liberally supporting the funds of these committees both by congregational collections and by private subscriptions.

"4. That George Lowe, Esq., F.R.S., the treasurer of the Baptist Union, is hereby authorised and requested to receive contributions for this object; such contributions to be forwarded either to the Baptist Mission House, or to the account of the treasurer with Messrs. Barclay, Bevan, Tritten, and Co., 54, Lombard-street."

Signed { B. EVANS, D.D., Chairman,  
JAS. H. MILLARD, B.A., Acting Sec.

To the Editor of the BAPTIST MESSENGER.

Dear Sir,—Since my last letter, the subscriptions sent have enabled me to start a sewing class. It commenced with twenty, and now numbers forty. To maintain it as it is now,

will require at least £30 a month, but I should be very sorry if obliged to stop here. If funds permitted, that number would be doubled to-morrow. The girls in the class get such winter clothes as we are able to give them, and 3s. a-week. Out of this some have to pay ninepence and a shilling a-week for lodging, the remainder is all they have to live upon. And yet these are well off when compared with hundreds of others, whom we would but cannot relieve. To those of our friends who have afforded us help we give our warmest thanks. "Inasmuch as we have done it unto one of the least of these little ones, ye have done it unto me. Verily, verily, I say unto you, ye shall in no wise lose your reward," the Master saith. We have received many mites from those who are poor in this world's goods. Many, perhaps, have felt as one sister expressed in her letter, that what they sent was as a drop to the ocean compared to the distress. But these trifles materially aid us, and the sympathetic letter which usually accompanies them lightens our load in no small degree.

Parcels of left-off clothing will be particularly acceptable.

The following sums have been received during last month:—

Church at Clicksden, £1 4s; Ditto at Winscombe, £2 6s; Beckington, 9s; Church at Sandy, £2 10s; Readers of the CHRISTIAN WORLD, per editor, £10 2s 3d; Rossonian, 3s 6d; H. F. Charles-street Sunday-school, Kennington, £1 1s 8d; A. M. C., 1s; An Operative, 1s; M. H., 5s; A Widow's Mite, 3s; Castle Donnington, 3s; small sums, per Mrs. Hutchins, £1 9s; a Friend, (Exeter), £1; Baptist Church (Pershore), 18s; J. B., 10s; a Friend, 6s; Llanvihangel, £2 0s 6d; Baptist Church, Wandsworth, £2 15s; J. B., 10s (2nd donation); M. C., 2s; Hoe-lane Chapel Dorcas Society, £1; Rose Seymour, 2s 6d; J. B., 2s; Mrs. Best, £1; Mr. Drury, 4s 8d; Baptist Sunday-school (Strou), £1 10s; Collection at Porton, £1 7s 3d; E. Reeves, 7s 6d; Baptist Church (Tenterden), £1 4s 6d; Mr. Field (Ecton), £1 6s 6d; Baptist Church, Grosvenor-street, Commercial-road, £3 1s; Baptist Church (Blackwood), 13s 2½d; Mr. Lovatt, 5s. 6d; Sunday-school Teacher and Class, Creton, 2s 6d; Mr. Harding, 4s; Mr. Willis, 5s; Lydia, 2s; Mr. Pople, 13s; Miss Kinman, 2s; Mr. Lale, £1; Baptist Church (Cheam), £1; Mrs. Carson, 3s 6d; S. E. L. (Exeter), 2s. 6d; Mr. Mason, some haberdashery; Presbyterian Baptist Church (Greenwich), £8; Mr. D. Billings, Box of Clothing; W. K. (Rugely), 5s; Mr. Pearsall, £1; Two Friends of Mr. Spurgeon, 10s; S. M., 6s. H. C., 10s; a Friend, to be continued monthly, £1; E. Risden (Pershore), parcel of clothing; Mr. Jenkins, £1; C. Henderson, £2 16s; C. J. M., 5s; K., 5s.

Subscriptions may be sent to Rev. C. H. Spurgeon, Metropolitan Tabernacle; or to

Wigan, Oct. 15.

W. HAYWARD.

#### NOTICES TO CORRESPONDENTS.

SOHO Chapel Anniversary, announced in our October number, to take place Nov. 4th.—We are obliged by the suggestion of Mr. Taylor, but fear it will not be practicable.

MARRIAGE.—On Sept. 17, at the Baptist chapel, Romsey, Hants, by the Rev. W. Drew, assisted by the Rev. M. Hudson, the Rev. Henry Hall, minister of Zion Baptist Chapel, Baccup, Lancashire, to Annie, second daughter of the late Thomas Colcott, Esq., of Romsey, Hants.

## A CHALLENGE TO DEATH, AND AN APOSTROPHE TO THE GRAVE.

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

"O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—1 Corinthians xv. 55-58.

THERE is little fear that the minister of so large a flock as this will ever forget that man is mortal. Rarely a week elapses in which he is not called to the tomb. Were it in his power to bury all those of the congregation who depart this life, he would have to make a sorrowful journey two or three times every week to the cemetery. Where men are massed in such numbers, we not only believe in mortality, but we see it. We hear the funeral knell, like the striking of the clock, so habitually, that we can never meet together without there having been some death during the interval of our weekly services. We never come up to the house of God on any one Sabbath the same company that assembled on the last preceding it. The mower has always work in this pasture; the great gleaner has some ears of corn to gather in this harvest-field every week; and we have to remember, every time we assemble in this house, that some who were with us before have crossed the flood and entered into their rest.

But, my dear friends, there is a danger lest *you* should forget it, lest you in your families, in your social sphere, not being able to take a glimpse over so large a company as this, should, if your children have been spared to you, if your house have been unvisited by death, for this last nineteen or twenty years, begin to think that you have an immunity given to you, that you will never come to the grave, that death may arrest others, but that you sit alone in some privileged security and shall see no sorrow; that the arrows may fly and strike on the right hand and on the left, but that you shall walk invulnerable amongst the dead, amidst their graves. It is well, therefore, in order to cool the hot blood of our youth, and to stir the dull blood of our age, that we should oftentimes make a journey to the tomb and reflect on death, judgment, resurrection, and eternity. In these busy times, when men have so much ado to live, it may be of much service to them to think how certainly they must die. 'Tis greatly wise to talk with our last hours. The shroud, the grave, the mattock, may teach us more of true wisdom than all the learned heads that ever pondered vain philosophy, or all the lips that ever uttered earth-born science.

Now, I intend to-night, as God the Holy Ghost shall enable me, to address my text first to believers in Christ, and then briefly to warn those who are as yet not included in that happy number. I must leave your conscience to judge to which class you belong. I fondly hope that no one will be so perverse as to take encouragement that does not belong to him, but that every man will be wise enough and honest enough to his own heart to take just that truth which fits his own case, and lay it home to his conscience and to his heart.

I. Well, then, first of all to believers. We take this text, not with the hope of exploring it, but skimming the surface with the swallow, rather than diving into its depths like leviathan.

There are three things on the surface:—A brief but unparalleled challenge given to two dreadful and invincible foes; a glorious pean of splendid triumph—"Thanks be to God that giveth us the victory;" and a war charge addressed by a great commander to his soldiers—"Brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord."

A challenge here—a double challenge!—"O Death, where is thy sting? O Grave, where is thy victory?" Death, thou skeleton monarch, where is thy sting? Fleshless rider upon the pale horse, we ask thee where's thy sting? With

a horrible and ghastly smile, he answers us, "My sting! Thou hast but to open thine eyes and see it. And ere long I shall make *thy* flesh quiver with it, when I send it in even to thy very soul. Where's my sting! Is it no sting to thee to know that thou must leave everything that thou callest dear on earth, that thine estates must be left behind thee, that thy broad acres must be all renounced, thy houses and thy lands, thy merriments and thine enjoyments, thy feastings and thy riotings—is it nothing to thee that all must be forsaken—the hearth, and everything that is genial in the family, friendship and all its lovings, the communion of generous hearts; that thou must leave behind thee everything that makes glad the eye or cheers the ear? For thine eye, when filmed by my finger, no more the landscape, the rugged mountain, or the plain. For thine ear, when I have sealed it in eternal silence, no more the voice of them to make merry, no more the music or the choral hymn; thou shalt be deaf for ever when I cast thee into the grave. Is it no sting to thee to leave the enjoyments of the house of God? For thee no more the communion of the body and blood of Christ, for thee no more the gladsome seasons when the tribes come up to the house of the Lord with willing footsteps to keep holy-day and magnify Him who hath loved them and given himself for them? Is it no sting to remember that thou must gaze soon, for the last time, upon the cheek which is now so fair in thy sight; that thou must soon take a fond last gaze on her who is the partner of thy life, and that thou must leave everything, taking nothing with thee, returning to the earth naked as thou camest from thy mother's womb, stripped, bereft of everything, a penniless beggar, going back to the vile dust from whence ye sprung—is there no sting in this?" And then I think I hear the monster say, "Where's my sting! and ask the grey-headed whether they do not already feel the shadow of it as it falls upon them. Their eyes grow weak, the strong pillars of the house of man begin to fail, the breath comes heavily, the hair is blanched; now the grasshopper has become a burden, and the grinders cease because they are few. Ask me where's my sting! Even the young can feel it, for they know, if they think at all, that every breath they draw is but a step towards the tomb, and that their pulses,

'Like muffled drums, are beating  
Funeral marches to the grave.'

"Where's my sting, indeed!" says Death. "Look to the widow in whose heart my sting is rankling now. The beloved of her soul has departed, and she is left to mourn like a turtle without her mate. Ask the fatherless where's the sting of death—driven into the street, received by the cold band of public charity, and scarce housed and fed—where's my sting! Ask the weeping child as it looks down into the coffin upon the dead face of the mother that once toiled and laboured for it, and cherished and loved it, but has now gone to the place appointed for all living. Aha! Aha!" saith he, "where's my sting! Ye have all felt it in the departure of your best beloved ones, when ye most wished to have them. The State has felt it. I smote the fellow to the crowned head and laid him low; I smote again, and took away the statesman when he had returned from a distant empire laden with the spoils of many years' experience, and seemed fit to be a pillar in your State. I have made all men weep; I have with my sting taken away the rich and the mighty, the beautiful and the lovely, the learned, the pious, the good, the benevolent, and I have taken them away just when the world wanted them the most, till I made good men say, 'The righteous perish and the godly man ceaseth from the earth.' Ask me where's my sting!" and he drives onward his white horse of terror and dasheth from us in disdain.

"Ay, Death! but we defy thee still, and though thou hast thus vented thy spleen, we cry to thee again, "Have at thee, Death! have at thee! Thou hast no sting, for all thy boast. To belivers thou art a stingless locust now." Hold awhile till we defy the other tyrant, thy powerful confederate.

"O Grave, where is thy victory?" From its hollow depths the Grave replies,

"Ask me where's my victory! Wherefore, O foolish son of Adam, dost thou not ask where is *not* my victory? From Machpelah to Gethsemane I have had my splendid triumphs. Onward, from the first age even until now, I have proved to men that I am victor. Where are my triumphs! Open the soil upon which your fair world rests, and see if every vault be not filled with a putrid mass of rotten mortality. Could ye bring up your fellows from the graves, and pile them above the sod, there would be so many dead that there would not be room for the living. Yes, heap them up, heap them up till they make a pyramid higher than the Egyptian Pharaoh ever reared; ay, pile them up till they outreach the Alps and salute the morning star with their dread heights of rottenness! Where's my victory! Ask every howling tempest as it drives the ship like a cockle-shell before it, ask every sunken rock and reef and ice-bound shore where's my victory! Ask the battle-field of yesterday, all gory with blood shed by a brother's hand, where sons of Anglo-Saxon mothers lie upon the plains of their own country, slain by their own brother's hand! Where's my victory! From Waterloo go back to Trafalgar; stretch your wings and fly to ancient times, to Salamis and Marathon, or farther back still; speak ye of all that Sennacherib did, and the mighty host that went before him, when he smote the loins of kings and slew hecatombs of their subjects in an hour. Where's my victory! There is not a spot of ground but feels it, there is not an age but must testify thereunto. My victory," saith he; "look at yonder lovely nook, where birds are singing and sweet flowers up-springing from the evergreen sod. Ye will say, 'Death hath never been here.' But what mean those hillocks bound with the brown bramble? I *have* been here, and here keep I my place. Look yonder where the white stones stand up like the very teeth of death, and see how I have devoured my thousands, and from yonder busy city they bring them out by scores each day and lay them in the tomb; and ye ask me where's my victory! Why, ye are every one of ye captives of my perpetual triumphing; ye are marching on, each one of ye, downward to my jaws. Go whither ye may, ye are always coming down to my doors, and I shall shut my gates upon ye, every one of ye. Strong and healthy, mighty men, men of strong and brawny arm, men of massive intellect, men whose limbs totter not though ye bear mighty burdens, I will one of these days receive you, helpless as little children, and ye shall lie in your white cerements and in your wooden case, and I shall then prove to you and to the world together where my victory is." And the Grave shuts its yawning mouth and all is still save where the voice of faith, looking down upon the dry bones and believing that they shall yet live, cries, "Despite all thy vaunt, and all thy braggart, thy boastings are as hollow as thyself. Where is thy victory? We will prove thee yet, O desperate Grave! Thou hast no triumphs. Our Lord, Jehovah's Christ, the Resurrection—He hath broken ope thy portals, and made a passage wide for all believers, through thy territories, to the Land of Promise. What though—

"An angel's arm can't snatch me from the grave,  
Legions of angels can't confute me there."

Turn thee now, O believer! survey the triumph. "The sting of death is sin." Through Jesus Christ that is forgiven. "The strength of sin is the law." Through Christ Jesus that has ceased to thunder, for it has been fulfilled and has become our friend. Therefore, "thanks be unto God which giveth us the victory through Jesus Christ our Lord." Prepare ye then the voice of joyous thanksgiving; make ready your triumphal hymn. Death, 'tis now we triumph over thee; thou hast spoken, and we will speak and answer thee to thy face. Death has no sting to a believer. Once death was the penalty of sin; sin being forgiven, the penalty ceaseth, and Christians do not die now as a punishment for their sin, but they die that they may be prepared to live. They are unclothed that they may be clothed upon with that house which is from heaven. They leave the tenement of clay that they may inherit the eternal mansion. There is no sting left in thee, O Death, in

thyself. As for all thou canst tell us of aches and pains and groans, we know that all these things work together for our good. As for what thou tellest us of thy gloom and of thy horror, we believe in nothing that thou sayest; for if Christ be with us, since there is no sin now as the cause of death, we will walk through the valley of the shadow of death and fear no evil." And, Death, as thou hast lost thy sting in thyself, so thou hast lost thy sting as to all that we lose by thee. Thou tellest us that we lose the sights of earth, but, skeleton king, we gain the sights of heaven. What are the landscapes of this dusky world compared with the azure skies, the lakes of crystal, and the plains of everlasting green in glory? What are the cities of this world, wander where we will; the fairy cities of the East, what are they all compared with Jerusalem, the golden city, the pearly-gated, whose walls are jasper, whose paving-stones are laid with fair colours? Lose by losing earth! Surely in gaining heaven the loss is all forgotten! Thou sayest our ears are closed; it is not so; they are opened to hear the seraph's hymn and music—how awful, how sublime, how beautiful—of cherubim? Thou sayest we leave behind us wealth and wit and friends. Fool that thou art, 'tis wealth we gain, and all is dross we leave behind; and as for friends, we have as many—yea, and many more—and they are better too than those we leave on earth. We have beloved ones that have crossed the flood, and at their head we have One who is better to us than ten thousand friends, the Chief among Ten Thousand, the Altogether Lovely. As for all that thou canst take away, take it, and welcome death, since the joy which shall be revealed in us is an exceeding and eternal weight of glory. This far surpasseth the light affliction of losing all that earth can give; Death, we tell thee again that thy sting is taken away as to the friends we have lost. The widow, weeping, tells thee that she does not feel thy sting, for her husband is in heaven, and she is following him as speedily as time can carry her. The mother tells thee, Death, that through grace thou hast no sting in her thoughts concerning her infants. She is the mother of angels; she rejoices to know that at her breast there once did hang immortal spirits that now behold the Saviour's face; and we say to thee, Death, concerning all beloved ones who have gone, that we rejoice over them, and would not

"Break their placid sleep,  
Nor lure them from their home above."

We devoutly thank the Father of spirits, who has safely housed them beyond fear of damage and brought them to the desired haven where no rough wind or storm, or tempestuous wave, shall ever rock their keel again. "Blessed," we say, as we repeat the voice from heaven, "blessed are the dead that die in the Lord;" and that voice from heaven responds again, in tones articulate, "Yea, saith the Spirit, for they cease from their labours, and their works do follow them."

"Thus brighter hopes, that are not dreams,  
Their light around the spirit shed;  
And heaven itself breaks out in gleams  
Of glory, round the dying bed."

Death, thou hast no sting—thy pains are loosed. What though thy face be pale, thy shadow dark as thou flittest across the chamber! What though frail nature shrink and shudder at thy dart! Kind Jesus, help us—we cling to thee, and all our spirit bravely cries, in calm defiance, lively faith, and holy rapture—"O Death, where is thy sting?"

As for the grave, dear brothers and sisters, let us answer its foul-mouthed boasts. We tell the grave that it has no victory in itself. 'Tis true we shall sleep in it, but we sleep as victors; we hear the shout of triumph, and we lie down as warriors taking their rest, not as vanquished ones. Christ hath made the tomb, which was once a prison, to become a place for the bodies of his saints; he hath made the tomb his royal closet, where he bids his beloved lay aside the dusky garments of their work-days till they shall be cleansed and made meet to be the garments of his everlasting holydays in heaven. O Grave, when thou dost encompass our bodies thou

art thyself defeated—thou art our servant; call us not thy slaves; we conquer ere we come to nestle in thy bosom. O Grave, we have lost nothing but the like of that we committed to thy keeping when we placed the slumbering forms of friends we dearly loved to lodge within thy arms. Their relics are there, but *they* are in heaven; their corruption is there, but the earnest of their resurrection is on high, and that which lives in deathless immortality is above. There they lie, for flesh and blood have sin; there let them lie, for flesh and blood must be purified; but they shall live, and we tell thee, Grave, that when the trumpet sounds thou must give back our friends to us, ten times more dear than they were when with hollow sound of "Dust to dust and ashes to ashes" we laid them in thy cold embrace. Thou hast no victory, 'tis but a temporary triumph; thou must give back thy prey. Talkest thou of corruption; what is it but as the fuller's bath wherein the body lies till it be made of purest white? Speakest thou of cold vaults, darkness, and damp; what are all these but fit accompaniments of the process in which corruption should become incorruption and the mortal immortality? We smile at all thy horrors, we salute thee rather as the place where we shall take repose awhile than as the dungeon of our souls' imprisonment. O Death, where is thy sting? O Grave, where is thy victory?

I wish I could set these matters to-night in language such as Christmas Evans would have used when in his glowing moments. This is a right glowing theme, that might make a dumb man speak, and might summon the ears of the deaf to listen. Christ hath vanquished death by dying. He hath disrobed the grave of its triumphal garments by himself wearing its cerements. He consecrated the sepulchre by slumbering in its dark recess. Death is the destroying angel now no more, the tomb no more a charnel house. Behold, as Samson carried the gates of Gaza to the top of Hebron, doors, posts, bars and all, so hath Christ carried the gates of death to the top of heaven's hill, posts, and bars, and all; and all the legion of hell cannot bring back the trophies which our Samson has rent away. Bound himself once with cords by his own brethren, he snapped them as though they were green withs, and heaps upon heaps he has laid his enemies dead at his feet; and sin and death, and hell, all are vanquished by the Man that once was bound, but who now binds captivity and leads it captive. Sing unto him, ye spirits that are redeemed before the throne; lift up your hallelujahs, clap your wings, now sweep your harps and say, "All hail! thou vanquisher of death, thou destroyer of the grave!" and let the echo reverberate to the lowest depths of hell, and let the fiends bite their fire-tormented tongues and gnash their teeth in vain, whilst that song is echoed in notes like these, "O Death, where is thy sting? O Grave, where is thy victory?"

Hark now! O hark! heed the war charge of our Great Captain. "Therefore, beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord." Alas for the embattled hosts of God's elect, if thou, O Death! didst seal the dispatch from the gory field of battle, and thou, O Grave! didst hollow out the niche where the warrior should receive in holy fane its honourable due! Nay, nay, "if in this life only we have hope in Christ, we are of all men most miserable." 'Twere a troublous and a toilsome thing to be steadfast if there were no reward. Christian men and women, to you is this word of admonition given. Inasmuch as you shall not die but live, inasmuch as you are the heirs of immortality and life, Christ bids you this day be steadfast. Be steadfast in your doctrine. Hold the truth, and especially the solemn truth of resurrection; hold this firmly, as with an iron grip. Be ye steadfast in holiness; let nothing move you; stand to the right. Remember, if the earth reels, your hand is on the stars, and therefore you will not lose your hold. Be ye steadfast in your profession; blush not, hide not your candle under a bushel. The glory that is to be revealed will make you good amends for all the shame and contumely that the reproach of Christ may bring upon you. Be ye steadfast in everything that is a matter of faith to you—steadfast in your firm belief of Christ's redemption of your souls—steadfast in the full conviction that ye are the adopted

children of your heavenly Father—steadfast in your continual perseverance in sanctification, that you may be fitted for the embrace of your Lord. Be ye steadfast like mountains that never move, like the hidden pillars of granite on which, though eye hath never seen, this large globe resteth; like those under-lying rocks which bear up all the deep soil, be ye everlastingly steadfast. Temptation will come, "be ye unmoveable." Like cedars rocked in the storm, but never uprooted, like lighthouses against which the huge waves dash, and over which the mountains of foam will leap, be ye bright in testimony, but never stirred in steadfastness. Like some peak that glitters in the sun, and anon is shivered in the lightning, yet still standeth looking up to the next storm and defying the next blow, so "be ye unmoveable." As the anvil to the stroke of the hammer, so bear ye persecution, affliction, temptation; let none of these things move you, neither count your life dear unto you. Immortality! be that your watchword, as ye stand in your ranks while the shot are flying, when the foe are advancing, when ye are bidden not to advance, but to stand still—"having done done all to stand"—be this your reflection, "your life is hid with Christ in God." That immortality shall make amends for all your pain and suffering here. That resurrection shall restore all you seem to lose in the fray.

Be ye "always abounding in the work of the Lord." Be ye working here, and there, at home and abroad, in the morning, when the first ruddy streak paints the brow of the young dawn; at noon-day, when the hot sun pours out its lavish floods of light; at eventide, when the birds are going to their rest; and at midnight, if there be a fallen sister who at no other hour can be reached. "In the morning sow thy seed, and in the evening withhold not thy hand."

"With a heart for any strife," be first and foremost in every conflict; dash in at every skirmish, and be in thy rank at every decisive struggle. Hide not thy face from shame and spitting, turn not back from labour or from scorn; "in the sweat of thy face thou shalt eat bread" on earth, but that bread which thou eatest in heaven, so gloriously won by the grace of God, shall be all the sweeter for the sweat that was lavished upon it. "Always abounding in the work of the Lord." But I hear some of you say, "Well, but to what end, to what end?" "Ah!" says one young man, "I have been steadfast and unmoveable, and I have lost my situation. Instead of being prospered by it, I have suffered loss." There is another and a better land; thy wrongs shall be righted there. Think thou of the rest which remaineth for the people of God. "Ah!" says a mother, "but I trained up my little child, and she just began to gladden my heart with her first prayer, and then she died." Refrain thine eyes from weeping, for thy work shall be rewarded, saith the Lord. She lives a better life than she could have lived with thee. And I, too, I may say that I see many brought to Christ, and what?—they die. And in the college, out of our small numbers, two men have we trained for the ministry, and little ministry did they ever exercise, for they fell asleep in Christ—one while yet a student, and the other while he had but departed from us a few months. Well, but what of all this? They live: we trained them for the skies and made them choristers for eternity. Our work is not lost; we must be steadfast, always abounding in God's work while here. It seems to me that this is the end for which the Sunday-school teacher, the mother, the father, the minister should always be looking. What does the farmer look for? Is he content when he sees the corn turning yellow to say, "How fine it stands! What a good harvest there is!" No, no, he never thinks he has his harvest till they shout the "Harvest Home." So we should think our work never is rewarded to the full till souls, saved through our means, get to heaven, and until we get there to meet them there. I look on some dear brethren here who I have no doubt look for many souls to meet them at the gates of Paradise, and I can cast my eye over a sister here and there in this Church highly honoured of God, sisters that will have young spirits to meet them at heaven's gate and salute them as spiritually their mothers in Israel. Happy, happy we, who, when we clap our wings to heaven, shall

hear a band behind us, and when we turn our heads, wondering who these are, shall hear them say, "Thou didst bring me to Christ; thou didst teach me his blessed name; thou didst rescue me from sin and vice; thou hast led me along the golden shining path to heaven, and here I am, to share thy bliss for ever." Brethren, there is another and a better land; "therefore be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Ye know it.

We will pause a minute, and then use our text for a very short time indeed for the other part of the congregation.

II. Where are they? Where shall I point my finger? Whither shall I present my gaze? Here—there—they are mingled everywhere, in almost every pew. Here we have men and women who do not love Christ, who have not passed from death unto life—in these aisles and in these pews. Strangers, ay, and those that bear us every Sabbath-day too, to our pain and grief; hundreds, hundreds, hundreds that are still enemies to God, and in the gall of bitterness. Hear me, then, hear me! *To you death has a sting.* It will sting you in death; it will plague you on your pillow; it will make you toss your aching head and make your heart palpitate with a huge unutterable dread. You shall feel the sting, and your friends shall see you feel it in those dread expressions of awful gloom which shall be with you on the bed of death. And there will be a sting after death!—after death! a sting the moment you are dead. Summoned before your God, ye shall hear your sentence—a sting in judgment when the body shall rise from the grave to have its sentence and to feel its woe, and then there will be a sting for ever and for ever, in the second death—for ever and for ever. Is there any man here who can measure that—eternity, eternity, eternity? Who can tell its everlasting years! And yet all the while there shall be a sting in death, and such a sting, and such a terror, and such a misery, and such a torment, as only they can know who have begun to feel it, and even they know it not, for still it is for ever and for ever, when twice ten thousand thousand years have gone—for ever and for ever still! There is a sting in Death to you, and there will be a victory in the Grave over you, for the Grave shall devour you; and when you wake up from it again it shall not be to newness of life, it shall not be in the image of the second Adam, but in the image of the first, and perhaps in the image of the first Adam in all the decay and loathsomeness into which death had passed him. I know not in what form the wicked dead shall rise; it may be they shall even in their bodies be the objects of everlasting contempt, devoured by the worm that never dies, perhaps literally in their very flesh. O my hearers, if these things be true, it is time that we woke up, it is time that saints woke up to try and bring you to Christ; it is high time that you also woke up out of slumber. "It is an awful thing to fall into the hand of the living God, for God, even our God, is a consuming fire." Are you ready to meet God? Are you ready for judgment? Can you confront the Judge? Who among you can dwell with everlasting burnings, or abide with the devouring flames? Do you shudder? Do you say, "Great God, save us from our sin?" The path is easy, the path is open; God willeth not the death of a sinner, but had rather that he should turn unto him and live. Believe in the Lord Jesus Christ, and thou shalt be saved. Trust Jesus now and you are saved. Death has lost its sting in that moment, and the Grave its victory. We said this morning in our simple discourse, "Repent and believe the Gospel." This is the sum of the Gospel, to repent and to know Christ. O that the Spirit of God may lead every one in this assembly so to do at this very hour, and then ye can walk over your graves without a fear, and descend into them without dread; for ye shall come up out of them with triumph; ye shall ascend to heaven with glory, and so shall ye be for ever with the Lord. The Lord add his own blessing for Jesus Christ's sake. Amen.

## CHILDREN'S COMPLAINTS AND GROWN-UP PEOPLE'S TROUBLES.

*Notes of a Week Day Lecture,*

BY REV. WILDON CARE, NEWCASTLE-UPON-TYNE.

"That no man should be moved by these afflictions; for yourselves know that we are appointed thereunto."—1 Thess. iii. 3.

THERE is sound philosophy in that old adage, "What can't be avoided must be endured." We learnt some lessons in our childhood which 'twere pity we should ever forget in riper years. Among the childish things ye put away in manly age, be wise to treasure one. Solomon, with all his wisdom, stored up to life's latest day "the prophecy that his mother taught him."

I will tell you a common story. There were two little boys laid up sick and ill in the nursery. Both of them had the same medicine to take. One cried and screamed, kicked and vapoured, while the nasty powder was mixed in a spoon. The other, with a grievous face, silently looked on. Presently the nurse drew near to the cot of the latter, and his little open mouth received it all; then he quietly composed himself and fell asleep. She came with many a coaxing word to the other little crib. But her patient renewed his strong resistance, emptied the contents of the spoon upon his dress. More sickened with the sickly smell, he had to wait till another portion was prepared. *That* he swallowed not till his face was all besmeared, and his nose full of the odour. As a natural result he was uneasy all night.

The prophecy that my mother taught me was homely but wholesome. She counselled us "to take medicine with fortitude; never to scratch a sore place, and by no means to irritate a wound. For (said she) *patience* and *low diet* are prescriptions about which doctors *never* differ."

Now if you will look into the chapter that precedes my text, 1 Thess. ii. 7, you will find the Apostle says—"We were gentle among you, even as a nurse cherisheth her children." Divine wisdom, while it expounds the mystic oracles of heaven, borrows metaphor from the works of God in nature, and casts a glance now and then at the sayings and doings of the busy world around; nor does it disdain to draw maxims from old women, and give examples from little children. The Bible is everybody's book; and everybody may there find in his own language, and in the circumstances by which he is surrounded, the wonderful revelation of God.

The appointment you are of course, every one of you, familiar with. Your-selves know that we are appointed unto afflictions in the world. As all children are subject to colds and fevers and inflammations sometimes, it would be ridiculous for any of us to make an extraordinary fuss about it. Well! do you think that God's children have not their ailments? To be sure they have. And the ministers of Christ's Gospel would be most unfeeling creatures, if they refused with all gentleness to do the kind office of nurse among them.

Let me give you an account of some of the common ailments of God's little children. They lose their appetite; they grow peevish and whining; they have strange dreams; and they talk incoherently.

Ah! says one, *I do not feed under the word.* The sermon is all very well. But I do not profit by it. I used to enjoy the ministry very much. But now it seems as if there were never a bit I could relish. We have known some inexperienced ministers who grow angry directly. They would say, "This is a cruel reflection upon me." There are others who know instinctively that the poor children are out of order. It was in Elihu's description of a convicted sinner, "His life abhorreth bread and his soul dainty meat" (Job xxxiii. 20). And David paints the backslider in like manner. "Their soul abhorreth all manner of meat, and they draw near unto the gates of death" (Psalm cvii. 18).

Now it is in full accordance with the spiritual instincts of God's children that

*they should desire the sincere milk of the word, that they may grow thereby.* And yet there is a mark of infirmity by no means uncommon among the flock, when the beloved children of God have no relish for anything. They think perhaps that *the bread is too plain.* Oh! if it were served up with the daintiness of some choice old divine, then they could rejoice in their portion. Or, if it were a little more simple, and not so highly garnished, then they could find a sweet relish. *Ah, no!* In vain we strive to feed those whose appetites fail. Sick at heart of some malady or other, we may wait with patience till Fatherly chastisement has restored a healthy tone to them. And then "the Gospel," were it from the lips of the rudest sons of toil, would be always sweet and refreshing.

A *peevish and whining temper* is not unfrequently found among the little ones of the flock. And this bespeaks a sickly condition. There is a remarkable passage in 1 Cor. iii. 1—3. The Apostle is speaking unto babes in Christ. With much tenderness he talks of feeding them with milk and not with meat. Yet it is curious how he mingles censure with his sympathy. "For ye are yet carnal. For whereas there is among you envying and strife and divisions; are ye not carnal and walk as men?" Here is a change of figure. Looked at as "*spiritual*," they are "*babes*." But looked at as having much that was not spiritual in their character, their infancy in grace bespeaks the vigour of *the old nature*. Fretfulness bespeaks a weak constitution. Let the murmuring children then be rebuked with tenderness.

You may notice again *the strange dreams* that haunt the imagination of God's little children when they are sick at heart. They will put strange interpretations upon the most ordinary providences. Manoah saw the angel of God in answer to his prayer, and communed with the angel concerning the matter for which he had supplicated the Lord. And yet his imagination conjured up evil. He brooded over the token of mercy as an omen of death (Judges xiii. 8—22). Hezekiah lay on his sick bed, and dreamed of God as a lion that was bent on breaking his bones. How many grievous doubts and apprehensions of God's little ones come upon them thus! They are as children starting in their sleep, and disturbed by bugbears.

And then, how incoherently the little ones talk when their minds are disordered. Like Jeremiah, when he said, "My strength and my hope is perished from the Lord" (Lam. iii. 17). Oh, brethren! I have known children to fight with chairs and tables, and throw their toys about in a passion when they have been a little feverish. And so have I known God's children—for they are yet carnal—fight with the ministers, the members, the deacons, and talk violently against them all; when the disorder has been in their own brains.

Beloved, I would admonish you all to patience. And I would say to myself, and to all my brethren who take oversight in the Church, You must bear this with a little family. We ourselves are appointed thereunto.

And yet I will venture to hope that you are not all babies, and some of you at least have put away such childish things. Still let me warn you that there are other troubles incident to life. They belong to men of full age. And I am anxious to warn you, for yourselves know that *we* are appointed thereunto.

I change, then, from the nursery of your childhood to the scenes of your labour and conflict. *We must have losses and crosses.* I have noticed that when young men first set up in business, they generally think on the outset of the surest way to *make a fortune.* After a while they sober down, and their thoughts are steadily bent upon making a livelihood. They are thwarted here and there with one mishap and another, till they find out the difference between the schemes of their own brain and the *plod* of honest labour, and the *limits* of reasonable enterprise.

It is much the same in our spiritual experience. *When we meditate upon the triumphs of the Gospel in the first century,* we are apt to think of the Gospel chariot as rolling on with a glorious speed; as though it travelled, like the planets, in its own orbit. But when we come to read the Acts and Epistles of the Apostles, we find that the winds were often contrary, the roads were always rough, and some-

times blocked up. Their purposes were many times frustrated; and Satan hindered them.

Think not, dear friends, that spiritual progress is to be accomplished without the manifold cares and worries which demand incessant watchfulness and unwearied perseverance. I am sure some of you appear to have laid down the oars with the foolish thought that you can float to heaven in a day-dream. If you were as careless of your shops as you are of the sanctuary, your business would soon go to wreck. You indulge in habitual lethargy, and when you wake up you cry with indignation, "*Things ought to be done. It is a great shame they are not.*" Then you compose yourselves to sleep again.

*Persecution* is another thing to which we are appointed. If you set up in business in a new neighbourhood, and don't succeed, your friends will tell you that it was ridiculous ever to attempt it. But if you *do* succeed, a *rival* will be sure to start next door, with every effort that ingenuity can invent to supplant you. It would be strange for a Christian if he had no adversaries. And mind you that our adversaries generally start up from a quarter we least expect them; and they wound our spirits in a way we had never reckoned upon. "Perils among false brethren" are still written among the casualties to which we are all exposed.

*Discouragements of a tedious kind* will fall to our lot in the catalogue of human ills. The vessel lays becalmed; the trade becomes stagnant; the heart grows weary. And do you suppose that in our Christian life we stand exempt from this? When we read that "*the walls of Jerusalem were built in troublous times,*" we think cheerfully of the fact that they were built at all. And when we read that the builders laboured with sword in one hand and trowel in the other, our hearts kindle sympathy with their patriotic zeal (Neh. iv.) But O, when we read, "Then ceased the work of the House of God, which is at Jerusalem," the gloom is intense, the experience itself well-nigh insupportable.

"*Temptation*" is sure to befall you. Pray against it; yet do not be surprised at it. Resist it. There are *ordinary* temptations incident to daily life against which you had need ever to guard as a shopkeeper does against *spurious coin*. And there are *extraordinary* temptations which come upon the soul, generally either under the pressure of trouble, or else in the times of dead calm, to which I have alluded.

Let me point out one coincidence here which I have often marked. In the world, I have known many a young man of active mind, and energetic disposition, who, in times when his regular business was dull, would turn aside to some speculation, which almost invariably proved his ruin. In the church I have known many a member, of repute for superior intelligence, who, when the tide of his comforts ran low, and his soul had little experience of joy, would turn from the pure simplicity of the Gospel to follow the fascinations of some popular orator, or to dive into some mystic heresies. Thus thinking themselves to be wise, they become fools. And if they have been presently restored, it has been with such terrible discipline as hath made them go softly all their years in the bitterness of their souls.

Let us now lay to heart his Divine counsel—"That no man should be moved by these afflictions." Upon these words I could build four exhortations.

*Be not moved from the steadfastness of the faith.* The things that ye have heard and learned concerning the fundamental doctrines of the Gospel are in no degree invalidated by the chequered experiences of the Christian. "Grace" is grace still, when we are overwhelmed with afflictions. The "election" holds good when the many swerve from the truth, and when the faith of some is overthrown. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his" (2 Tim. ii. 17—19). The more ye see of "the removing of those things that are shaken as of things that are made," the stronger let your confidence be in "those things that cannot be shaken." It is not the Gospel but ourselves that are on trial.

O 'tis pitiful to hear the growlings of those who once joined with those that keep holy-day. I could embellish my lecture with portraits. I could give you the full length figure of more than one who used to be members of the United Presbyterian Church, and others who used to be members of the Baptist Church, and the group would multiply. But what need? The faces of the men are familiar to you as you walk the streets. Their *sentiments* are changed, and their *morals* are not improved. *But they went out from us because they were not of us.*

*Be not moved from the love of the brotherhood.* Misanthropy is a disease of the mind; and no apology will ever extenuate the man or woman who founds universal bitterness upon a sense of private and personal wrongs. "Ah, sir!" exclaims one, "you have not had so deep an experience as I have, or you would have done with the janglings of all sects!" So says a man who has retired—not to the sweetness of his own meditations, but to the sourness of his own thoughts; while his breast has become the reservoir of all the evil passions he so vigorously disclaims. We are called to love the brotherhood, because we are *brethren* ourselves. To fail in this, would be to disprove our own relationship.

*Be not moved from the cheerful discharge of Christian duties.* If it were possible for hardships, toils, and unrequited love to have shaken the constancy of the Apostles, they had shrunk back full many a time from their holy mission. "It is a thankless office," says one, "I almost think of giving it up." Don't, brother—don't. "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully" (1 Pet. ii. 19). Not many weeks ago I admonished you—"If thou faint in the day of adversity, thy strength is small." We are appointed thereunto (Prov. xxiv. 10); therefore, if we are moved by any afflictions, we abide not like gold, but we pass away as worthless dross.

*Be not moved from an unshaken reliance upon God in all things.* You cannot measure God's grace in your bushel; you cannot weigh God's justice in the scales of your judgment; you cannot span his providence with your little compass; nor can you descry his purposes till the day of the Lord shall reveal them. Therefore, be steadfast, immovable.

And consider this, that you are appointed to these afflictions by the same Decree that hath ordained unto eternal life all those who believe in the Lord Jesus Christ. Your faith in him is the assurance of your salvation.

## Essays and Papers on Religious Subjects.

### THE FATHER'S HOUSE AND ITS TRUE GLORY.

BY THE REV. W. P. BALFERN,  
Author of "Lessons from Jesus."

"He shall be for a glorious throne to his Father's house."—Isaiah xxii. 23.

PASSING through the Great Exhibition some months ago, and gazing upon that beautiful house, and all the various and wonderful treasures of human skill and industry brought together from every clime, we could not help thinking that after all the fair palace was but a strangely beautiful, gorgeous, and illabored comment on the vanity of human greatness. Well, we thought, thee is the bright temple of industry, and here are the costly treasures of

art in boundless profusion, lying side by side; but where now is the presiding genius of the place—where is the master-mind that originated the whole? Alas, the Prince is gone! He is not here either to give or receive glory from his fair work. Through the darkness of these reflections light broke forth as the words came, "And he shall be for a glorious throne to his Father's house." There is one then whose throne shall never be vacant, whose house shall never lose its glory by his absence or death. The Christian will say, Yes, blessed be God, Jesus, the King of kings, "abideth for ever!"

We need not say that the immediate reference of the text is to Eliakim, the son of Hilkiah; and we do not mean to affirm

that this ancient worthy is to be viewed as a type of Christ; but we do think that in many respects his wise and upright administration may be viewed as beautifully illustrative of the kingly reign and government of our Lord and Saviour. Let us inquire then in what respect the throne of Christ is a glorious throne to his Father's house or Church. It is a glorious throne as it is—

1. *A throne of absolute and universal dominion.* The universe is not throneless, although reason looking out through the mere window of facts may sometimes be sorely tempted to think so; however ruined and broken and desolate this huge house in which we dwell may appear,—however its windows may be darkened, and strange sounds may often affright us as the wild winds of suffering, oppression, sorrow, and war, moan and howl around it, and we like frightened children wander through its winding passages, and vast but often cold and silent halls,—there is a throne in it, and there is still abundant signs and evidences to be seen by the observant little ones that it is the residence of a King, of one who is as a glorious throne to his Father's house. Yes, however intricate and tangled the web of human affairs, a kingly hand still grasps each thread, and is working out the purposes of a royal, wise, and kingly heart. Storms may beat upon the Church and threaten to destroy it, but there is ever one in the storm who can control it. Nations may rise up against the truth, and, warring with each other, and full of fury, refuse to acknowledge any other authority than that which is from beneath—but still the Captain of Salvation has all these raging hosts in hand, and sways them according to the dictates of his own will. In this great truth the Church of old was called upon to rejoice: "The Lord reigneth, let the people be glad;" and well she may, for in his reign the Church is secure. There is no spot in the universe where the throne of Christ is not, and hence no spot where the Church is without shelter. In this fact, too, we have also the virtual salvation of all the redeemed—"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Is the present and everlasting salva-

tion of the elect family of heaven and earth a glorious consummation? then how glorious is that kingly authority and power which ensures it!

2. *Sovereignty.*—Many shrink back affrighted from this term, and see but little glory in it. To them it is a word of bitter controversy, darkness, and terror; and truly, this word, as applied to many of our fellow-creatures, and especially to many of the princes and potentates of the earth, is but the symbol of petty tyranny, cruelty, fraud, oppression, and wrong; but we should remember that when we read this word, written as it is in letters of light upon his throne, which is spoken of as a glorious throne, its true meaning and significance are to be found in the character and perfections of him who occupies that throne, and of whom it is written that he is holy and just and true. Though men may fight against Divine sovereignty, and quarrel with that in God which they exercise themselves, the will of Christ is still supreme in the universe, and he does and shall reign until all his enemies are beneath his feet. Upon his throne still is written, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy;"—"I will work and none shall hinder;"—"No man can come unto me except the Father, which has sent me, draw him." The Divine sovereignty which these passages present to the Christian's eye huris forth no penal mandate, nor belches forth consuming fire;—it has no curse; it builds no hell; it binds no soul in adamant chains of wrath; but O! the sweet and holy words it breathes upon the contrite heart, how full of mercy, purity, and peace! how many the chains it breaks! how bright the light it brings! how fair the house it builds above! Divine Sovereignty! Why, it is as soft and fertilizing as the descending dew, and loving and gentle as a little child upon its mother's breast; a thing of love, that steals our hearts before we are aware; a thing of light that shows the brightness of a Saviour's face and brings our hearts to rest in him, and feet to follow in his steps; a thing of strength that holds the humble Christian fast, and will not let him go until he sees his Father's face above.

3. *Righteousness.*—It is one thing for God to have his reasons, another thing for him to

make them known to us. The Divine sovereignty which works so beneficently, and gives such brightness and beauty to his throne in the believer's eye, appears to us to transcend reason, while we exclaim with the Apostle, "O the depths!" but of this we are sure, that even it has its root in righteousness. For thus it is written: "Behold a King shall reign in righteousness." These words may well excite astonishment; but in Christ we have a King in whom they have been and are being literally fulfilled, for he is emphatically the Righteous One. Here, however, we must learn to distinguish: the throne of Christ is not built upon any one, nor upon the whole, of the perfections which he has as God, though it involves them, but upon his acquired rights. The mercy seat upon which the cherubims stood of old, spoken of as the throne or seat of God, was not built upon a broken law as it fell from the hands of Moses, but upon tables, perfect and entire as they came from the fingers of God; and the kingly authority of Jesus has its foundation not only in what he is as the God-man Mediator, but upon what he has done, or his perfect work. He obeyed the law on behalf of his people, bore its penalty and met all its requisitions; hence while grace reigns upon this throne, it is ever through righteousness; while mercy triumphs, justice is satisfied, and holiness is never abased. God now can be just, while he is the Justifier of all who believe in Jesus, and he is faithful and just even in the forgiveness of sin. Believer, when thou didst see how all the perfections of God could reign in thy salvation, was not the throne of Christ through which they shone resplendently a glorious throne? founded in equity, and supported by law, thou didst clearly perceive how it could confer unfading honour and give everlasting stability to that house of which God is the Father, and of whose children it is affirmed that they are made kings and priests unto God. Yes, the regal splendour of God's throne falls upon and encompasses the entire Church of the redeemed; but it is through the righteousness of him who, by his one sacrifice, for ever perfected the sanctified. While we glory in the crown of Jesus, we must never forget the priestly

mitre of holiness to the Lord, which once he wore, and which never left his sacred temples, even when encircled by thorns, and which gave him his right and title to his royal seat.

The righteousness of this throne, too, extends not only to our redemption, but sanctification. Yes, the Priest who pardons us is the King who reigns within us, and throws forth the divine meaning and beauty of his life into ours.

Providence also owns the righteous influence of this throne. Christian, thy home for a time may be poor, but never desolate, for it is the place of a throne,—and all thy afflictions have the mark and impress of a kingly hand. The common events of life are invested with a regal splendour, and come to thee with messages from the throne of God. Thou canst not, thou darest not despise thy sorrow now, since he who bore thy griefs now reigns and speaks to thee in princely love, and says, "Despise not thou the chastenings of the Lord, nor faint when thou art rebuked of him." Believer, the varied events of thy past life may appear to thee but as the rude jottings of chance or precarious fortune, as men say; but it is not so. Look at them with the eye of faith, and thou shalt see the fair handwriting of a King. Let, therefore, the book of life be to thee a sacred thing; next to the Book of God study thou it; by thought, and faith, and prayer, strive thou to cut its folded leaves, to read its crossed and strangely blotted lines, and, though much toil and weeping it may cost thee, thou shalt see at last the counterpart of this,—“And he shall be as a glorious throne to his Father's house.” How strange that men should read so many books and not their own—be most at home with that most foreign to themselves. Christian, the throne of Christ is in thy history—a glorious throne, through knowledge, faith, and influence, it ought to be to thee. Reader, is every one's life more interesting than thine own? then how little dost thou know of thyself and God! In the intention of the Great Supreme thy life has a meaning, and yet dost thou look upon it as devoid of interest? Be assured, however mean and insignificant it may appear to thee, in relation to eternity it has a grandeur which it cannot lose, and

even a design which involves the very perfections of God. The existence of the throne we are contemplating ensures the development and consummation of the righteous purpose of God, a purpose which embraces even thee, reader. Christ, as the great Executor of his Father's will, now reigns, and all the creatures God has made shall bring glory to his name, either in the loving and intelligent service of faith, or the pangs of a righteous and everlasting retribution. How is it with thee, reader? Notwithstanding all thy sin, and guilt, and unworthiness, art thou living under the influence of an humble hope that the writing of a kind and loving purpose on the part of thy God and Father is embodied in thy past history, the full meaning of which thou dost hope more perfectly to read in the bright light of heaven. Have thy past joy and sorrow been tinged with a brighter light than this world could impart through the work they have accomplished in thee, in leading thee increasingly to know and love him who, although the King of the Universe, is the meek and lowly Saviour of all who put their trust in him? If this work has been accomplished in thee, O happy art thou! through thy sorrow thou hast reached a joy indeed, through thy losses everlasting gain. But if not—what then? The universe is to thee a dark cloud, with no silver lining to relieve its gloom; thy past life a sealed book. Dost thou inquire how this can be altered? the experience of one of old will teach thee: "I thought on my way and turned to the Lord." He thought, but not only thought, but turned; he not only turned, but *turned to the Lord*. Many think over the mysteries which prevail both within and without them, but never turn from their evil ways; many turn from their evil ways for a time to outward reformation, a book, a system, but never turn to the Lord in prayer and faith, and hence their darkness remains. Reader, wouldst thou see wisdom, harmony, and beauty in a disordered and groaning universe—wouldst thou understand the lessons of thy own life? Look not to them simply, but to that throne which rules and reigns over all, and see upon it One who is exalted as a "Prince and a Saviour," to give repentance unto Israel

and the remission of sins; and seek by faith in his merits the removal of thy guilt, and in the understanding of his words the removal of thy darkness, and in thy experience the ancient declaration shall again be fulfilled: "They looked unto him and were lightened, and their faces were not ashamed."

(To be continued.)

## MAN'S INQUIRY AND GOD'S REPLY.

BY REV. JOHN COX,

Author of "Our Great High Priest."

"Where is he that is born King of the Jews?"  
Matt. ii. 2.

CONTEMPLATE this King! I think of that infant form as the shrine of Deity; yes, as in personal union with God. Realize the truth of this fact, and then it will not be difficult to believe all that is said about him. Gather together the wondrous words of God relating to Jesus, and then write over them, "God was manifest in the flesh," and you will confidently expect to see him exhibiting and possessing all that those words contain.

But let us ask the question, with one word altered in agreement with our present position and privilege, "Where is he who was born King of the Jews?" He is gone up on high, seated on the right hand of the throne of God. The manger, the wilderness, his truly loving life, his sacrificial death, his glorious resurrection, his triumphant ascension, were the steps by which he went up to that throne; what a grand ascent do they present to the eye of faith, and how glorious does he appear who trod them! There we see Jesus, and confidently expect to see him, on his own throne, and the throne of his Father David. He must become all that which he was born *to be*. There has been no failure yet, and how can he fail who has the "power of our endless life?"

And what *should* he be who *has been*, is so condescending, who *is* so glorious, and who *will be*, ere long, so triumphant; *he should be* in the hearts of all his people. He who has so many crowns loves to wear their crown of praise; and he who possesses so great a throne *now* and has another

in prospect (Rev. iii. 21), will yet dwell in the humble loving heart.

Happy those who, in answer to the question, "Where is he?" can lay their hands on their hearts, and say "here."

"Didst thou not in our flesh appear,  
And live and die below,  
That I may now perceive thee near,  
And my Redeemer know?"

*Ipswich.*

### NOT SAVED.

BY REV. J. H. BLAKE.

THE writer was called some time since to visit one who had attended an Evangelical ministry for forty years. He was within a very short space to enter the eternal world. And his last moments proved that his long life had been spent without any saving knowledge of Christ. He was spoken to of the stores of mercy; the Gospel feast was spread before him; but the only effect produced was that he entreated the speaker to leave the room, and with great energy exclaimed, "I am lost! I am lost!" And it is to be feared that multitudes, on whom we look with prayerful interest, are in this fearful condition! Not saved. They attend our religious services; they mingle with our Sabbath congregation; correct in their outward deportment, and even zealous for some things connected with the outworks of Christianity. But this is the end. They are not saved.

The Sabbath-school teacher, attentive to its duties, studious in preparation for the work, attractive and pleasing in manners; he will read of Jesus, talk of Jesus, exhort the scholars to repair to the Saviour; yet he is only a finger-point to show the way to heaven, while his own footsteps are tending downwards to the regions of the lost.

The seat-holder, always in his place, attentive to the Word; he joins the song of praise, he bends reverently in prayer; all externally looks like piety, and the services seem to have some interest in them which makes the preacher's voice as one who plays skilfully on a musical instrument. Perhaps the Church is united with, the Supper of our Lord is observed, and the outward stamp of the King's image is on him: but he is a counterfeit; he is not saved. Many

such are around. Reader, how is it with you? Are you saved?

A Saviour's love has been manifested; he has humbled himself to the manger at Bethlehem; he has stooped to the poverty of one who had not where to lay his head; he has given his back to the smiters on the pavement of Gabbatha; he has trod the weary steep of Calvary, and poured out his soul to death, that whose believeth might be saved. *Are you saved?*

A father's counsel has been given, a mother's tearful prayers breathed over you; the preacher has again and again appealed to you; conscience has uttered its voice; reason has bid you pause; God's providence has ever and anon been urging you to seek first the kingdom of God and his righteousness. But has all been in vain? Are you saved?

If not, what canst thou say? What account canst thou give? Life is ebbing away; judgment is approaching; eternity, heaven, hell. How vast the subjects involved! Not saved! Yet there is hope for you, poor trembling one. Look to the Saviour; repair to his cross; wash in his blood; ask his Spirit to show thee the things of Christ, and thou shalt be saved. All encourage thee to come. The Saviour's outstretched arms; a throne of heavenly grace, around which is written in letters of light, life, and love, "He that cometh shall in nowise be cast out." Remember,

"Eternity is just at hand;  
Oh! do not waste your ebbing sand,  
And careless view departing day,  
And throw your inch of time away."

*Sandhurst.*

### REV. JAMES HERVEY, THE MODEL MINISTER AND CHRISTIAN.

#### CHAPTER X.—THE CHRISTIAN IN DEATH.

"Sure the last end  
Of the good man is peace. How calm his exit!  
Night dews fall not more gently to the ground,  
Nor weary, worn-out minds expire so soft."  
Young.

Now, Christian reader, we enter upon the death-bed scene of this great and good man. See how a Christian *can die*.

Hervey's strength was exhausted; his bones were so sore that to touch them would be pain to him, and therefore it was a trial to him when he was moved about. Yet,

notwithstanding the tottering condition of his body and the acute sufferings he experienced, he was full of praises to his Saviour. Did he receive a piece of lemon to moisten his parched lips? he would thank the Lord for it, and praise him for creating so acceptable a refreshment to his decaying body. He murmured not; indeed, it is recorded of him that during the whole of his severe illness he did not repine, but constantly prayed to the Lord that patience might be given him. And it was, too, in such an eminent degree as surprised his relatives. No uneasy or hasty word escaped his lips; he seemed calm and placid in his sufferings, only waiting till the Lord seemed good to send his angel to bear him on his pinions to the heavenly world.

Christian! admire the power of the grace of God in the man.

On the morning of the day of his death, Christmas-day, 1758, he seemed to have had a sharp encounter with Apollyon, who thrust sore at him; but he constantly lifted his eyes to heaven, and held his emaciated, bony hands together in the attitude of prayer, saying, "When this great conflict is over, then!" Ah, *then!* Happy Hervey! May it but be so with us. "*Then*"—ah! immortal life; "*then*," the everlasting embrace of Jesus; *then*—there shall be no weeping, no sighing, but one *for ever* rest—a glorious song shall be our sweet employ! Reader, Christ once tasted the bitterness of death that we might for ever enjoy the sweetness of heaven.

About three hours before he expired, Dr. Stonehouse arrived, and Hervey, weak as he was, affectionately exhorted him amidst the multiplicity of his business not to neglect "the one thing needful." Knowing what pain he must have been in, and finding by his pulse that the pangs of death were coming on, he bade him desist for the sake of himself; but he replied, with that fervour so peculiar to him, "Doctor, no; you tell me I have but a few minutes to live; O let me spend them in adoring our great Redeemer." He then introduced and commented upon those two sweet passages of Scripture, Psalm lxxiii. 26, "My flesh and my heart faileth, but God is the strength of my heart and my portion for ever;" and 1 Cor. iii. 22, 23, "All are yours, whether

life or death, things present or things to come." "Here," said he, "is the treasure of a Christian; death is reckoned among this inventory, and a noble treasure it is. How thankful am I for death, as it is the passage through which I go to the Lord and Giver of eternal life, and as it frees me from all the misery which you see me now endure, and which I am willing to endure as long as God thinks fit; for I know that he will, by and by, in his own good time, dismiss me from the body! These light afflictions are but for a moment, and then comes an eternal weight of glory. O welcome, welcome death! thou mayst well be reckoned among the treasures of the Christian—to live is Christ, and to die is gain!"

A short time after he lay so quiet as to give every appearance that he was already dead, but Dr. Stonehouse took a looking-glass and placed it before his mouth, and found he was still living. Reviving with heaven depicted upon his sweet and amiable countenance, he said, as he was raised alittle in his easy chair, in which he died, "Lord, now lettest thou thy servant depart in peace, according to thy most holy and comfortable word, for mine eyes have seen thy most precious and comfortable salvation. Here, doctor, is my cordial! What are all the cordials given to support the dying in comparison with that which arises from the promises of salvation by Christ? This, this supports me."

But there was still one who would not leave him in the midst of death, not to befriend, but to curse and to tempt—even his great adversary the devil. Sharp, indeed, was the conflict, the arrows were hurled in quick succession, but he had on such a panoply as rebutted every attack, and a Scripture for his consolation that was a death-blow to the insinuations of the aggravating demon. "The conflict is over," said he about three o'clock; "now all is done;" and no other intelligible words did he utter save "Precious salvation—PRECIOUS SALVATION." The last hour of his life, he said nothing. But who can tell what glimpses of glory were revolving, like a dioramic picture, before his mind? who can imagine the sweet foretaste he was experiencing of that eternal salvation which was to him so precious?

He said nothing; but there seemed to be heaven let down into his soul; his countenance was so placid—such a sweet serenity—such a loveable expression of features! And so, leaning his head against the side of his easy chair, without the slightest emotion, without a sigh or a groan or a struggle, he quietly slept himself in Jesus. Blessed sleep! “And I heard a voice from heaven, saying, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

His departure took place between the hours of four and five in the afternoon of December 25, 1758, in the forty-fifth year of his age.

He was buried in that neat, old-fashioned sacred edifice, Weston Favell Church; and his resting-place is marked by a simple stone slab which the writer has often viewed with pleasant recollections. His body was covered with the *poor's pall*, as it was conveyed to the church, according to his own particular desire. The numerous congregation were in great grief; “some were wringing their hands,” says Mr. Maddock, the curate, “others sobbing; many were silently weeping, but all seemed inwardly and sincerely grieved, as their looks sufficiently testified, bearing a visible witness of his worth and their sorrow.” As Mr. Whitefield had anticipated in one of his letters, thousands were grieved at his departure, though it had long been expected.

Such, then, is the life of this amiable and gentlemanly Christian, who regarded the Lord Jesus Christ as a model for his behaviour; and who, by constantly endeavouring so to let his light shine before men, has to make himself no mean model for the admiration and adoption of Christians in his, and after, generations. Whatever view we take of his loveable character, whether it be of his humility, or his candour, his gentleness and mild behaviour, or of his stern and forcible reproofs, or of his intense love and admiration for his Saviour, there is something worthy of our consideration. His life teaches us practical lessons, worthy of being emblazoned upon our memories and engraven upon our hearts. It would teach us an acceptable warning against the

too-often-received spirit of bigotry now so prevalent in our churches. Hervey always protested against it, and well he might. Surely nothing is more derogatory to God's character—nothing more distasteful to the spirit of Christ. The following anecdote by a metropolitan minister is by no means an isolated instance. We may often meet with such. In this gentleman's church was an old member of rather crochety notions, who had imbibed some of the laudanum of bigotry, and who made it a point, whenever a member was proposed, to ask the pastor, “How old are they?” And said the good under-shepherd, “Just old enough, brother, to know something of Christ.” The minister did not miss the worthy services of that good but mistaken saint when he went to his home. Hervey's life would also re-inculcate the noble precept, “Whatsoever ye do, do it heartily;” and at once condemn those milk-and-water professors who wish to put the cross in their pockets that they may not eventually sink, and the world on their backs that they may succeed temporarily and not be accounted as the “offscouring of all things;”—a precept that would teach **WHOLEHEARTEDNESS** in a sacred cause; and that if a man be a minister, it is his great duty to give no place to those things which would debar him from extended usefulness. “Preach Christ,” said old faithful Puritan Brooks, “and leave the rest;” throw away all bigotry, all party animosities, and *preach Christ*. It is by such ministrations that God's people are convinced of sin and brought to Christ. It is by a faithful exhibition of the cross that “much good is done in the name of the holy child Jesus;” it is this God the Father approves and recognises; here it is that sinners are brought nigh unto God; those precious drops of blood streaming from his wounded side shall justify them; and that holy cross shall be a glorious blessing to millions of poor sinners. Away, then, with party animosities. Suppose your brother does not see the truth as you do; why malign him? Better pray for him! Does he stumble over the word “elect”—why kick him farther from it? Rather, much rather, *conciliate* his mind, and not produce a greater dislike to it than ever.

I cannot—I cannot leave this subject, without enforcing, feebly though it may be, the great lesson taught by the life and Christian work of this holy man. The preaching of Christ was his great, his sole aim. Now-a-days, our hearts are sickened with the continual sing-song of moralists who make good works the aim of their ministry and the cause of salvation. We are daily sickened with the men who profess to soar so high that “the Devil, their sins, and the world can’t touch them;” and on and on they go until their feet are tripped by some darling sin, and then they descend as fast as they soared. They go up like a rocket, and, alas! they come down like a stick. And the ding-dong of the melancholy bell of the men who set up experience as a standard, and cut off all who have not known what it is to experience every species of devilry the human heart is susceptible of, has likewise made us sad. We must know that neither doctrine-heights nor experience-depths can save the soul—it must be Christ. There is a great dearth in our pulpits. We have morality, free-will, presumptuous perversions of so-called

“high” doctrines till Scripture is entirely wrested from its meaning, and experience—not of Christ, but of horrid self—these we have in motley profusion. But we want more kindly Harveys, more seraphic Whitefields, more encouraging Romaines and Christ-like Hawkers. The people are attracted only by the silver trumpets of the Gospel. To hear of Christ—this is what is wanted. Would that more eloquent pens and older heads than ours could take up this subject. Thank God, a brighter scene is likely to unfold itself. Already, God is blessing the gigantic scheme of a faithful, but too-often despised ambassador, who is now educating, within the walls of the Metropolitan Tabernacle, forty young men, the principal portion of whom we have heard speak in Christ’s name—young men who are certainly a credit to their leader; and our earnest desire is that their numbers may be greatly increased until CHRIST and CHRIST ONLY—apart from good works, the misinterpretation of “high” doctrines, experience, and free-will—be preached the wide world o’er.

London.

EDWARD LEACH.

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

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

### THE CAUSE AT ROCKFORD.

#### CHAPTER VI.

WHERE Miss Underwood stayed during the next month the people at Rockford had no means of ascertaining. They were better informed as to Mr. Whithers’s movements. First, he had gone away into a little quiet village, where he knew no one, and no one knew him, for the express purpose of holding faithful communion with himself. In great bitterness of spirit, he looked the facts of the case in the face. At Rockford, where his youthful ministry had commenced under such auspicious circumstances, all at once a dark mysterious blight had fallen. God seemed altogether to have forsaken him. A new and evil spirit had sprung up among the people whom he loved. No more did he see the eager looks in the faces that were every

Sunday upturned to his pulpit; no more were the prayer-meetings thronged with supplicating frequenters, who, kneeling at the Father’s feet, caught as it were at the hem of his garment, with “I will not let thee go except thou bless me;” no more did now one and then another visit his study with an application to be admitted into the church; no more did anxious inquirers beg of him an answer to the all-important question, “Sir, what must I do to be saved?”

He could scarcely keep back the tears as he thought of all this; and day after day he subjected himself to rigid self-examination, to try and find out what was the cause of the declension. That there was a cause he knew; he was assured that God would not thus have withdrawn the light of his smile

from Rockford unless there had been "an Achan in the camp." "Lord, is it I?" In an agony of grief he dwelt upon that query. He looked back upon his past life, upon the hours spent in his study, the hours passed with his people, and asked himself, "Had he been indolent? had he spared himself? had he given less time and care to the preparation of his sermons, and had they as a consequence become inferior? A careful inspection of his notes refuted that doubt. He could see that time had, as usual, helped him to do better than at first. And, to deal honestly with himself, he was fain to own that his sermons at least had every way improved since those few happy months when every word he uttered had seemed to be good seed falling into good ground.

On the whole, as a result of his self-questionings, he saw many shortcomings, but he felt that he had really striven with his whole heart to be a faithful minister of the Gospel he loved.

But then, if not in himself, where could the reason lie? He was sorely puzzled; he could not tell. He resolved to be more faithful on his return, and to urge his people to examine themselves as in the sight of God as he had done.

But he could not bear to think that the blessing was altogether withdrawn, and through days and nights, scarcely caring for food or rest, he wrestled with God, that once again he would revive his work.

But all this anxiety sorely tried his physical strength. Could his deacons have looked at his worn face at the end of that week, they would have been startled to see the change. His young spirit was bowed with exceeding sorrow, which he had to bear alone.

When the first week had passed, he left the little village, which henceforward he would remember as "a valley of Baca" to him. He had drunk deeply of its bitterness there, but perhaps he had learnt some useful lessons, and the self-penetration had of itself been good, as it always is. But he shrank from going back to Rockford. For the first time a strange dull sense of loneliness came over him; his trials seemed heavier than he could bear alone, and he longed for at least one kind heart to love him and sympathize with him through all.

Little wonder was it if his thoughts turned to some of the companions of his youth; little wonder that his next visit was to them.

Warm welcomes and cheering words soon brought back the light to his eye, and the smile to his lips. He saw his old pastor, the man who had first laid his hand upon the young head and invoked God's blessing upon him. And many kind words and much good advice were tendered the young servant, now in his first trouble. He was encouraged and strengthened by his visit, and before many hours had passed a strong resolve filled his soul—"I will trust and not be afraid."

So far as his future life was concerned, a yet more important circumstance occurred during that visit. He met a lady, of whom he had heard many times, and of whose goodness of heart and usefulness of life he himself knew something. Before he had passed many weeks in her society, he summoned courage to ask her to become his wife, and was not refused. She was willing to receive the responsibilities of "the pastor's wife," trusting to be aided in the discharge of its important duties.

Human love has a mighty power of consoling. When Mr. Whithers at last came back to Rockford, he looked almost like another than the careworn, weary man who left us. The dark surroundings of his present life seemed to have lost half their gloom, for *hope* threw its radiance across it. He told his deacons, and it soon became generally known, that very shortly he hoped to be married.

To do ourselves justice, we threw off a little of our selfishness for a while. How much we loved Mr. Whithers we had not known until this past absence. And now we felt that we would do much to keep him still with us, and hear every Sunday the Word which seemed not so precious from any lips as his. A subscription was set on foot, and with it the deacons contrived to furnish the small house which he hired. We were all alike busy in this, and so occupied with the pleasure of doing good, that we had really no time for unkind gossip or harsh remarks.

In due time Mr. Whithers brought into our midst the lady of his choice. It went to our hearts to see her eyes fill with

tears as she looked upon the little home henceforth to be her own, which was now presented as a love-gift by the people who stood around murmuring words of welcome. Afterward, turning to her husband, she said softly, "I cannot thank them, but *I will*, if a life of devotion to their interests can do it."

"*Thank us !*" Ay, she did. She brought quite a new species of sunshine into Rockford. When she came into our doors, light and love and joy accompanied her. The sick bed was not a wearisome place when she stood beside it; poverty was well-nigh riches; for her loving face, her tender voice, were most loving, most tender where that dwelt. How much she did for us will perhaps never be known in this world. Many a poor girl, halting between the right and the wrong paths, has clung to the outstretched hand and entered the narrow way, though many a bewitching spell was around her. Many a one in a higher sphere threw off the vanity and foolishness of their girlhood, and brought her money and education, her influence and friendship, to a higher shrine, because she made a life of service to the Saviour and his friends seem so noble and alluring. She seemed to know by some wonderful intuition when any of us needed her. And her help and counsels were tendered so delicately, so unobtrusively, that we could but bless her for them. She was an attentive student of human nature, and a constant supplicant at the throne of grace; otherwise she could not so well have carried out the golden rule—"As ye would that men should do to you, do ye even so to them."

And Mr. Whithers. He seemed to love us more than ever; he never grew weary of working for us; and his sermons seemed to go deeper into our hearts, now that in his own there were deeper experiences. He knew now how that human love is the only thing which can even faintly image forth Divine tenderness. He had a new skill in moving us now, for he had learnt how readily the heart responds when its dear ones are alluded to; and we all, with our human ties bound strongly about us, were capable of being thrilled as he spoke of the unutterable love of Jesus.

Mrs. Whithers must have been an ex-

cellent manager, among other good qualifications, for, though we ought to be ashamed to record it, our pastor rejoiced in the munificent salary of *eighty pounds per annum*!! And of course he was expected to dress very respectably—never to disgrace us by appearing without gloves, or with a shabby hat or worn coat. Of course, too, we expected that at his home there should always be a welcome, or a substantial meal for whoever chose to call on him. Also our private meetings—deacons, Sunday-school teachers, &c.—must be held in his parlour. And we expected (though it would be difficult to know by what right) that in the course of once or twice a year we should all be invited to the pastor's house to tea. How it was done, it is impossible to say; but as no fault was found with Mrs. Whithers, there certainly was none, for the Rockford people, even when behaving their very best, were by no means slow at fault-finding.

For two whole years we went on tranquilly and happily together. But it was scarcely to be expected that a weed which was strong and deep-rooted should not again spring up amidst the flowers. We very gradually, almost imperceptibly, went back to our old habits. We could not, of course, help talking about Mr. Whithers; he was such a fertile subject of conversation, and we really did not intend that our gossip should degenerate into scandal. But to do nothing but praise the person of whom we speak would be such a new fashion, and Rockford was incapable of carrying it out.

One thing that tended very much to bring us back to our old fault was a fracas—a very slight one—between Mr. Whithers and one of the deacons, Mr. Knight, who has before been mentioned. His opinion upon some minor matter of church discipline did not exactly coincide with that of Mr. Whithers. He thought the latter did not treat him with sufficient respect, because he followed his own ideas rather than his. The consequence was, that he did not again invite the pastor to his house. And he allowed himself to speak of him in a very slighting manner. Mr. Knight was a kind of leader among us, being the most wealthy; and when at his own house we heard little remarks not very harmful in themselves,

but very much so in their tendency, we were not long in taking the cue. All that he or his daughter had said was of course retailed, and frequently exaggerated. And, of course, when we were with them, we generally assented to what they said, and sometimes even added our quota; it was expected of us, and we were made to feel that it was almost discourteous to dissent. And so we fell back again into the old habit of gossip, criticism, and fault-finding.

Mr. Whithers, as a natural result, grew sorrowful and depressed again, though this time the wise comforter by his side whispered many a word of hope. It was at her suggestion that a plan was adopted, for which we have ever since been grateful.

At a church meeting, when a great majority of the members were present, Mr. Whithers spoke to us very seriously about the cause. He said it seemed to be dwindling away; that he felt sure there must be some reason. Did we know what it could be? Were there any drawbacks in ourselves which caused the coldness which seemed once more to be overspreading the church?

The blunt John Goff arose, and how we disliked him at that time!

"Sir, and dear friends," said he, "the true secret is, we talk too much. A sermon isn't going to do us any good if we listen to it for the express purpose of picking it to pieces; neither is a minister likely to be successful, when his people follow him about with eyes eager to see, and strong to magnify, every little defect he may have."

And John Goff sat down, while Mr. Whithers looked around him at the tell-tale faces which could not refute the charge.

Many things came out afterwards which proved this to be the very root of all the mischief. And our pastor said some very striking things about it. He asked us at last if we would break ourselves of an idle habit which did so much harm, and find something better to talk about, or would we accept his resignation and find another minister who would give us less occasion to find fault.

From that day we did strive very earnestly to break ourselves of the evil habit, and we have been partly successful. We have adopted as a rule not to talk about people at all, and especially our minister, unless we have something good to say.

If the young friends in our churches generally knew how often God's work is hindered by the useless sinful habit of finding out the dark spots in people's character, and holding them eagerly up to view, they would join our resolve.

We have now finished our sketch, and if (and we fear such a thing is not impossible) that any of our readers, young or old, are guilty of the sins of the Rockford people, we sincerely pray that they may commence the new year with the determination once and for ever to renounce them. Such habits, though apparently of little moment, are unquestionably great evils, and often prove in their results like a worm at the root of every pleasant gourd.

## Poetry.

### ALL NEED SUPPLIED BY CHRIST.

If after heavenly good our spirits crave,  
 Whatever be our state,  
 To Jesus let us go, for he can save  
 And give us blessings great.

We are defiled with sin in every part,  
 By nature all unclean;  
 The utter depths of evil in the heart  
 What mortal eye hath seen?

But Christ's atoning blood can cleanse from  
 sin;  
 His righteousness complete,  
 With the Almighty Spirit's work within,  
 Or heaven can make us meet.

Weak, very weak we are: vain is the thought,  
 In spiritual need,  
 Of ever leaning to ourselves for aught—  
 Self is a broken reed.

But there is strength in Christ for those who  
 faint,  
 For help on him is laid;  
 'Tis in the weakness of each feeble saint,  
 His strength is perfect made.

And we are poor; nothing of nature's own  
 Can we to Jesus bring;  
 The faintest real desire or contrite groan  
 Must first from Jesus spring.

But thanks to God! all fulness dwells in  
Christ—

The poor and needy go,  
And richest Gospel blessings, all unpriced,  
He doth on them bestow.

If we our coldness mourn—if we can feel  
No heat of heavenly love—  
When prayers seem cold, and hearts appear like  
steel—

Still let us look above:

With warmth Divine the Spirit of the Lord  
Our spirits can inspire,  
And, by the love of Jesus shed abroad,  
Set our cold hearts on fire.

If we are dark, encompassed all around  
With clouds of unbelief,  
Striving in vain to pierce the gloom profound,  
Jesus can give relief.

He is the glorious Sun of Righteousness—  
His bright, celestial ray  
Can heal and lighten, fructify and bless;  
And chase all clouds away:

O! may we then to Jesus boldly go!  
And be, in his great love,  
Will give all needed grace while here below—  
"Fulness of joy" above.

THEODORA.

## Denominational Intelligence:

### MINISTERIAL CHANGES.

WALTON, SUFFOLK.—The Rev. J. E. Perrin is again compelled to resign the pastorate of the Baptist church in the above village, through ill health, to the deep regret of an attached charge. Communications relative to future supplies are to be made to Mr. Durrant, harness-maker, Walton. The Rev. J. E. Perrin's present address is 9, Laugham-place, Northampton.

GLASGOW.—The Rev. T. W. Medhurst, late of Coleraine, Ireland, has accepted the unanimous call of the North Frederick-street Baptist Church, Glasgow, to the pastorate, and commenced his labours, Lord's day, Nov. 2nd. On Thursday evening, Nov. 13th, a soirée was held in the City Hall, to publicly welcome Mr. Medhurst to Glasgow. About 1,500 persons partook of tea together. Ministers in connection with the Established, Free United Presbyterian, Independent, and Baptist Churches were present and took part in the proceedings. Mr. Medhurst's future address will be, Winton-terrace, Victoria-road, Glasgow.

### RECOGNITION SERVICES.

NEWPORT, MONMOUTHSHIRE.—On the 24th and 25th of September, services in connection with the recognition of the Rev. J. Williams (late of Glasgow), as pastor of the Second English Baptist church, were held as follows:—On Wednesday evening the Rev. Dr. Davies, of Aberdeen, preached to a large congregation in the Town Hall; on Thursday morning service was held in Commercial-street Baptist chapel, Rev. J. W. Lance's (kindly lent for the occasion). After reading the Scriptures and prayer by the Rev. G. Howe of Cardiff, the Rev. C. Short, A.M., of Swansea, delivered an admirable discourse. The recognition prayer was offered by the Rev. Rees Griffiths, of Bethany, Cardiff, after which the Rev. Dr. Thomas, of Pontypool College, in a very appropriate manner, addressed the pastor and church on their relative duties. At half-past

two o'clock the memorial stone of the new chapel now being erected on Stow-hill for the use of the Second English Baptist church, at a cost of about £2,500, and which is to accommodate 1,000 persons, was laid by John Cory, Esq., of Cardiff, on which occasion Dr. Thomas, with great fervour and clearness, expounded "our views," and heartily congratulated the church on their effort to erect so noble a house of worship, and on having so suitable a pastor. Between four and six o'clock about 900 or 1,000 persons sat down to tea in the Town Hall; and at seven a public meeting, crowded to overflowing, commenced, at which the Rev. J. Williams presided, and most telling addresses were delivered by Revs. Dr. Thomas; G. Howe; Nathaniel Thomas, of Cardiff; Evan Thomas, of Newport; J. L. Davies, of Maundee (Baptists); F. Pollard and J. H. Labore (Independent).

### PRESENTATION SERVICES.

DACRE-PARK CHAPEL, LEE, BLACKHEATH.—The third anniversary of the Rev. J. E. Cracknell's settlement as pastor was recently held, when the church and congregation presented him with a purse containing twenty sovereigns. Mr. Buckingham, deacon of the church, on making the presentation, remarked he appeared as the representative of a few friends who were anxious not to let the third anniversary of the pastor's settlement pass without some token of their appreciation of his labours amongst them, and that it was accompanied with their earnest prayers. Mr. Cracknell thanked the friends for their great kindness and affection thus manifested. Several ministers and friends addressed the meeting, which was a very happy one. Charles Eastwood, Esq., of Blackheath, occupied the chair.

STOURBRIDGE.—On Monday, November 3, a social tea-meeting was held at Hanbury Hill to celebrate the 21st anniversary of the pastor's birthday (Rev. B. Bird). A public meeting was

afterwards held, at which the Rev. J. Richards presided. Addresses were delivered by the Revs. T. Sheen, B. Bird, and Messrs. Jinks, Plat, and Taylor. The following presentations were made: By Mr. Valpey, the senior deacon, on behalf of the church and congregation, 32 vols. of the works of ancient authors; by Master W. Valpey, from the Young Men's Bible-class, a handsome timepiece; by Mr. Dorricutt, junior deacon, from the female Bible-class, a portfolio and inkstand. After a suitable response from the pastor, the meeting separated.

**PRESENTATION SERVICE, AND WELCOME TO A MINISTER.**—On Wednesday, the 5th Nov., a public tea-meeting was held in the vestry of the Baptist Chapel, Gildersome, Yorkshire, to welcome the Rev. John Haslam (late of Rawdon College), as the minister of the church and congregation. About 240 sat down to an excellent tea; after which a crowded meeting was held in the chapel under the presidency of the Rev. John Sargent, of Turton Hall, who, in a very apposite speech, presented to Mr. Haslam, on behalf of the young people of the congregation, a very handsome and substantial time-piece, as a mark of their respect and affection. Mr. Haslam, with much emotion, responded. The deacons of the church, Messrs. G. Holliday and J. Crewther, and two of the oldest members, Mr. J. Fox and N. Hartley, Esq., gave pleasing addresses, heartily welcoming their esteemed pastor. Appropriate addresses were also given by Messrs. J. Harper and J. Harrison, of Rawdon College; Mr. Raws, of Baeup; Mr. Gelder, of Gildersome; and Mr. Haslam, of Derby (father of the newly-settled pastor). The Lord has greatly blessed the labours of Mr. Haslam during the short time he has been here; and we are convinced that a more commodious place of worship must shortly be erected to provide accommodation for the rapidly-increasing congregation.

#### SERVICES TO BE HOLDEN.

**JEWRY-STREET CHAPEL, ALDGATE.**—The Rev. George Moyle, of Peckham, will preach here on Monday evening, December 22, at seven o'clock, in behalf of Mr. Gordelier's Monday evening lecture at that place.

#### MISCELLANEOUS.

**SQUIRE'S-STREET, BETHNAL GREEN.**—Rev. J. E. Cracknell, of Blackheath, preaches at the Baptist Chapel, above address, every Friday evening. Service commences at half past seven.

**THURLEIGH, BEDS.—BAPTIST CHAPEL.**—On Nov. 3, Mr. Bacon, B. D. of London, preached here afternoon and evening. Collections were made after each service towards the expenses incurred in necessary repairs and alterations to the minister's house. A public tea, provided by the ladies of the congregation, was well attended. The collection and proceeds of tea amounted to nearly £13.

**MANCHESTER.**—The first social tea-meeting was held on Nov. 4th, in connection with the

congregation and Sabbath-school in Henrietta-street, Oldham-road; after which the Rev. S. Borton Brown, B.A., of Salford was voted to the chair, by whom prayer was offered. The secretary, Mr. Watts, then read the report, which was highly encouraging. Telling addresses were delivered by the Rev. Richard Chumery, and Messrs. Crossley, Howard, Ailsbury, Watts, Ralston, Nettleton, Smith, Mayo, and Barker.

**ELGIN, SCOTLAND.**—The annual meeting in connection with the above, was held on the evening of the 30th Oct. Mr. Macfarlane, the pastor, presided. After the friends had taken tea, &c., the managers and pastors gave in their reports, which showed the prosperous state of the church. The building is now free of debt, 28 have been added this year by baptism. Two additional deacons have been chosen. Several young men, in co-operation with the pastor, are engaged in street-preaching, and in many of the villages around it is gratifying to know that the Lord has been working with them, in bringing sinners to the knowledge of the Saviour.

**ST. PAUL'S CHAPEL, SOUTHSEA.**—On October 28th, the anniversary tea and public meeting was held. The lecture-room was crowded, and many were accommodated in the chapel. The chair was taken by the minister, the Rev. J. Hunt Cooke. The reports of the past year told of it as one of peace and advancing prosperity. Suitable addresses were given by the Revs. A. Jones, T. Cousins, W. T. Matson, H. Kitching, J. B. Little, G. Arnott, E. G. Cecil, H. H. Cullis, G. Tripps, and Messrs. Sapp and Blake. Several anthems were sung, composed for the occasion by the leader of the choir, Mr. G. Tuley. The meeting was one of the most successful known in the history of the church.

**PARK-STREET BAPTIST CHAPEL, THAXTED, ESSEX.**—The anniversary of the above chapel was held on Sunday, Nov. 9. Mr. J. O. Fellows, of Mr. Spurgeon's church, preached in the morning, and the Rev. W. A. Blake, of Sholdham-street, in the afternoon and evening. The congregations were good and collections liberal. On the following Tuesday, the recognition of Mr. J. O. Fellows as pastor of the church was held. The Rev. B. Davies, of Greenwich, delivered an address to the church, and the Rev. W. A. Blake gave an address to the minister. The Rev. Messrs. Rook, Lay, Ellis, and Mostyn conducted the devotional exercises. At five o'clock a tea was provided in the British school-room, of which between 200 and 300 partook. After tea a public meeting was held presided over by T. M. Orr, Esq., from the Metropolitan Tabernacle. Addresses were given by neighbouring ministers to a very large gathering.

**FIRST ANNIVERSARY OF THE BAPTIST CHURCH, GILDERCROFT, NORWICH.**—Two able sermons were preached at the Gildencroft Baptist chapel on Sunday, Nov. 9th, by the Rev. S. Collins. On Tuesday, the 11th, an excellent tea was provided, at which about 200 sat down. In the evening a public meeting was held, the pastor, the Rev. C. H. Hosken, in the chair. In his opening address he (Mr. Hosken) stated that this being the first anniversary the church was in its infancy, yet, though born in a tempest and cradled in a storm, without the maternal care of a parent church, or the dry nursing of any missionary society or county association, left to shift for itself as soon as it was born, it had thriven and grown, and doubled its size in one year, so as to give promise of a robust maturity. Nova. T. A. Wheeler, R. Govett, M. A. H. Wilkin-

son, S. Collins, J. J. Kempster, J. M. Kerridge, J. J. Hosken, W. Robinson, and J. Dearle gave suitable and interesting addresses. As the church contemplates the erection of a new chapel, as soon as a suitable site can be obtained, Mr. Wheeler commends the object to the generous sympathy of Christian friends in Norwich and elsewhere.

## BAPTISMS.

ABERGAVENNY, Frogmore-street, Oct. 26—Four, by Mr. J. Bullock.

ABERTYLLERY, Monmouthshire, Aug. 17—Two, by Mr. Morgan Phillips, of Pontypool College.

ATTLEBOROUGH, Norfolk, Nov. 12—Five, by Mr. Brown.

BARTON MILLS, Suffolk, Aug. 3—Four, by Mr. W. Lloyd. All Sunday-school teachers.

BEWDLY, Worcester, Sept. 7—Three, by Mr. G. James.

BIRMINGHAM Bond-street Chapel, Oct. 26—Three, by Mr. J. Davis (three were also received by letter); Sept. 7, Eleven, by letter.

BEYNMAWR, Tabor, November 9—One, by Mr. Morgan Phillips, of Pontypool College.

CHUDLEIGH, Devon, Brookfield Chapel, July 27—One; Sept. 7, One; Oct. 5, One, by Mr. Doke. [Isaiah xvii. 12.—ED.]

COLCHESTER, Artillery-street, Eld-lane Chapel, Oct. 28—Three, by Mr. E. Langford.

CREWE, Cheshire, Oct. 28—Four, by Mr. E. Morgan.

CWMBRAN, Monmouthshire, November 9—Two, by Mr. E. P. Williams.

DREBY, Agard street, Oct. 26—Three, by Mr. J. Baxandall. All from the Sabbath-school. We expect others will soon follow.

DEVONPORT, Oct. 2—Three, by Mr. T. Hooker.

DUBLIN, Abbey-street—During the month of October, seven have been baptized at the above place by Mr. W. L. Giles.

GREYSTONE-BRIDGE, Cornwall, Oct. 1861—One; April and June, 1862, Ten, by J. H. Mr. Wheeler.

GROSVENOR-STREET Commercial-road, Oct. 30—Six, by Mr. J. Harrison.

HANHAM Gloucestershire, Oct. 26—Six, by Mr. H. A. Medway. The address by Mr. T. Bowbeer.

HELDON, Northamptonshire, Oct. 19—Two, by our pastor, Mr. Hedge. One has been a teacher in the Sunday-school many years.

HOLWELL and GERMANSWEEK, Devon, this year—Twenty, by Mr. T. Bray. Four of these were from the Bible Christian body.

KIDDERMINSTER, Oct. 19—Three, by Mr. Thos. Fisk. Two are teachers, and one a scholar in the Sunday-school.

LAXFIELD, Suffolk, Nov. 9—Five, by Mr. E. E. Sears.

LEYTON, Devon, during 1861—Eleven; April, 1862, Eleven, by Mr. J. A. Wheeler.

LIVEMOOL, Athel-street (Welsh), June 15—Four; Oct. 19, Two; Nov. 9, Two, by Mr. W. M. Williams.

LANTARNAM, Ebenezer, Nov. 4—Four, by Mr. E. P. Williams, of Cwmbran. This young church is prospering greatly. In Dec. 1861, at its formation, the number of members were sixteen, now thirty-eight, and many are waiting for baptism.

LONDON, Metropolitan Tabernacle, Oct. 23—Fifteen; 27, Four; 30, Twenty; Nov. 13, Fourteen, by Mr. Spurgeon.

—New Park street, Southwark, Oct. 29—Ten, by Mr. J. Collins. I read and recommend your excellent and extraordinarily cheap

magazine. Pray for us, for we have very uphill work.

—Soho Chapel, Oxford-street, Oct. 26—Three, by Mr. Pells.

—Spencer-place, Goswell-road, Nov. 2—

Six, by Mr. P. Gast.

MARKYATE-STREET, Herts, October 31—One,

by Mr. T. W. Wake.

NEATH, Tabernacle, English Church, October

12—Four, by Mr. B. D. Thomas.

NEWPORT, Monmouthshire, Charles-street Chapel, kindly lent for the services, September 24,

Twelve; October 2, Twelve; and October 23,

Twenty, by Mr. Williams (late of Glasgow),

pastor of the Second English Baptist Church.

[The Lord appears to be greatly blessing this

infant church, and the cry, "We will go

with you," is often heard.

PORTADOWN, Aug. 24—Two; Nov. 9—One, by

Mr. A. Macdonald.

PORTSEA, Oct. 8—Three, by Mr. George Morris,

at Kent-street Chapel, kindly lent for the oc-

casions to the friends worshipping at Park-view

Chapel, Landport.

REYFORD, Herefordshire, Oct. 26—Five, by Mr.

B. Stephens. God is greatly blessing us.

SHOTLEY BRIDGE, Durham, Nov. 13—One, by

Mr. Whitehead.

SOHAM, Cambs, Nov. 3—Three, by Mr. Robin-

son. After an address by Mr. Smith jun., of

Newcastle, Mr. Smith baptized the young

person whom he adopted as his daughter

when preaching in Ireland eight years ago for

the Evangelical Alliance.

STAFFORD, Oct. 19—One, by Mr. T. W. Thorpe,

late of Long Buckby, who has undertaken the

pastorate at the above place for the next three

months.

STOCKTON-UPON-TRES, Oct. 7—One, by Mr.

Aldworth, of Middlesborough; Nov. 4, One,

by Mr. Lang; Nov. 18, Four, by Mr. McPhail,

of Middlesborough—two of whom (man and

wife) were upwards of seventy years of age.

STOURBRIDGE, Worcester, Oct. 30—Seven, by

Mr. B. Bird, Four for the Plymouth Brethren.

TRETFOU, Norfolk, Oct. 29—Two; Nov. 9,

Three, by Mr. G. W. Oldring.

THUPLIGH, Beds, Oct. 26—One, by Mr. W. K.

Dexter.

WOOLWICH, Queen-street, Oct. 26—Seven, by

Mr. Teall. One of these brethren passed

safely through all the dangers of the Crimean

Campaign, and accompanied the Arctic expedi-

tion in search of Sir John Franklin. We

hope to record another addition shortly. To

our God be all the glory,

## NOTICES TO CORRESPONDENTS.

Several valuable papers are necessarily deferred.

Contribution from T. S., Glasgow, omitted for want of space.

The communication from Laxfield received with thanks, but its insertion would not be seasonable just now.

Will our esteemed contributors kindly remember that manuscript intended for the press should be written on one side of the paper only? Additional trouble is occasioned to the printer if otherwise.

A series of interesting papers will be given during the year on "The Colliat Reformer, Martin Luther"—to commence in our January Number.

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**1. W.** Thou shalt remember all the way which the Lord thy God led thee, Deut. viii. 2.

A Christian should be well versed in the history of his own life; signal mercies should not pass and repress without grateful remembrance.

**2. T.** I opened not my mouth, because thou didst it, Ps. xxxix. 9.

While opening our mouths against God is our sin, it is our duty to open our mouths and our hearts to him.

**3. F.** The Lord trieth the righteous, Ps. xi. 5.

The trials with which God himself is pleased to try his people are not only numerous, but for the most part of a very perplexing nature, yet all exactly adapted to the state of the person tried, planned by unerring wisdom and timed by infinite love.

**4. S.** Thou our God hast punished us less than our iniquities deserve, Ezra ix. 13.

When our sin appears to be what it really is, exceeding sinful, then will our afflictions appear light, and not till then.

**5. Snn.** Yea, let him curse, for the Lord hath bidden him, 2 Sam. xvi. 11.

We may puzzle and distress ourselves about instruments and second causes, but there will be no repose for the mind until we are led to the first.

**6. M.** He shall deliver thee from the snare of the fowler, Ps. xci. 3.

None can deliver the soul out of the snare of the fowler, but that mighty hand and great power which brought help to the Israelites of old, when they cried unto the Lord in their distresses.

**7. Tu.** No chastening for the present seemeth to be joyous, but grievous, Heb. xii. 11.

There is neither profit nor pleasure in temptations and trials viewed by themselves; it is the effect they produce by which we are to calculate our gains.

**8. W.** Stand fast in the faith; be strong, 1 Cor. xvi. 13.

The reality, the genuineness, as well as the strength of our faith, are only to be evidenced by the amount of trial it will stand.

**9. T.** Tribulation worketh patience, Rom. v. 3.

This does not so much signify that calm and silent, that unrepining submission to God's will, as a firm and lasting endurance of all that God in his infinite wisdom may see fit to lay upon us. "We count them happy which endure."

**10. F.** Set your affections on things above, Col. iii. 2.

The believer looks at eternal things, and endeavours to keep his eye and heart on the blessed place where his treasure is; this enlivens his patience when trials lie long and heavy.

**11. S.** Let us return unto the Lord, Hos. vi. 1.

To what other quarter can we turn for mercy. Though we have forsaken the Lord he does not say I will show you no favour; let us go to him, in spite of sin, Satan, and unbelief, for his promised grace.

**12. Sun.** To whom coming as unto a living stone, 1 Peter ii. 4.

This coming to Christ is one continued act; it is the Christian's daily, hourly work; our life is in another and not in ourselves, and how can it be maintained except by constant communications from Christ.

**13. M.** No good thing will be withheld from them that walk uprightly, Ps. lxxxix. 11.

There is grace in Christ for every emergency. We can want nothing but the Saviour hath it to give.

**14. Tu.** The exceeding riches of his grace, Eph. ii. 7.

The more we learn of the trials and temptations, the difficulties and afflictions of the way, the more we shall wonder at and admire the riches of that grace which supports us under them.

**15. W.** Who healeth all thy diseases, Ps. ciii. 3.

There is a medicine which, in the hands of Jehovah-Jophi, the great physician, cures all diseases and dispels all complaints; and what is this panacea? The precious blood of Christ, which cleanseth from all sin.

**16. T.** Count it all joy when ye fall into divers temptations, James i. 2.

Wonderous transmuting power! that by an act of faith laden afflictions should become golden convictions; earthly miseries, heavenly mercies; legal curses, gospel blessings; and vile sinners, precious saints.

**17. F.** He giveth not account of any of his matters, Job xxxiii. 13.

Is it befitting him that has absolute dominion over all his creatures to be arraigned at man's bar? "Thou hast done it," that is reason sufficient.

**18. S.** Old Twelfth Day. A fountain opened, Zec. xiii. 1.

To it we must come for cleansing from the pollution of our daily walk and conversation. Faith must have to do daily with a purifying Saviour.

**19. Sun.** Humble yourselves in the sight of the Lord and he shall lift you up, James iv. 10.

Humbling providences are sweetest in the end, for they bring the Christian to himself; and till we be thoroughly emptied of self we cannot fully prize the Saviour.

**20. M.** We must through much tribulation enter into the kingdom, Acts xiv. 22.

We need our crosses as well as our comforts. Are we to enter the kingdom through much tribulation? Then we must have them ere we can come into the possession of our inheritance.

**21. Tu.** I will allure her, and bring her into the wilderness, and speak comfortably unto her, Hos. ii. 14.

Wilderness frames attend wilderness dispensations, and they are often sweet frames. The infliction of some sore visitation has been to many the time of special love.

**22. W.** Although my house be not so with God, 2 Sam. xxiii. 5.

David had to mourn over the vile rebellion of Absalom; so some of the saints of God have to mourn over profligate and rebellious children, whom no discipline can control or kindness alter.

**23. T.** Who comforteth us in all our tribulation, 2 Cor. i. 4.

When sorely pressed down by the weight of temptation, the children of God feel that his comforts alone can relieve their distress or speak peace to their troubled souls.

**24. F.** If in this life only we have hope in Christ we are of all men the most miserable, 1 Cor. xv. 19.

To have our prospect bounded by the narrow limits of time and sense, to take up with the joys and pleasures of the present world, without looking after and longing for the invisible glories of a better world, must be misery indeed.

**25. S.** He discovereth deep things out of darkness, Job xii. 22.

It is light in the spiritual mind which makes us see the darkness, it is the teaching of God's Spirit in the soul that makes us groan and sigh beneath it.

**26. Sun.** Open thou mine eyes, that I may behold wondrous things out of the law, Ps. cxix. 18.

There are times and seasons, when a spiritual light seems to shine upon the sacred page. Power and sweetness stream in rich unction through the word of truth.

**27. M.** We will be glad, and rejoice in thee, Sol. Song i. 4.

Some precious seasons in the Christian's experience when the heart seems in a special manner lifted up to heavenly enjoyments. The soul goes after Jesus in love and affection.

**28. Tu.** The Lord hath been mindful of us, Ps. cxv. 12.

Take the comfort of this declaration, thou poor, sorrowful soul, who art tossed with tempest, and not comforted. Thy Lord hath been, and still is, mindful of thee.

**29. W.** How shall I give thee up, Ephraim? Hos. xi. 8.

It is one thing for God to desert and another to disinherit; the former he may do to his crying children, the latter he never will; he may change in his conduct to them, but never in his love for them.

**30. T.** Think it not strange concerning the fiery trial which is to try you, 1 Peter i. 12.

Wonder not at your trials, be they never so strange and distressing. All is well; the hand and love of a Father is in all. They are to wean from the world, to bring you to the foot of the cross, to show you that your rest is not here.

**31. F.** Clouds and darkness are round about him, Ps. cxvii. 2.

The dispensations of God's providence may be so veiled in mystery that the Christian can only say, Trace my God I cannot, but follow him I will; as his reasons I see not, but know they are devised by infinite wisdom.

**1. S.** For a season, if need be, ye are in heaviness through manifold temptations, 1 Peter. 1. 6.

There is a rich support and relief in these two words, "for a season." Blessed be Jesus, hearing lasts not always, he will deliver us out of it, good shall issue from it.

**2. Sun.** I have all and abound, Phil. iv. 18.

Come, Christian, count up your riches, look over the deeds of your inheritance, see what vast possessions you are entitled to no less than Paul once had, by faith, and now enjoys in full possession.

**3. M.** Behold what manner of love the Father hath bestowed upon us, 1 John iii. 1.

It is the Christian's privilege, to be beholding, believing, and living upon this stupendous love of God in Christ; it should so captivate our affections, as to swallow up the low inordinate love of the world.

**4. Tu.** For thy name's sake, O Lord, pardon mine iniquity, for it is great, Ps. xxv. 11.

Scandal of our desperate wickedness, and convinced of the exceeding sinfulness of sin, how can we dare to plead for the pardon of sin on the ground of its being little? But, great as our iniquity is, yet there is a great God and Saviour to pardon.

**5. W.** Be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10.

This is to renounce the filthy rags of our own righteousness, and cleave to Jesus only, who promises a crown of life as his free gift.

**6. T.** whatsoever ye do in word or deed, do all in the name of the Lord Jesus, Col. iii. 17.

Believers in and lovers of the Lord Jesus, here is a short but most comprehensive rule for your walk and conduct. Does Satan tempt and the world allure? gratify them if you can only see that you do it according to the apostolic rule.

**7. F.** I will meditate also of all thy work, Ps. lxxviii. 12.

A day spent without some meditation of the sinner's Redeemer and Lord is a day lost, for Jesus gets no glory from our hearts, and we get no comfort from his love.

**8. S.** Half Quarter. Cease ye from man, for wherein is he to be accounted of, Isa. ii. 22.

The Lord is teaching us this lesson daily, but it is a hard one to flesh and blood, for we are constantly prone to look, to trust in, and depend upon an arm of flesh, and thus depart from the Lord.

**9. Sun.** He shall see of the travail of his soul and be satisfied, Isa. liii. 11.

The satisfaction of the Saviour would be turned into sorrow if but one of his beloved redeemed ones were to God.

**10. M.** Which hope we have as an anchor of the soul, both sure and steadfast, Heb. vi. 19.

The grace of hope cannot perish; it is an anchor to the soul; it keeps it sure and steady, because it is not cast within us but without us; it fixes and fastens upon Jesus, who has entered into heaven for us.

**11. Tu.** O Lord hear me, for I am poor and needy, Ps. lxxxvi. 1.

The sight of our poverty and the sense of our need, the Holy Spirit keeps up in our minds all through life; this makes Christ and the riches of his grace so precious to the renewed soul.

**12. W.** Truly our fellowship is with the Father, and with his Son Jesus Christ, 1 John i. 3.

Fellowship with God is a sweet heartfelt concord and harmony between God and our souls, a mutual communion of spirits, just as two loving friends have between each other, as though but one soul possessed them both.

**13. T.** When ye shall have done all those things which are commanded, say we are unprofitable servants, Luke xvii. 10.

We are here instructed to be active yet humble, obedient yet self-abased; to do all things, yet own our unprofitableness after all.

**14. F.** The kingdom of God is not in word but in power, 1 Cor. iv. 20.

How comfortless the moments, how delecting the hours, if we experience not the power of Christ! What is life itself without his grace and love?

**15. S.** I will say to them: which were not my people, thou art my people; and they shall say thou art my God, Ho. ii. 23.

My God! oh, how much is contained in this! now there is peace in the conscience, love in the heart, and joy in the soul. The sinner can never be happy till he thus appropriates the Lord to himself.

**16. Sun.** Let us also walk in the Spirit, Gal. v. 25.

This is to go forward step by step, day after day, looking for, and depending on, the Spirit's assistance to keep our souls close to Jesus, and to maintain holy fellowship with him.

**17. M.** We would see Jesus, John xvii. 21.

Sights of human pomp and worldly grandeur may captivate carnal minds, but one sight of the matchless charms and dazzling glories of the Saviour, make all other objects appear mean and contemptible.

**18. Tu.** Rejoice in the Lord, always, Phil. iv. 4.

This is an evangelical duty; it raises the affections to the Lord of our salvation, revives the heart, fortifies the mind against sin, and invigorates the soul to all holy obedience.

**19. W.** Things that accompany salvation, Heb. vi. 9.

Faith in Jesus as a redeeming, sanctifying Saviour, a deadness to sin and the world, living to holiness, looking for nothing within us our title to glory, but wholly and alone to Jesus, are some of the things that accompany salvation.

**20. T.** Behold, we come unto thee; for thou art the Lord our God, Jer. iii. 22.

Here is the acting of a holy faith in the heart; it works by love, by the loving declarations of a gracious Father; it works love in the heart, and it works by love in returning to God.

**21. F.** They tempted God in the desert, Ps. cvii. 14.

We should beware how we distrust the grace and faithfulness of Christ to keep and comfort us, or tempt him by presuming on his power to preserve us in the midst of snares, wilfully exposing ourselves to them.

**22. S.** My people have forgotten me, Jer. ii. 22.

This is a sin which easily besets God's choicest saints; their need of past trials, the help afforded under them, the blessed effects which have attended them, are alas too soon forgotten.

**23. Tu.** I will not turn away from them to do them good, Jer. xxxiii. 40.

Oh, how should this promise endear the Saviour to our souls, how faithful and careful ought we to be, not to turn away from him to do evil.

**24. M.** This is the will of God, even your sanctification, 1 Thess. iv. 3.

We are to look to Jesus daily to be sanctification in us as well as righteousness to us. We have daily sins to be subdued and graces to be exercised; only the grace of Christ is sufficient for us.

**25. Tu.** Beware lest ye fall from your own steadfastness, 2 Pet. iii. 17.

Oh, Christian, see to your standing; you are called upon, as you love the Saviour, value the peace of God, and the comfort of your soul, to take heed lest you fall.

**26. W.** Endure hardness as a good soldier of Jesus Christ, 2 Tim. ii. 3.

Beholden is not a matter of theory or doctrine merely. The Christian soldier must go into the battle and fight hand to hand with Satan and the flesh, and press on determined to win the day or die.

**27. T.** Let patience have her perfect work, James i. 4.

Each separate grace of the Spirit has its separate work to perform, like the wheels in some beautiful machine; so patience has to bear all crosses, fight all battles, to have no will or way of its own, but submit simply to all God's righteous dealings.

**28. F.** Thou didst hide thy face, and I was troubled, Ps. xxx. 7.

Nothing can be more distressing to the child of God than the hiding of the face of his Heavenly Father; for then all comfort withers, evidences appear gone, and the felt displeasure of his best Friend seems more than he can bear.

1. S. And he went his way and published throughout the whole city how great things Jesus had done for him, Luke viii. 39.

Who should make known the power of Jesus but those whom he has freed? Who should speak of his mercy but those whose wounds it has healed? or magnify his grace but those who have proved its efficacy?

2. Sun. And he looked up, Mark viii. 24.

Whenever Jesus savingly enlightens the mind, the character is sure to be elevated. No matter how debased we may have been, our affections will no longer cleave to the earth.

3. M. The path of the just is as the shining light, that shineth more and more unto the perfect day, Prov. iv. 18.

However dubious our perceptions of the truth may be at first, if we are willing and anxious to be taught, Jesus will scatter our darkness and establish our hearts in those truths which are essential to our peace and safety.

4. Tu. Is there not a cause? 1 Sam. xvii. 29.

Scarce any trouble overtakes us, but a little heart examination will suggest what the cause is.

5. W. And he led them forth by the right way, Ps. cvii. 7.

It was neither the shortest way nor the smoothest, but it was the way which God's wisdom had appointed, and best suited to the ends of his own glory.

6. T. I will bear the indignation of the Lord because I have sinned against him, Mic. vii. 9.

We should weigh our sins and mercies together before we complain of our trials; affliction will sit light where sin sits heavy.

7. F. In the multitude of my thoughts within me, thy comforts delight my soul, Ps. xciv. 19.

The child of God has much confusion within, but there is comfort when he looks above. His thoughts may be dark and doleful, but the comforts of God are life and delight to his soul.

8. S. In everything, by prayer and supplication, let your requests be made known unto God, Phil. iv. 6.

Prayer sets every dispensation in a sweet light, because it brings in strength from God to the soul.

9. Sun. Thou art mine, Isa. xliii. 1.

God's children are his by electing purpose, by redeeming love, by calling grace, and by possessing power.

10. M. When thou passest through the waters I will be with thee, Isa. xlii. 2.

The Christian can have no greater blessing than this, nor is there a single trouble which cannot be borne when the Lord is present, and lays underneath his everlasting arms.

11. Tu. I, the Lord, search the heart and try the reins, Jer. xvii. 10.

This searching process reveals to us that all our strength is but weakness, and that grace must sanctify as well as save, subdue sin as well as pardon it.

12. W. Our sufficiency is of God, 2 Cor. iii. 5.

God has not invested any creature with his own sufficiency; if we go to the neither springs of creature comfort for satisfaction, we must inevitably suffer disappointment.

13. T. I am the Lord, I change not, Mal. iii. 6.

What is a stable foundation for comfort is here! The believer's portion in God is perpetual and everlasting. Once a friend, and ever so.

14. F. And I said, my strength and hope is perished from the Lord, Lam. iii. 18.

This is the language of unbelief and rash conclusions, arising from bare looking to second causes, without bringing God's word of promise and faithfulness together.

15. S. When my heart is overwhelmed, lead me to the rock that is higher than I, Ps. lxi. 2.

That soul can never sink that has a rightness, everlasting strength, and faithfulness to lean upon; a rock underneath him which has borne out against all storms.

16. Sun. Blessed is the man that putteth his trust in the Lord, Ps. cxviii. 2.

Oh, believer, glory in this thy blessedness, and give the Lord the glory of it; but if the Lord impute us no iniquity to thee, he hath also created in thee a new spirit without guile, and hast cleaved to Jesus alone.

17. M. Who hath also sealed us, 2 Cor. i. 22.

Do we bear the impress of the Spirit's seal, shall we then do the Devil's drudgery, with God's seal upon our hearts? Oh, ye sealed ones, consider whose image and superscription you bear; sink not below your dignity.

18. Tu. We look not at the things which are seen, but at the things which are not seen, 2 Cor. iv. 18.

Looking at things which are not seen, keeps the soul from fainting, and invigorates it to every holy duty.

19. W. By whom also we have access by faith, Rom. v. 2.

Most happy they who have free access to Jesus, who pour out their hearts before him, and tell him all their doubts and sorrows.

20. T. The kingdom of heaven suffereth violence, Matt. xi. 12.

Soldiers of Christ, to arms! Satan is plotting against you. The world would ensnare you; dreams not of dry doctrines and empty speculations, so as to lose your holy violence.

21. F. And the Lord said unto Satan, behold, he is in thine hand, Job ii. 6.

From the authority of Scripture and personal experience, we know that the Lord does, for his own wise purposes, permit Satan very much to harass and distress the souls of his own children.

22. S. Cursed be the man that trusteth in man, and maketh thine arm, Jer. xvii. 5.

With such testimonies as these, need we wonder that false doctrines are often greater trials than open foes; save me from my friends, has been the bitter cry from many a heart.

23. Sun. The lot is cast into the lap, but the whole disposing thereof is of the Lord, Prov. xvi. 33.

The Lord appoints to every one of his children the peculiar path which he has to tread, and the number and weight of the burdens he has to carry.

24. M. He that dwelleth in love, dwelleth in God, 1 John iv. 16.

The child of God feels that he can never, while on earth, love Jesus as he is to be loved. We must have an immortal tongue to sing his praise, and a glorified soul to hold all that his love can bestow.

25. Tu. Lady Day. Whom the world cannot receive, John xiv. 17.

The world cannot receive the Comforter—the Spirit of Truth; and why? Because it is too full of sin and ill.

26. W. Who maketh thee to differ? and what hast thou that thou hast not received? 1 Cor. iv. 7.

What but sovereign grace—rich, free, and superabounding—has made the difference between us and others?

27. T. Lord, I believe; help thou mine unbelief, Mark ix. 24.

The natural deep-seated unbelief of the heart seems at times to have great power over us, and we often have reason to say, I would believe, but cannot.

28. F. The spirit of grace and of supplications, Zech. xii. 10.

If this spirit has been given to us, we know what it is to seek the Lord with earnestness and sincerity; to pour out our hearts before him with brokenness, tears, and sighs.

29. S. He dwelleth with you, and shall be in you, John xiv. 17.

Have we felt this internal testimony, that we know the things of God for ourselves in the depths of our own hearts?

30. Sun. To be spiritually minded is life and peace, Rom. viii. 6.

When this is our experience, we feel that we could tread the things of time and sense under our feet. The heart is taken up with the blessed things of eternity. They are the only happiness we know.

31. M. Taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, Eph. vi. 16.

Bring your Lord's precious promises, tried believer, against Satan's vile suggestions, stand stedfast and unshaken. The more fierce the conflict, the more exalted know from whence it comes.

1. Tu. If the Lord would make windows in heaven, might this thing be? 2 Kings vii. 2.

How often does our human reason and unbelief oppose the blessed promises of the Saviour. Human probability may shut up every avenue, still we have "Thus saith the Lord" to look to.

2. W. Have salt in yourselves, Mark ix. 50.

Oh, Christian, be concerned for the glory of thy Saviour, and for the comfort of thine own soul. Live every day, pass away every hour, under the seasoning, savoury truths of Jesus.

3. T. Thou hast loved them as thou hast loved me, John xvii. 23.

That God should love us, miserable sinners, at all is amazing; but that he should love us with the very same unchangeable love, wherewith he loves his own Son, this surpasseth all knowledge.

4. F. The spirit of truth, John xv. 26.

It is the prerogative of the Holy Spirit to unfold truth to the soul, engrave it in the heart, and make the saints of God vitally and experimentally acquainted with it.

5. S. I am thy God, Isa. xli. 10.

This thought should gladden thy heart, remove guilty fear, support in trial, comfort on a bed of languishing, and bear thee through the dark valley into the more immediate presence of thy God.

6. Sun. If their hearts be humbled, and they accept of the punishment of their iniquity, then will I remember my covenant with Jacob, Lev. xxvi. 41, 42.

Oh, it is a sweet frame when our trials are accepted ones; when God's chastening hand is esteemed a kindness; when physics, as well as food, excites our thankfulness.

7. M. The Spirit itself beareth witness with our spirit, Rom. viii. 16.

It is within in the secret depths of the soul that the Eternal Spirit works; outward actions are but signs of inward operations.

8. Tu. We are his workmanship, created anew in Christ Jesus, Eph. ii. 10.

As the earth, at its first creation, was without form and void, so, in respect to spiritual things, are all the subjects on whom the Lord displays the power of his grace. This thought should quell the risings of pride, and lead us to confess the Divine hand.

9. W. Herein is my Father glorified, that ye bear much fruit, John xv. 8.

He who does not delight in the fruits of righteousness and desire to abound in them, is a stranger to the righteous Saviour, and destitute of the power of godliness.

10. T. Blessed are the dead which die in the Lord, yea, saith the Spirit, for they rest from their labours. Rev. xiv. 13.

Christian, take courage, you shall rest from your labours soon: there is a heaven above, the hope of it comforts you now, and will make amends for all.

11. F. By the deeds of the law there shall no flesh be justified, Rom. iii. 20.

A secret desire, to do something in part to aid Jesus prevents us viewing him as our all and in all, but we must learn to spell the words law and grace without mingling the letters.

12. S. For me to live is Christ, Phil. i. 21.

In the belief of this the Christian desires to have his heart on fire with holy zeal for God's glory to be diligent in his service and unwearied in obeying his will.

13. Sun. O visit me with thy salvation, Ps. cvi. 4.

This is the sweet feeling of faith. Lord Jesus visit me when miserable with thy salvation, make me to feel the peace of God which passeth understanding. Oh, shed the love of God abroad in my heart.

14. M. I give unto my sheep eternal life; they shall never perish, John x. 28.

This has been a sheet-anchor to many a tempest-tossed soul. We may be afraid of that terrible monster—death—but Christ has conquered him for us.

15. Tu. As ye have received Christ Jesus the Lord, so walk ye in him, Col. ii. 6.

The sons and daughters of the King of kings should consider their dignity, act up to their high station, adorn their profession, and walk worthy of their God.

16. W. Only believe, Mark v. 36.

A short answer to a case of great distress; a simple recipe from the great Physician; a grand catholicism, that suits all cases, states, and circumstances, and is seasonable at all times.

17. T. What time I am afraid I will trust in thee, Ps. lvi. 3.

The Christian's fears commence with his joys; being new born, he is the subject of new joys and fears also. He has a new object also to trust in—a covenant—God in Christ.

18. F. Good Friday. They crucified him, Matt. xxvii. 35.

Here is a subject for meditation. O Christian! time can never explore its depths. It will be the glory of eternity to sing of, wonder, and adore a once crucified Jesus.

19. S. Come unto me all ye that are weary and heavy laden, Matt. xi. 28.

We are to go to Jesus under all our load of guilt, weight of dejection, and burden of sorrow. He gives us to feel this that we may see our want of him.

20. Sun. He that believeth on me hath everlasting life, John vi. 47.

Though your faith be but as a grain of mustard seed you will see Christ is precious to you as a miserable sinner; you will receive him as the gift of God to save you, a lost sinner.

21. M. Singing and making melody in your heart to the Lord, Eph. v. 19.

When the grace of Jesus is in the heart a song is put into the mouth, and this is a song of new covenant love which we are to sing all our days on earth and for ever in glory.

22. Tu. Ye are dead and your life is hid with Christ in God, Col. iii. 3.

Christian, never consider yourself without Christ, nor your life without his life, nor your enemies without his perfect victory over them.

23. W. Through sanctification of the Spirit, 1 Pet. i. 2.

Our sanctification we owe to God's Spirit: he who brings pardon and righteousness from Jesus conforms us to Jesus; and oh, what love shines in this work, and how kindly does he accomplish it!

24. T. The time of Jacob's trouble, Jer. xxx. 7.

There is a time of trouble appointed for all the saints of God, and it is in this time of trouble that they learn the salvation of the Lord, and what the Lord their salvation is to their souls.

25. F. His name shall be called Wonderful, Counsellor, Isa. ix. 6.

Oh, wonderful love and tender compassion, for though law and justice condemn, yet he obtains an acquittal in court for all his clients.

26. S. Wherefore he is able to save them to the uttermost that come unto God by him, Heb. vii. 25.

Think not little of the power and grace of Jesus, for he is infinite in each, only fall upon his gracious declaration; and thou shalt be embraced by his mercy.

27. Sun. Be not thou far from me, O Lord, Ps. cxlii. 19.

Distance from God is the main source of the doubts and anxieties of the Christian. The nearer we live to Jesus the further shall we be from the world, the flesh, and Satan, and so the less molested by them.

28. M. Return unto me for I have redeemed thee, Isa. xlv. 22.

Nothing attracts the gracious heart from sin and the world to the Lord, like the free and full declarations of Gospel grace and pardoning mercy.

29. Tu. Whosoever abideth in him sinneth not, 1 John iii. 6.

The Christian, as a new creature in Christ, sinneth not. He lives in this sense above the power of sin, hates it, walks contrary to, and strives against, every sin.

30. W. God is faithful, who will not suffer you to be tempted above that ye are able, 1 Cor. x. 13.

Jesus knows the strength of his children better than they do or can, and when trials fall too heavy, he will either remove them, or give the grace to endure them.

**1. T.** Having a form of godliness, 2 Tim. iii. 5.  
 True godliness consists not in form and shadow, not in notion and speculation, but in the real enjoyment of Christ in the heart.

**2. F.** Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, Luke ii. 29, 30.

We shall find on a dying pillow that nothing but a revelation of Christ to the soul, the sprinkling of his blood, and the manifestation of his salvation, can give peace.

**3. S.** If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee; that thou mayest be feared, Ps. cxxx. 3, 4.

Our Heavenly Father shows us enough of ourselves to keep us humble, and enough of his goodness to keep us from despair.

**4. Sun.** As the mountains are round about Jerusalem, so the Lord is round about his people, Ps. cxv. 2.

What more can we desire than this? If God is with us we possess the substance and the security of every other blessing.

**5. M.** All things are yours, 1 Cor. iii. 21.  
 We have a deathless interest in every perfection of the Divine nature. Is it wisdom? It counsels us. Is it power? It shields us. Is it love? It soothes us. Is it mercy? It upholds us.

**6. Tu.** Hear, and your soul shall live, Isa. lv. 3.  
 Not only live, but be lively; not barely live, but enjoy the vigour of life, the comforts of life, and bring forth the fruits of spiritual life.

**7. W.** The Lord hath laid on him the iniquity of us all, Isa. liii. 6.

Is sin your grief and burden? O! the load of grief and pain which Jesus bore—the iniquities of us all—he has taken them all away by his one sacrifice. Remember and plead this before the Lord.

**8. T. Half Quarter.** Saw ye him whom my soul loveth? Sol. Song iii. 3.

Here is the evidence of a heart truly converted to Christ. In the darkest seasons, and under the greatest distresses, there is love to Jesus and breathings after him.

**9. F.** So will not we go back from thee? Ps. lxxv. 18.

O, may the thought of a possibility of drawing back from Christ quicken us to watch and pray to him, to be kept studying what are the best means of strengthening our faith. It is by believing we hold on and hold out.

**10. S.** For the Lord will not cast off for ever, Lam. iii. 31.

O, Lord, forbid that, by any base conduct of mine, I should offend that loving Lord, who hates putting away, and will not cast off for ever. May the belief of this truth bind me closer to thyself.

**11. Sun.** I said in my haste, All men are liars, Ps. cxvi. 11.

Times of temptation sometimes draw from the lips hasty speeches, which wound the heart, and cause it to mourn bitterly.

**12. M.** Lord, increase our faith, Luke xvii. 5.

Faith brings the prospect of heavenly glory into view; the increase of faith brings fuller assurance to our hearts of our enjoyment of it, and excites ardent desires in our souls after the full fruition of it.

**13. Tu.** He restoreth my soul, Ps. xxiii. 3.

We want omnipotence to bring us back when we have wandered; nothing less can accomplish it. The same power that converted must re-convert.

**14. W.** My presence shall go with thee, Ex. xxxiii. 14.

We are often in the dark both as to providence and grace, and know not which way to take; but if the light of God's presence beam upon our path every difficulty is solved, and our way made plain.

**15. T.** Why weepest thou? John xx. 15.

Our fears are seen, our sorrows are felt, by our sympathizing Lord; our most silent sighs enter his ears and pierce his heart.

**16. F.** Have I been a wilderness unto Israel—a land of darkness? Jer. ii. 31.  
 O, no! God is all-sufficient; and no arid wilderness, no dreary land, have we experienced him.

**17. S.** There is, therefore, now no condemnation to them which are in Christ Jesus. Rom. viii. 1.

At the bottom of this cup of sorrow, now trembling and dark in thy hand, O suffering Christian! bitter and forbidding as it is, there is no condemnation, but eternal glory is at the root of all this evil.

**18. Sun.** Let us come boldly to a throne of grace, Heb. iv. 16.

Instead of simply going to Christ with our heart troubles and soul distresses, we too often question his love and care for us. Thus Satan gets the advantage, and the Saviour is robbed of his glory.

**19. M.** Behold my hands and my feet, that it is I myself, Luke xxiv. 39.

O, the condescending grace of Christ! He manifests himself to his children as their risen Saviour, and this sight dispels all trouble and fear from their hearts.

**20. Tu.** I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore, I abhor myself, and repent in dust and ashes, Job xlii. 5, 6.

Through the inward conflicts and secret workings of the soul we become established in a deep feeling of our own nothingness and God's greatness.

**21. W.** Acquaint now thyself with him, and be at peace, Job xxii. 21.

Our earnest inquiry should be, does my professed acquaintance with God make me more like him? Does it prompt me to pant after greater conformity to his mind, and will?

**22. T.** David said in his heart, I shall now, one day, perish by the hand of Saul, 1 Sam. xxvii. 1.

What an enemy is unbelief to God's glory and the comfort of the Christian. But the holiest of God's saints are not free from its malign influence. And well may they be ashamed for thus dishonouring their Lord's love.

**23. F.** With his stripes we are healed, Isa. liii. 5.

If we are looking to anything but the stripes of Christ we are miserable. Look to these only, and alone, and we shall find health, joy, and salvation.

**24. S.** Wherefore, take unto you the whole armour of God, Eph. vi. 13.

Thus armed, the Christian is an over-match for Satan, and proof against all his devices, and can never fall or be wounded while fighting in this armour. Without it we can do nothing but faint and flee.

**25. Sun.** The just shall live by faith, Heb. x. 38.

The life of faith is a life of present peace, joyful hope, and holy obedience, and demands fresh praises every moment to him who is its Author and Finisher.

**26. M.** Behold, I will hedge up thy way with thorns that she shall not find her paths, Hos. ii. 6.

Many a soul had been ruined by prosperity if they had not been undone by adversity. They would have gone into the broad road of destruction had not God hedged up the way by calamities.

**27. Tu.** For here have we no continuing city, but we seek one to come, Heb. xii. 14.

The road is difficult, the desert tedious—sometimes perilous from its smoothness, or painful from its roughness; but who will complain of the path that conducts him home?

**28. W.** All things work together for good to them that love God, Rom. viii. 28.

Trace the wisdom and love of thy God, O child of suffering, in weaving around you many trials. Single and alone, the good they are charged to convey were but partially accomplished, and the evil they were designed to meet but imperfectly cured.

**29. T.** The Lord our Righteousness, Jer. xxiii. 6.

Christ, by his obedience unto death, wrought it out. The Spirit convinces us of our want of it. God the Father imputes it; the sinner accepts it by faith, and rejoices in it.

**30. F.** And your feet shod with the preparation of the Gospel of peace, Eph. vi. 15.

This peace in the heart becomes as it were shoes to the feet, to enable the Christian soldier to trample upon every difficulty and danger, and to run the way of God's commands with love and delight.

**31. S.** Why are ye troubled? Luke xxiv. 38.

We cannot look sorrowful to the Saviour's eye of compassion is upon us. We should carry our cases of conscience to him, and spread before him the causes of our sadness.



**1. Tu.** We are changed, 2 Cor. iii. 18.

Has this change been effected that we should glory in ourselves, and expect God's favour and eternal life for what we are in ourselves? O, no! all our rejoicing should be in the Lamb of God, who hath taken away our sins.

**2. W.** I have loved thee with an everlasting love, Jer. xxxi. 3.

This and this only, is the believer's security from destruction. The different frames and feelings which distress us do not affect God, nor cause any change in his love.

**3. T.** Be strong in the grace that is in Christ Jesus, 2 Tim. ii. 1.

To be strong in this grace we must fortify our minds with it, fence ourselves round with it, and let our confidence be strong in it against all opposing enemies, resting not in any degree of grace received.

**4. F.** Fight the good fight of faith, lay hold on eternal life, 1 Tim. vi. 12.

It is the free gift of God; lay hold of it by faith, possess and enjoy it now in the belief of thy heart; so shall thy heart be warm with love, and thine arms made strong to fight until thou art crowned in glory.

**5. S.** I will call upon God, and the Lord shall save me, Ps. lv. 16.

Here is a lesson of instruction for us. The more fears, pains, and oppression beset us the more should they excite us to call upon God, and not seek to be eased from trouble by application to other sources.

**6. Sun.** To them that have obtained like precious faith, 2 Peter i. 1.

This precious faith will show itself by its fruits, inward as well as outward. The heart will bow to God's sovereignty, receive the doctrines of grace in the love of them, rejoicing that salvation is all of grace. This is the glory of precious faith.

**7. M.** My sin is ever before me, Ps. li. 3.

Sense of sin, whether fresh contracted, or long since committed, abides with us; it wounds and pains a gracious soul, and nothing but the blood of the Lamb can bring pardon and peace to the stricken conscience.

**8. Tu.** I will surely deliver thee, Jer. xxxix. 18.

Oh, how much is implied in this! In every distress we should remember it for our comfort, and in every perplexity make it our support.

**9. W.** There is a way which seemeth right unto a man, but the end thereof are the ways of death, Prov. xiv. 12.

Sop, O my soul, and consider what way art thou in! That which seems right in thy own sight, or that which God declares is right in his.

**10. T.** That God may be all in all, 1 Cor. xv. 28.

Give me that eye which can see God in all; that hand which can serve God with all; that heart which can bless him for all.

**11. F.** He is of one mind, and who can turn him? Job. xxiii. 13.

Whenever a man prays he forgets the philosophy of it, and feels as if his supplications really would make a difference in the determinations and conduct of the Deity.

**12. S.** Work out your own salvation, Phil. ii. 12. There is no making out your salvation where there is no working out your salvation.

**13. Sun.** Before honour is humility, Prov. xv. 33.

Where a gracious person would sit below me I will acknowledge his dignity, but where a proud person would move above me I would abhor his vanity.

**14. M.** Put on, therefore, as the elect of God, bowels of mercies, Col. iii. 12.

He that hath put off the bowels of compassion hath put off the badge of election.

**15. Tu. St. Swainn.** Every tree that bringeth not forth good fruit is hewn down and cast into the fire, Matt. iii. 10.

If we be not fruit-bearing plants we must be burning brands.

**16. W.** Come, buy wine and milk without money and without price, Isa. lv. 1.

Here is a free invitation and a hearty welcome. The rich are sent empty away, but those who have nothing to bring but misery and poverty are the very persons invited to the feast.

**17. T.** And confessed that they were strangers and pilgrims on the earth; Heb. xi. 13.

Nothing will kill the love of a bewitching world in a deceitful heart but the view of heaven by faith. No man will confess himself a stranger or pilgrim on the earth until he see himself a fellow-citizen with the saints and of the household of God.

**18. F.** Salvation belongeth unto the Lord, Ps. liii. 8. Look up, therefore, doubting, trembling saints of God, for thou, even thou, hast an interest therein.

**19. S.** God be merciful to me a sinner, Luke xviii. 13.

A cry for mercy to God in Christ is the language of true repentance, and when we want a plea to urge we have the most blessed one in the full atonement of Jesus; therefore, there is never any room for despair.

**20. Sun.** Ye are made nigh by the blood of Christ, Eph. ii. 13.

If we are brought nigh to God Jesus is a very precious, our heart is towards him, and our hope fixed on him; his blood is highly prized; we look to his atonement for the pardon of our sins, to cleanse the conscience from guilt, and bring peace into the soul.

**21. M.** In your patience possess ye your souls, Luke xxi. 19.

No good lives so long as that which is thankfully improved. No evil dies so soon as that which is patiently sustained.

**22. Tu.** Having a desire to depart, and to be with Christ, which is far better, Phil. i. 23.

Life is most desired by those to whom death would be no gain.

**23. W.** When thou doest thine aims do not sound a trumpet before thee, Matt. vi. 2.

Nothing is more pleasing to God than a hand liberally opened, and a tongue strictly silent.

**24. T.** If I regard iniquity in my heart the Lord will not hear me, Ps. lxxvi. 18.

By how far our hearts are set from God's precepts to love them, by so far are his ears set from our prayers to answer them.

**25. F.** They that are Christ's have crucified the flesh with the affections and lusts, Gal. v. 24.

How many professors are there who would rather have sinful self satisfied than crucified!

**26. S.** Who is this that cometh up from the wilderness, leaning upon her beloved? Sol. Song viii. 6.

So let us glory of Jesus, and honour and serve him as the beloved of our souls, till, leaning upon him all our journey through the wilderness, we come to enjoy his presence above.

**27. Sun.** That in all things he (Christ) might have the pre-eminence, Col. i. 15.

Whenever any bold intruders from the world, the flesh, or the devil solicit admittance the Christian should say, "King Jesus is on his throne to-day; he has the pre-eminence within; my affections are set on him; there is no room for you."

**28. M.** Not by works of righteousness which we have done, Tit. iii. 5.

Not but by what Jesus, our Law-fulfilling Head, hath done for us. He hath perfectly satisfied the demands of law and justice; hence the benefits of his atonement flow to the self-convicted sinner.

**29. Tu.** But ye have not so learned Christ, Eph. iv. 20.

When the pleasures of sin invite, and these trinity of idols—the world, the flesh, and the devil—demand to be gratified, what is our answer? Is it not, "My soul abhors them; I have not so learned Christ as to indulge them; but desire to be wholly and eternally devoted to his glory?"

**30. W.** The secret of the Lord is with them that fear him, Ps. xxv. 14.

While we love God as our Father we fear him as his children. The secret of his love makes him dear to our souls. The grace of his covenant strengthens our confidence, and keeps up the fear of sinning against him.

**31. T.** Return ye backsliding children, Jer. iii. 22.

The love of our Saviour ever lives, though folly is in our ways. He calls in love, return, backsliding sinner! believe and rejoice.

1. F. And she answered, it is well, 2 Kings iv. 28.  
 Short words are soon spoken; but to have a suitability of heart to them is one of the highest attainments of faith.

2. S. The name of the Lord is a strong tower, the righteous runneth into it and is safe, Pro. xviii. 10.

Thither may the tried soul flee with the certainty of finding a refuge; elsewhere they cannot look, for God alone must save.

3. Sun. Peter was grieved because he (Jesus) said unto him the third time, "Lovest thou me?" John xxi. 17.

The backslider should never think he is truly raised from his fall and restored to the love of Christ if there is no grief of heart experienced. Christ's grace melts into love, sinks into humility, and excites a godly jealousy.

4. M. He (Moses) endured as seeing him who is invisible, Heb. xi. 27.

We cannot be steadfast in faith, abounding in love, and enduring reproach for Christ unless we are continually looking unto Jesus. This constant looking makes holy, joyful living, and comfortable dying.

5. Tu. Ye are complete in him, Col. ii. 10.  
 This is a glorious completeness, indeed, a perfection worth contending for. O, precious Saviour! thou hast, by thy one offering, perfected for ever all them who are sanctified.

6. W. Take the sword of the Spirit, which is the word of God, Eph. vi. 17.

As a sentinel, with this sword in thy hand, Christian soldier! guard thy heart against every intruding, insulting foe; all the lying accusations and Christ-dishonouring suggestions of Satan.

7. T. Pray without ceasing, 1 Thess. v. 17.  
 That soul who keeps up sweet fellowship with God at a throne of grace is dead to sensual gratifications. The more prayer the more spiritual life; the more we enjoy Christ the less we desire the world.

8. F. Ye are all one in Christ Jesus, Gal. iii. 28.  
 The power of this faith, of being one with Christ, is most amazing; it works by the love of Christ, produces love to him, and to all that are his, as being one in him.

9. S. I will come again, and receive you unto myself; that where I am there ye may be also, John xiv. 3.

Is a sense of Christ's absence thy present pain, and his presence thy greatest joy? Then shalt thou soon be for ever with thy Lord; for as sure as Jesus spoke these words on earth shall all his purchased flock be with him in glory.

10. Sun. I die daily, 1 Cor. xv. 31.  
 The Christian should become daily familiar with death, and entertain him as a friend, and consider his summons but as the voice of a messenger of peace to call him from the pains and trials of earth to his glorious rest above.

11. M. Half Quarter. The liberal deviseth liberal things, Isa. xxxii. 5.

Let us not dispense shadow where the Lord requires substance; if thy soul is liberal thou wilt devise liberal things.

12. Tu. I will in nowise cast out, John. vi. 37.  
 This blessed negative is the strongest affirmative. These precious words have been as healing balm to many a sin-stricken soul.

13. W. Men shall be blessed in him, Ps. lxxii. 17.  
 Men, miserable and sinful, shall not only be blessed in and by Christ, but shall bless themselves in him. This is a sweet art!

14. T. Fear ye not; stand still, and see the salvation of the Lord, Ex. xiv. 13.  
 O my soul, stand still; admire, adore, and confide in a gracious, wonder-working, sinner-saving Lord.

15. F. I will greatly rejoice in the Lord, Isa. xli. 10.

When all sense of comfort and joy in nature is dead, yet in Jesus, our Covenant Head, we have a never-failing source of comfort, and an inexhaustible spring of joy.

16. S. I will walk before the Lord in the land of the living, Ps. cxvi. 9.

O, believer! as you value the sense of God's presence and the comforts of his Spirit; as you dread the hidings of his face and the tauntings of Satan, be careful of your walk, be watchful over your conduct.

17. Sun. I am not ashamed of the Gospel of Christ, Rom. i. 16.

A living faith in the Gospel of Christ will drive pride, fear, and shame out of the heart. O, believer! consider the dishonour it is to the precious Saviour to be ashamed of his Gospel.

18. M. Wash me, and I shall be whiter than snow, Ps. li. 7.

A regenerate soul is as much concerned to be cleansed from the pollution of sin as to be comforted with pardon for sin. He would be holy as God is holy.

19. Tu. The joy of the Lord is your strength, Neh. viii. 10.

A glorious ray of Christ's rich love and marvellous grace to sinners beams forth here. Such love never dwelt but in the heart of an incarnate God; and this joy inspires our hearts with strength and courage against our enemies.

20. W. For me to live is Christ, Phil. i. 21.

O, sweet life is this! None know the glory of it but the faithful. It is living above nature, out of self, and beyond sin. One step more, and we shall be with Christ in glory.

21. T. Lacked ye anything? and they said, Nothing, Luke xxii. 35.

Christ is a most precious Master to serve. The hearts of all men are in his hands; he will open them to administer to the wants of his people. We have here a reproof against all inordinate care about the things of this life.

22. F. Remove thy stroke from me, Ps. xxxix. 10.

Not to ask of God release from troubles is as offensive as to murmur at them, and is a token of a proud and relentless spirit.

23. S. I have remembered thy name, O Lord, in the night, Ps. cxix. 55.

When the night of temptation overtakes the Christian traveller, and all appears dark and distressing, then how joyful to remember the name of him who was tempted for us, the power of him who is able to succour us, and his compassion who says, "My grace is sufficient for thee!"

24. Sun. When he hath tried me, I shall come forth as gold, Job xxiii. 10.

Though God chastens his children, he sustains them, and refines while he tries.

25. M. The love of money is the root of all evil, 1 Tim. vi. 10.

Faith sees every earthly enjoyment as the gift of God; is satisfied with it, and thankful for it; but where there is a greedy, insatiable desire after money, by this wretched thirst for riches, such persons will pierce themselves through with many sorrows.

26. Tu. Having food and raiment, let us be therewith content, 1 Tim. vi. 8.

O, my soul! thy pittance is more than Paul here requires. Art thou content? No earthly good, without Christ and the riches of his grace, can bring content to the mind; but, having these, we have the secret of true content.

27. W. O, do not this abominable thing that I hate, Jer. xli. 4.

A living soul, in his right mind, would sooner die than that his corruptions should break forth into action; and his burden is, that he feels such workings of sin within.

28. T. Give diligence to make your calling and election sure, 2 Pet. i. 10.

Those who profess to believe in the Son of God, and long to be assured of an interest in his love, should give diligence, not resting in a few lazy wishes, cold desires, and formal duties, but be earnest and active for God, fervent in prayer, strive against sin, and deny the flesh.

29. F. Abba, Father, Gal. iv. 6.

O! what cause for rejoicing is there that we are no more slaves to sin and captives to Satan! What shall we render to our Father for his inexpressible love? May we rejoice to obey him as loving children!

30. S. Light is sown for the righteous, Ps. cxvii. 11.

True faith stands the fire of temptation, trusts Christ in heaviness, and stays upon him in darkness; for at all times, and under all circumstances, light and gladness are sown for the righteous, and in due time shall spring up.

31. Sun. That which I see not teach thou me; if I have done iniquity I will do no more, Job xxxiv. 32.

When afflictions are sanctified, Godly fear and jealousy take possession of the heart.

1. **M.** By the obedience of one shall many be made righteous, Rom. v. 19.

Joyful truth to miserable sinners! Our thoughts are to make ourselves righteous by our own obedience. But the Lord calls us to forsake these thoughts, and to submit by faith, to be made righteous by the obedience of one.

2. **Tu.** I had fainted unless I had believed, Ps. xxviii. 13.

Nothing within, nothing without, for the soul to stay itself upon but the Word, and the Lord revealed in that Word.

3. **W.** I am in derision daily, every one mocketh me, Jer. xx. 7.

Cruel mockings are only for a short season. Soon, very soon, O suffering saint! thou shalt be with Jesus, where all is harmony, peace, and love.

4. **T. Lord,** evermore give us this bread, John vi. 34.

Just as our frail bodies require a daily supply of bread for their support, and we have no spring of life in ourselves but what must be fed and nourished from the food we receive, so must our souls feed daily upon Jesus, the Bread of Life.

5. **F.** We walk by faith, not by sight, 2 Cor. v. 7.

Though a Christian, by the eye of sense, can neither see God, nor behold the things of the heavenly world, yet he walks in the firm belief of what the word of God tells him of them.

6. **S. Nor faint** when thou art rebuked of him, Heb. xii. 5.

Consider, believer! who it is who chastens thee. It is thy best Friend—One who is full of wisdom and tenderness; and who, by every stroke of his rod, is but seeking to bring thy heart more fully to himself, to be filled more abundantly with his peace.

7. **Sun.** I am thy shield, Gen. xv. 1.

While the hand of faith grasps its shield we are safe; the fiery darts of our great enemy fall harmless at our feet.

8. **M.** For now we see through a glass darkly, 1 Cor. xiii. 12.

Surely, then, this should make us humble; for if we see but darkly our knowledge must be imperfect, and this should help us to bear with the infirmities of others. Still, if we do see, however feeble our sight may be, we should be hopeful and grateful.

9. **Tu.** And the children of Israel did eat manna until they came unto the borders of the land of Canaan, Exo. xvi. 35.

The manna lasted through the desert march. Thus Jesus is supply for all life's weary way; and when time's crumbs are no more needed eternity's full feast begins.

10. **W.** I have sinned; what shall I do unto thee, O thou preserver of men? Job. vii. 20.

The mercy of mercies is a Saviour given; but a Saviour given is a Saviour scorned until deep need is felt and guilt acknowledged.

11. **T. Worthy** is the Lamb, Rev. v. 12.

O, Christian! let it be the daily joy and rejoicing of your spirit that, though a vile sinner, you shall soon join the white-robed throng around the throne, and eternally sing his praise who hath washed you from your sins in his own blood.

12. **F.** He led them through the depths as through the wilderness, Ps. cvi. 9.

The Lord, whose love is wisdom, and whose wisdom is love, leads his children into depths for their good, but leaves them not in depths to their hurt.

13. **S.** Thy faith hath made thee whole, Mark v. 34.

Christian! behold this timid woman, with downcast eye and tottering steps. She comes, and instantly the touch was life. Do but the same, and you will hear the same blessed words from the lips of the great Physician.

14. **Sun.** He gave them bread from heaven to eat, John vi. 31.

The Lord is pitiful, and delights in love. He opens heaven to pour down supplies. He puts on a diadem of grace, and crowns the thankless with most tender mercies.

15. **M.** If I may but touch his garment I shall be whole, Matt. ix. 21.

Those who flee to Jesus, and touch, if but with a trembling hand, the extremest edge of his robe, if it be but the touch of faith, shall receive full pardon and eternal life.

16. **Tu.** I am found of them that sought me not, Isa. lxv. 1.

O! to think when there was nothing in us to invite the loving Spirit down, but everything to cause him to load us and to leave us, yet, O matchless mercy! he drew us to himself with cords of love, and caused us to receive him. To Jesus we give the whole and sole glory!

17. **W.** I know thou wilt bring me to death, and to the house appointed for all living, Job xxx. 23.

What sweet familiarity does grace make between God and believing sinners! How freely can they speak to him upon that solemn event—death! When faith is in exercise we can think of it without terror, and speak of it with delight.

18. **T.** I have learned, in whatsoever state I am, therewith to be content, Phil. iv. 11.

This is a heavenly art; it is to be learned every day. Put it in practice, Christian! Thy Lord's glory is concerned in it, thy comfort springs from it.

19. **F.** I am the Bread of Life, John vi. 35.

How jealous, how watchful should we be against every enemy who would prevent our feeding upon Christ! The more we feed upon this bread the less appetite shall we have for the world and the vanities of sense.

20. **S.** Godliness, with contentment, is great gain, 1 Tim. vi. 6.

Genuine Christian, content is founded in humility. The humble soul lives upon the fulness of God. Thence he seeks all his supplies.

21. **Sun.** The blood of Jesus Christ his Son cleanseth us from all sin, 1 John i. 7.

Neither the greatness nor the number of sins can remain in their guilt, nor expose any sinner to wrath who believes in the Son of God. No sin so great but this blood can cleanse; no stain so deep but it can wash out.

22. **M.** The Lord delivereth the righteous out of all his troubles, Ps. xxxiv. 17.

Are we in trouble about the number of our enemies, the greatness of our sins, or the weakness of our graces? The righteous Lord will support under them, and has power to remove them.

23. **Tu.** We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement, Rom. v. 11.

All joy in God springs from the one atonement of Christ for sin, and that only, exclusive of everything else.

24. **W.** And Peter answered and said to Jesus, Master, it is good for us to be here, Mark ix. 5.

God's love in this world is a discipline. The Mount of Transfiguration, if we are admitted to it, is not a place to stay in, but to be refreshed in for the trials and duties of our pilgrimage.

25. **T.** Faith without works is dead, James ii. 20.

Rest not, O Christian! in a dead faith which brings not the glory of Christ into the heart, and brings no glory to Christ in the life.

26. **F.** I will look unto the Lord, Mic. vii. 7.

Christian traveller! fix your eye and your heart on Christ, and then every step, though it were on Satan's own fire, will be a victory. You may walk through fire and tempt unscathed.

27. **S.** Lord, to whom shall we go? thou hast the words of eternal life, John vi. 68.

If we cannot come to Christ, and trust on his word simply and solely, there is no being, or place, or reality in the universe that we can go to for relief, or trust in for deliverance.

28. **Sun.** I came not to call the righteous, but sinners to repentance, Luke v. 32.

Sin is the sinner's only claim on Christ; it is not the bar in the way of mercy, but the reason for its exercise.

29. **M.** Michaelmas Day. I would thou wert cold or hot, Rev. iii. 15.

Of all spiritual states lukewarmness is most abhorrent to God and grieving to the Holy Ghost. And by this forcible language has God declared his utter detestation of this state.

30. **Tu.** Wait thou only upon God, Ps. lxxii. 5.

This waiting faith honours the Lord greatly, since every promise has its season for accomplishment, every providence its hour, every vision its appointed time.

1. **W.** Jesus said unto her, O woman! great is thy faith; be it unto thee even as thou wilt, Matt. xv. 28.

We see in this case what perseverance, faith, and prayer will do; it overcomes all difficulties, surmounts all objections, and obtains the sought-for mercy.

2. **T.** And in that same hour he cured many of their infirmities and plagues, Luke vii. 21.

The plague of sin runs on until free grace relieves. God is the first thorough salvation's work. Jesus speaks the sinner hears the inward voice, and seeks the cross, and there finds health and cure.

3. **F.** I know that in me (that is, in my flesh) dwelleth no good thing, Rom. vii. 18.

This is the knowledge which purgeth not us, but edifieth the soul in deep humility; while it excites overflowing gratitude in the hearts to Jesus for his redeeming mercy.

4. **S.** Then were the disciples glad when they saw the Lord, John xx. 20.

A sight of Christ by faith brings peace to the conscience, quells our doubts, dispels fear, and gives victory over death and the grave.

5. **Sun.** The Lord gave, and the Lord hath taken away, Job i. 21.

"The Lord gave." Sweet consideration! Hold the Giver fast, but hold the gifts with a trembling hand; ere to-morrow's sun you may be constrained to say of some of your sweetest enjoyments, "The Lord hath taken away."

6. **M.** If ye continue in my word then are ye my disciples indeed, John viii. 31.

O, thou great Inditer of the Word! cause the word of Christ to dwell in us rightly in all wisdom, that we continue in his word, and manifest that we are his disciples indeed.

7. **Tu.** Lord, what wilt thou have me to do? Acts ix. 6.

Christians are called upon to labour; not to loiter, not to stand idle, but to work; not merely to talk of the truths of Christianity, but to walk in the ways of the Lord.

8. **W.** My soul shall make her boast in the Lord, Ps. xxxiv. 2.

If Jesus be in reality the boast and glory of our souls his precious name will ever be uppermost in our hearts and upon our tongues.

9. **T.** God, who is rich in mercy for his great love wherewith he loved us, Eph. ii. 4.

God's great love for sinners was the parent of his rich mercy. Mercy without love may be exercised by an enemy, but the mercy of God flows from the loving heart of a Father.

10. **F.** He will have compassion according to the multitude of his mercies, Lam. iii. 32.

The tempest-tossed and care-worn soul may find its sweetest calm, its highest solace, in an unchanging God, who will have compassion according to the multitude of his mercies.

11. **S.** The body is dead, because of sin; but the spirit is life, because of righteousness, Rom. viii. 10.

Sin and the loss of righteousness brought death upon body and soul; but Jesus, the sinless one, by his perfect righteousness, restores life to the soul.

12. **Sun.** Who healeth all thy diseases, Ps. ciii. 3.

Sense of guilt is an unceasing ache, but Jesus is sin's healer; he brings in pardon, changes melody to health, death to life. Thus condemnation is for ever gone.

13. **M.** By their fruits ye shall know them, Matt. vii. 20.

Christian! remember this criterion thy Lord; and may it quicken diligence, influence your conduct, and animate your zeal in the ways of holiness.

14. **Tu.** It is a good thing that the heart be established with grace, Heb. xiii. 9.

O Christian! be concerned to have thy heart established with the grace of Christ, rooted in the love of Christ, and animated by the Spirit of Christ.

15. **W.** Being filled with the fruits of righteousness, Phil. i. 11.

Pardoning love, purifying grace, and sanctifying influences are inseparable. Where there is the root of grace there will be the fruits of righteousness.

16. **T.** Giving all diligence, add to your faith virtue, &c., 2 Peter i. 5.

Here is the Christian's work. All diligence is required in it. There is no being a lively disciple without it. Ever remember you are called to honour Christ by your life on earth, as well as to be saved by and enjoy him in heaven.

17. **F.** Mine iniquities are gone over mine head as an heavy burden; they are too heavy for me, Ps. xxxviii. 4.

Better infinitely better—to smart for sin here than to cry out for the smart of sin in hell. Con-viction of sin by the Spirit is in order to cleansing from sin by the blood of Christ.

18. **S. St. Luke.** Death is yours, 1 Cor. iii. 22.

Christian! here is a precious legacy left by the Lord—a covenant gift from the God of thy salvation. Death is your conquered enemy; he has neither strength nor sting. The Captain of your salvation has disarmed him of both.

19. **Sun.** Walk circumspectly, not as fools; but as wise, redeeming the time, Eph. v. 15.

Time is the gift of God; it is too precious a jewel to be idly laid upon vanity, but should be improved to the noblest and best of purposes.

20. **M.** He will keep the feet of his saints, 1 Sam. ii. 9.

With this promise of the Triune God to keep his people from falling, he has wisely and graciously connected the diligent use of all the means which he has appointed for this end.

21. **Tu.** The Son of Man came not to be ministered unto, but to minister, Matt. xx. 28.

O, wondrous love! Christ came to minister to our wants and quell our pride. He gives us to see our poverty, and shows us our misery. He makes us feel our indigence, that he may supply us out of his fulness.

22. **W.** Let every man prove his own work, Gal. vi. 4.

The day is coming when the fire shall try every man's work, of what sort it is; and it will be entirely owing to the rich grace and finished salvation of Jesus that we find a hiding place in that day from the wrath of the Lamb.

23. **T.** Behold the Lamb of God which taketh away the sin of the world, John i. 29.

Thou who art stricken for sin, behold Jesus! Believe him under every sense of guilt and dejection of soul, for he hath assured us that all manner of sin shall be forgiven unto men.

24. **F.** Sin shall not have the dominion over you, Rom. vi. 14.

Jesus! Saviour! let love abound over sin! This is the reasoning—this the prayer of genuine faith and generous love.

25. **S.** Thou hast cast all my sins behind thy back, Isa. xxxviii. 17.

Jesus can present, as an assuaging cup, the tender promise, I will forgive their iniquity. He can apply the calming argument, Wherefore should memory dwell despairingly on what God casts behind his back for ever?

26. **Sun.** My soul followeth hard after thee, Ps. lxxii. 8.

If it is delightful when the soul follows hard after God, for it implies such a discovery of his love and grace that the affections cleave unto him, and everything appears mean and contemptible in comparison with him.

27. **M.** But one thing is needful, Luke x. 42.

What one thing is there in this sin-stricken world that can produce such blessed effects as close communion with the Saviour? Is it not, then, the one thing above all others needful at all times—in the hour of prosperity, and in the day of adversity?

28. **Tu.** Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings, Mal. iv. 2.

O Sun of Righteousness! let us feel thy warm, enlivening beams upon our hearts, that we may not grow cold, formal, and languid before thee.

29. **W.** My beloved is mine, Sol. Song ii. 16.

Here is a knowledge worth more than heaven and earth, for they shall pass away, but this knowledge endureth for ever.

30. **T.** All my springs are in thee, Ps. lxxxvii. 7.

When the Christian traveller finds his soul dry and parched with scorching temptations from the world, and fiery darts from Satan, then the springs of the love of Jesus cool, refresh, and comfort him.

31. **F.** For I have given you an example, that ye should do as I have done to you, John xiii. 15.

Every soul re-cast into this model, every mind conformed to this pattern, and every life reflecting this image is an exalting and glorifying of the Son of God.

1. **S.** Thy loving kindness is better than life, Pa. liii. 3.

What are the gilded toys of time that so attract the view—the empty shadows of sense that so bewitch the heart—yea, life itself, with all its comforts, compared to one moment's enjoyment of all its loving kindness of the Lord?

2. **Sun.** Keep yourselves in the love of God, Jude 21.

We are to use every means which love commands, and avoid all things which love forbids. Those who account this legal have the notion of love in the head, but not its constraining power in the heart.

3. **M.** But he (Jesus) answered her not a word, Matt. xv. 23.

God's delays prove faith's vigour, makes love cling closer, prayer more fervent, and patience shine brighter.

4. **Tu.** Even the very hairs of your head are all numbered, Luke. xii. 7.

They who live with God in little matters, who walk with God in the minutiae of their lives, become the best acquainted with his character, faithfulness, and love.

5. **W.** Is any thing too hard for the Lord? Gen. xviii. 14.

In all our straits and difficulties this question should be remembered. We may have a host of afflictions to contend with, yet any or all of them are not too strong for the Lord, or too hard for him to support under and save from.

6. **T.** For Christ is the end of the law for righteousness, Rom. x. 4.

O, blessed Comforter! lead us to our Law-fulfilling Head; show us that Jesus hath suffered all the penalties of the law for us, took away all his wrath and curse, and obtained for us everlasting peace with God.

7. **F.** This is not your rest, Mic. ii. 10.

Let us, therefore, draw in our earthly hopes, and contract our desires after worldly good. This is no rest—no home for a believer.

8. **S.** And they shall be mine, saith the Lord, Mal. iii. 17.

I charge thee, O my soul! not to rest satisfied with the notion of the doctrine of union without the comforts of the grace of being united to Christ, and being truly one with him in heart and affection.

9. **Sun.** Ye are dead, and your life is hid with Christ in God, Col. iii. 3.

Believer in Jesus! view with gratitude your safety and security. Your enemies must take away the life of Christ before they can deprive you of your life, which is hid in him.

10. **M.** The troubles of my heart are enlarged, Ps. xxv. 17.

Lord, give me more clearly to see thy love in all thy dealings; calm this perturbed mind; tranquillize this troubled spirit; bind up this broken heart; say to the troubled waters in which I wade, "Peace, be still."

11. **Tu.** Half Quarter. It is God which worketh in you both to will and to do of his good pleasure, Phil. ii. 13.

O, matchless love of Christ! He gives grace to miserable sinners; he works to will and to do in their hearts; rewards them with gifts of grace in time, and with the riches of glory in eternity.

12. **W.** Forasquap as ye know that your labour is not in vain in the Lord, 1 Cor. xv. 58.

O blessed Master! O precious labour! O joyful recompense of reward! Say now, Christian, is not here abundant encouragement for activity and diligence? Go on labouring for thy Lord's glory.

13. **T.** Say to them that are of a fearful heart, Be strong, fear not, Isa. xxxv. 4.

Though your strength is perfect weakness, and your spiritual enemies powerful and innumerable, yet be strong in confidence in the Lord's word of grace and the belief of his promises.

14. **F.** Woe is me! for I am undone, because I am a man of unclean lips, Isa. vi. 5.

The more the Christian is under the sanctifying influence of the Spirit the more will he loathe sin, and abhor himself on account of it.

15. **S.** God is our refuge and strength, Ps. xli. 1.

Let us once get our hearts assured that the Lord is our defence, and the Holy One of Israel our refuge, and what can make us afraid? Omnipotence is pledged on our behalf.

16. **Sun.** I will never leave thee this nor forsake thee, Heb. xiii. 5.

Suffering one! I do not fear nor yield thyself entirely to unavailing grief. Death may rob thee of some dearly loved one, and thou mayest be forsaken of others; but still rejoice, Jesus will never leave thee; and in him thou wilt ever find infinitely more than thou canst lose.

17. **M.** Continuing instant in prayer, Rom. xii. 12. Important praying, humble waiting, and confident believing are the very life and essence of a Christian.

18. **Tu.** To as many as received him, to them gave he power to become the sons of God, John i. 12.

Ever remember, Christian! as you receive Christ by faith all your power, desires, and comfort flow from him through faith. Strive and pray that faith may be kept in lively exercise, that you may walk on earth so as to glorify your Father who is in heaven.

19. **W.** Who are kept by the power of God through faith unto salvation, 1 Peter i. 5.

Those whom Christ has redeemed by his blood, and justified by his grace, he will keep unto eternal glory. They are as safe in his hands now as if seated with the redeemed around his throne in heaven.

20. **T.** Jesus said, Ye know not what ye ask, Mark x. 38.

So kind and gracious is our Heavenly Father that he crosses our wills and denies our requests when contrary to our spiritual interests. If we ask what is unfit for us to receive, shall we complain of God's love if he denies?

21. **F.** We know in part, 1 Cor. xiii. 9.

Everything in heaven will be favourable to the acquisition of knowledge. There is at present great restriction, but we are allowed to conceive of heaven as the scene of present knowledge perfected.

22. **S.** The Spirit of Jesus Christ, Phil. i. 19.

We need it in our duties, that we may be able to perform them aright. We need it in our warfare, that we may be more than conquerors; and in our trials, that we may not faint in the day of adversity.

23. **Sun.** Is there no balm in Gilead? Is there no physician there? Jer. viii. 22.

Jesus is the only balm, the only Physician, for sin-distressed, heavy-laden souls. We may seek rest from other objects, but nothing can give quiet but this one truth—Jesus hath died to atone.

24. **M.** He that believeth on him is not condemned, John iii. 18.

What a special mercy to know one's self! What distinguishing grace to know Jesus; and to know that we are delivered from condemnation by him! That is the joyful privilege of every believer.

25. **Tu.** Our days on earth are as a shadow, and there is none abiding, 1 Chron. xxix. 15.

This sentiment has been breathed forth by martyrs in every age, for, whatever man may not feel, he is compelled to realize his frailty. But what a privilege it is when this feeling leads us to seek the friendship and love of him who ever liveth!

26. **W.** The unsearchable riches of Christ, Eph. iii. 8.

We shall never do them justice, for we can never understand them fully. They are spiritual riches, render the soul wealthy, and are eternal in their duration.

27. **T.** Experience worketh hope, Rom. v. 4.

We have the sentence of death in ourselves, that we should not trust in ourselves. The more we live upon, and trust in, the Lord, shall we find hope spring up and holiness abound.

28. **F.** These things I have spoken unto you, that in me ye might have peace; in the world ye shall have tribulation, John xvii. 33.

Tribulation in the world is as necessary as peace in Jesus, or our loving Saviour would never have appointed it for us. One is not incompatible with, or destructive of, the other.

29. **S.** Ye that fear the Lord trust in the Lord, Ps. cxv. 11.

Trusting in God is the basis of every part of religion. We fall by losing our confidence in God, and we can only be recovered by the renewal of it.

30. **Sun.** Let us go forth unto him without the camp, bearing his reproach, Heb. xiii. 13.

The world is an enemy's camp; a despised Nazarene is the Christian's glory. To bear his reproach should be esteemed, as it really is, our highest honour.

**1. M.** Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewith shall we be clothed? Matt. vi. 31.

Christ would have our hearts simple in faith, and our heads steadily fixed on him, so as not to be running out in anxious care about a dying body and a perishing world.

**2. Tu.** In whom are hid all the treasures of wisdom and knowledge, Col. ii. 3.

In this rich mine of truth and consolation we are daily to dig for all wisdom, holiness, and happiness.

**3. W.** If need be, ye are in heaviness, 1 Peter i. 6.

We are not to expect the sunshine of joy all through this vale of tears. Comfortable frames and joyful feelings, though pleasant, are not always most profitable.

**4. T.** Cast not away thy confidence, Heb. x. 35.

There is ever cause for humility, but no reason for casting away our confidence in Jesus under the worst frames, since salvation is procured for the hell-deserving.

**5. F.** The Lord knoweth them that are his, 2 Tim. ii. 19.

This knowledge does not intend mere perception and indigence, but approbation and complacency. This is calculated to afford no common satisfaction to the mind of a believer in Jesus.

**6. S.** I will greatly rejoice in the Lord, Isa. lxi. 10.

The Christian's joy floats not on the surface, but dwells deep in the recesses of the heart, and makes holiday there; strangers do not intermeddle with it.

**7. Sun.** I will remember thee from the land of Jordan, and of the Hermouites, Ps. xlii. 6.

It is our duty not only to notice God's appearances to us at the time, but to treasure them up in our minds, that we may recur to them, for they were intended to be cordials against future faintings; as well as for immediate relief.

**8. M.** When thou prayest enter thy closet; and when thou hast shut thy door, pray to thy Father which is in secret, Matt. vi. 6.

A real Christian will not live a stranger to devotional retirement. He will feel continually that he has much to do with God alone.

**9. Tu.** I would not live always, Job vii. 13.

The whole life of a Christian here is founded upon a hope that can only be accomplished by dying. It will be the completion of bliss to be with Christ and behold his glory.

**10. W.** Ye shall be free indeed, John viii. 36.

No tyrant can touch a soul that has been made free indeed. Many, after asserting their freedom, have been again conquered, but a freed Christian can never be conquered.

**11. T.** But when he (Peter) saw the wind boisterous he was afraid, and, beginning to sink, he cried, saying, Lord, save me! Matt. xiv. 30.

A heart without faith is always like lead, and sinks to the bottom; but faith is buoyant—it is as a life-preserver. While Peter believed the winds and waves went for nothing; but, losing sight of Christ, he sank instantly.

**12. F.** He that eateth me, even he shall live by me, John vi. 57.

That soul is truly convinced of sin by the Spirit who sees he has no righteousness of his own, and is sensible that he must perish without the spotless righteousness of Jesus. Such an one feeds upon Christ, and shall live by him.

**13. S.** Neither murmur ye as some of them also murmured, 1 Cor. x. 10.

As a holy quietness and calmness of spirit prompts the Christian to every good word and work, so murmuring un-ingles the soul, and indisposes for every duty.

**14. Sun.** I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, Phil. iii. 8.

Blessed proof this of a soul made alive to God when it turns to Jesus, and is dissatisfied with all the objects of nature, time, and sense.

**15. M.** And Aaron held his peace, Lev. x. 3.

When God smites us in this or that near and dear enjoyment let us lay the law of silence upon our hearts. It is our wisdom to hold our peace. He who has taken away one comfort might have taken all.

**16. Tu.** Stand fast, therefore, in the liberty wherewith Christ hath made us free, Gal. v. 1.

Believers should stand fast in the liberty of Christ against all temptations to sin, the accusations of Satan, and the legal workings of the flesh, considering that they are the Lord's free men.

**17. W.** They shall mount up with wings as eagles, Isa. xl. 31.

Sweet are those seasons when we can soar aloft in the exercise of faith, dwell high in the contemplation of love, converse much with Jesus, though pationed to the body on earth.

**18. T.** Whatsoever ye would that men should do to you do ye even so to them, Matt. vii. 12.

In observing this golden rule of morality we bear a noble testimony to the honour of Jesus, and the good of our fellow-creatures.

**19. F.** I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins, Isa. xliii. 25.

Here grace shines with meridian splendour, and reigns over all the abominations of sin, and sweetly triumphs over all the baseness and unworthiness of the sinner.

**20. S.** The world by wisdom knew not God, 1 Cor. i. 21.

Nature, with all its boasted attainments, and cultivated to the highest pitch, can never teach us the way to eternal life.

**21. Sun.** Watch and pray, that ye enter not into temptation, Matt. xxvi. 41.

We should ever unite prayer with watchfulness. The diligence and number of our enemies should urge us to watch, that we be not surprised; our weakness and proneness to presumption should make us pray to be powerfully strengthened.

**22. M.** Judge me, O Lord, according to my righteousness, and according to mine integrity that is in me, Ps. vii. 8.

A Christian's moral character should be held most sacred by him; integrity and uprightness to all men should ever be practised by him, that the way of truth be not blamed on his account.

**23. Tu.** Let not your heart be troubled; I go to prepare a place for you, John xiv. 1, 2.

Human confidences, the strong and beautiful, have bent and broken beneath us; hopes, bright and winning, have faded away as evening clouds of summer; but heaven is true, and is secured and prepared for all believers in Jesus.

**24. W.** That he should give eternal life to as many as thou hast given him, John xvii. 2.

Though Jesus had power over all, yet only to the many whom the Father had given him as his charge to redeem, sanctify, and save was he to give eternal life.

**25. T. Christmas Day.** Unto you is born this day, in the city of David, a Saviour, Luke ii. 11.

This day is to many a day of feasting and of mirth. Perhaps, believer, thou hast but little of the world's portion in which to rejoice; still hast thou occasion to be glad, for, Christ having been born in thy heart, thou hast in him the elements of a present and everlasting feast.

**26. F.** Thou didst hide thy face, and I was troubled, Ps. xxx. 7.

Believer in Jesus, thy Heavenly Father may hide his face in anger, because of thy provocations, but his love never abates; think of, and believe in, that undying love that will never grow weary with thee till it hath brought thee where sin and sorrow are known no more.

**27. S.** To deliver them who, through fear of death, were all their lifetime subject to bondage, Heb. ii. 15.

Indistinct views of the Gospel, and weakness of faith in God's promises, cause many to endure this bondage.

**28. Sun.** I was brought low, and he helped me, Ps. cxvi. 6.

Past experiences encourage future hopes. To forget past mercies is ungrateful; to bury God's former dealings in oblivion is to dishonour our best Friend.

**29. M.** Thou understandest my thought afar off, Ps. cxxxix. 2.

The sublime law of Christianity is, that we must not indulge in many thoughts that we would not indulge in action.

**30. Tu.** Woe unto you, when all men speak well of you! Luke vi. 26.

It is a bad sign of any man's religion when the world is contented with it.

**31. W.** He that endureth to the end shall be saved, Matt. x. 22.

At the close of another year we should look back with humility, upward with confidence, and forward with hope, that he who has put us in the way will impart needful strength to endure to the end.

## 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; Evenings at half-past 6; Week Evenings at 7.

\* Service on Sabbath Afternoons at Three o'clock.

Alle-street, Little, Whitechapel. TH	P. DICKERSON, Gloster-terrace, New-road, Mile-end.
" Great, Zoar Chapel. TH	VARIOUS.
Arthur-street, Bagnigge-road	S. WILLS, D.D.
Bagnigge Wells, Vernon Chapel. W	S. PEARCE, Oford-road.
Battersea. W	L. M. SOULE, Battersea-rise, Surrey.
Blackheath, Dacre-park. TH	J. B. CRACKNELL, 2, Dryden-terrace, Lee, S.E.
Blandford-street, Manchester-square. W	
Bethnal-green, Hart's-lane. TU	D. SMITHER, 44, Orange-street, Bethnal-green-road.
" Hope Chapel, Twig Folly. TH	T. B. PARKER, 5, White Horse-lane, Stepney.
" Squirries-street. W	J. FLOXY, 23, Tonbridge-street, Pancras New-road.
Bloomsbury Chapel.* TH M II	W. BROCK, 12, Gower-street.
BOROUGH—	
Borough-road. W	J. HARCOURT, 17, Trinity-square, Borough.
Surrey Tabernacle. W	{ J. WELLS, 6, St. George's-place, North Brixton: [Mr Wells preaches on Friday evenings at the Welsh Chapel, Bartlett's-buildings, Holborn.]
Trinity Chapel, Trinity-square. TH	W. H. BONNER, 6, David-street, Dover-road.
Maze-pond, Thomas-street. TH	J. H. MILLARD, B.A., 4, Dover-place, New Kent-road.
Metropolitan Tabernacle, Newington	C. H. SPURGEON, Nightingale-lane, Clapham.
New Park-street. TH	VARIOUS.
Unicorn-yard, Tooley-street. TH	C. W. BANKS, 2, Eldon-street, Bermondsey.
Earl-street, London-road	VARIOUS.
Bermondsey-road, London-road. TH	J. COOPER, 6, Upper Mint-street.
Bermondsey, New-road. TH	T. CHIVERS, Old Kent-road.
" Church-street. W	J. L. MEESES, 2, Brandford-terrace, Spa-road.
" Jamaica-row	VARIOUS.
Alfred-place, Old Kent-road. M	VARIOUS.
Church-street, Blackfriars. TH	W. BARKER, 12, Rockingham-row East, New Kent-road
Chapel-court, High-street. TH	T. GUNNER, 24, New Church-street, Bermondsey.
Bow. TH	W. P. BALFEEN, 9, Masbro'-road, Hammersmith.
Brick-lane, St. Luke's	J. A. JONES, 50, Murray-street, City-road.
Brixton, New Park-road. TH	J. HIRONS, Streatham-place, Brixton-hill.
Brompton, Onslow Chapel. TH	J. EIGWOOD, 1, Tregunter-grove West, Brompton.
Bunhill-row, Hope Chapel. M	R. MORRIS, Chapel-house, Blue Anchor-alley.
Camberwell, Denmark-place. TH	{ E. STANE, D.D., Champion-park, Camberwell. C. STANFORD, Grove-lane, Camberwell.
" Mansion-house Chapel	W. B. ROWE, Brixton-hill.
" Charles-street, New-road. TH	T. ATTWOOD, 9, St. Ann's-road, Brixton-road.
" Cottage-green. TH	R. SEARS.
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Chadwell-st., St. John's-street-road. TH	J. HAZLETON, 87, Chapel-street, Pentonville.
Chelsea, Paradise-walk. TH	
" Cook's-ground, King's-road. W	
Clapham-common. W	W. B. HOZ, Park-terrace, Park-road, Clapham.
" Rise, Cranmer-court. TU	
" Rehoboth	— ROWLANDS, Wright's-buildings, Acre-lane, Brixton.
" Courland-grove. TH	S. PONSFORD, Loughborough-road, Brixton.
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" Midway, Lower-road. W	W. BENSON, 8, Yeoman-street, Eotherhithe.
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Greenwich, Lewisham-road. TU	J. RUSSELL, Blackheath-hill; and E. DENNETT.
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Gower-street. TH	VARIOUS.
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Hill-street, Mount Zion, Dorset-square, W	J. ROHRMAN, 8, Paddington-green.
Holborn, Kinsgate-street, W	F. WILLS, 2, Caroline-villas, Kentish-town.
Hoxton, High-street, TH	S. GREEN.
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Holloway, Upper John-street, TH	F. GREEN.
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Peckham, Hill-street	T. J. COLE, Grove-terrace, Peckham.
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Salter's-hall, Cannon-street	J. HOBSON, 48, Moorgate-street.
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Shacklewell, Stoke Newington, TH	J. S. STATION, London-road, Clapton-downs.
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Shoreditch, Providence, Austin-street, W	J. RUSSELL, Andover-terrace, Queen's-road, Dalston.
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\*. \* In the event of change of residence, Ministers will oblige by forwarding an early notice.

## NEW CHURCHES FORMED.

Ballymena, Ireland.  
 Bartley Green, New Forest, Hampshire.  
 Cardiff, Roath, Monmouthshire, English Bapt.  
 Llangollen, Montgomery, English Baptist.  
 Maesowmwr, Monmouthshire.

Newport, Monmouthshire, English Baptist.  
 Newton, Ebbw Vale, English Baptist.  
 Southampton, Hampshire.  
 Southport, Lancashire.  
 Thorford, Norfolk.

**CHANGES IN THE PASTORATE.**

F C MEANS FIRST CHARGE.

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Andover,	J. B. Brastead, Southsea	
Boscup,	H. Hall, Rawden College, F C	
Berwick-on-Tweed,	L. B. Brown, Harpsley	
Bethel and Zoar,	Brecon, J. E. Evans, Haverfordwest College	
Bilston,	M. Jackson	
Birmingham,	Circus Chapel, J. P. Bennett, Penzance	
—————,	Bristol-road, J. Brown, Olsons Chapel	
—————,	Bond-street, J. Davis, Rawden College	
Bootle,	R. H. Roberts, B.A., Bristol College	
Brixham,	Devon, W. Laskey	
Bromsgrove,	J. Ewence, Honley-in-Arden	
Broughton,	Hants, J. Walters, Paris Cottage	
Camberwell,	Arthur-street, S. Cowdy, Leigh Buzzard	
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Carnarvon,	J. P. Williams, Blaenywaen	
Chailbury,	S. Hodges, Norton, Glamorgan-shire	
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Glensford,	G. Pung, Wormingford	
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Hull,	E. Bailey, Melbourn, Cams	
Kilham,	Yorks, Mr. Osborne	
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Llangynyidr,	E. Evans, Pontypool College	
Llanidloes,	Montgomery, Isaac Edwards, Pontypool College	
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MISSIONARY HERALD. One Penny. Pewtress and Co., and J. Heaton and Son.

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## NEW CHAPELS,

EITHER OPENED DURING THE YEAR, OR NOW IN PROCESS OF ERECTION.

Brighton, Bond-street.  
 Lower Edmonton.  
 Earls Colne, Essex.  
 Loughton, Essex.  
 London, Metropolitan Tabernacle.  
 Earby, Yorkshire.  
 Blackpool, Lancashire.  
 Wistow, Hunts.  
 Birmingham, Wycliffe Chapel.  
 Skipton, Yorkshire.  
 Wokingham.  
 Ipswich, Burlington Chapel.  
 Ballymena, Ireland.  
 Hampstead.  
 Ramsbottom, Lancashire.  
 Astley-bridge.

Prendergast, Haverfordwest, English Baptist.  
 Barnstaple.  
 Burton-on-Trent.  
 Llangollen.  
 Ogden, Lancashire.  
 Cardiff, Salem Chapel.  
 Peckham, Park-road.  
 Rathmines, Dublin.  
 Ryeford, Ross.  
 Cold Sun, Pembroke.  
 London, Arthur-street, Gray's Inn.  
 Bristol.  
 Kettering, Fuller Chapel.  
 Bayswater, Norland Chapel, Royal-crescent.  
 Driffield, Middle-street.

## REOPENED OR IMPROVED.

Ledbury, Hereford.  
 Leicester, Charles-street Chapel.  
 London, Vernon Chapel.  
 Merice-square, Devonport.  
 Alloa, Scotland.  
 Conistone.  
 Tiverton.

Bow, Middlesex.  
 Burnham, Essex.  
 Isle Abbotts.  
 Quainton, Bucks.  
 Harpole, Northamptonshire.  
 Islington, Cross-street.  
 Mildenhall, Suffolk.

## COLLEGES.

- BRISTOL**.—Founded 1770. Number of Students, 19. Tutor, Rev. T. S. Crisp. Presidents, Rev. F. W. Gotch, LL.D., Rev. F. Bosworth, M.A. Treasurer, R. Leonard, Esq. Secretary, G. C. Ashmead. Income, £1,905 10s. 10d. Expenditure, £1,905 10s. 10d.
- RAWDON** (near Leeds).—Founded at Bradford, 1804; removed to Rawdon, 1859. Students, 27. Theology, Rev. James Acworth, LL.D. Classical Tutor, Rev. S. G. Green, B.A. Treasurers, T. Aked, Esq., and W. Stead, Esq., Bradford. Income, £1,905 10s. 10d. Expenditure, £1,645 8s. 8d.
- REGENT'S PARK**.—Founded 1810. Students, 45. Thirteen have left during the year—six to take pastorates, and seven lay-students. Theology, Rev. J. Angus, D.D. Classical and Oriental Languages, Rev. B. Davies, LL.D. Treasurer, J. Gurney, Esq. Income, £2,254. Expenditure, £2,317 6s. 5d.
- PONTYPOOL**.—Founded 1807; removed to Pontypool, 1838. Students, 37. Theology, Rev. T. Thomas, D.D. Classics, Rev. G. Thomas, M.A. Treasurer, W. C. James, Esq. Annual income and expenditure, £987 11s.
- Haverfordwest**.—Founded 1839. Students, 28. Classics and Mathematics, Rev. T. Burdett. President, Rev. T. Davies. Income, £763 12s. 11d. Expenditure, £763 12s. 11d.
- NOTTINGHAM** (General Baptist Academy).—Founded 1843. Students, 10. Classics and Mathematics, Rev. W. R. Stevenson, M.A., President, Rev. W. Underwood, Treasurer, G. Baldwin, Esq. Income, £541 12s. 8d. Expenditure, £452 18s. 8d. The committee of this institution have recently purchased a valuable estate at Chilwell, near Nottingham, originally intended for a collegiate school, which will, when finished, place their college upon a permanent basis, and afford accommodation for a larger number of students. Only about £1,500 are required to liquidate the entire expense.
- EVANGELICAL INSTITUTE, METROPOLITAN TABERNACLE**.—Instituted at Camberwell, 1856; removed to Tabernacle, 1861. President, Rev. C. H. Spurgeon. Tutors, Rev. G. Rogers, Rev. W. Cubitt, and Rev. J. Genders. Lecturer, Rev. B. Davies. Students (wholly devoted to the ministry) 20. Evening Students, about 120. The great majority are studying with a view to the improvement of their gifts, and some with an ultimate design fully to enter the ministry. Expenditure, about £1,200.

*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 Evangelical Institute) 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 £32,984 0s. 11d.; and the Expenditure £32,984 0s. 11d. Sir S. M. Peto, Bart., is Treasurer; and Rev. F. Trestrail and E. B. Underhill, Esq., Secretaries. The Mission House is 33, Moorgate-street.

**YOUNG MEN'S BAPTIST MISSIONARY ASSOCIATION** is in aid of the Baptist Missionary Society by forming Sunday-school and other Juvenile Auxiliaries. Treasurer, W. Dickes, Esq.; Secretaries, Mr. J. Tressider, Mr. H. Keen, and Mr. S. Crawley.

**GENERAL BAPTIST MISSIONARY SOCIETY** was formed in 1816 to carry on Missionary work on the principles of the New Connexion of General Baptists. Income, £3,953 2s. 5d. Expenditure, £3,963 0s. 3d. Treasurer, Robert Pegg, Esq., Derby; Secretary, Rev. J. C. Pike, Leicester.

**BAPTIST HOME MISSIONARY SOCIETY.**—The Income for the year was £3,343 10s.; and the Expenditure £3,294 15s. 1d. Treasurer, George Lowe, Esq., F.R.S., 39, Finsbury Circus. Secretary, Rev. S. J. Davis, 33, Moorgate-street.

**BAPTIST IRISH SOCIETY** devotes itself chiefly to the employment of missionaries and readers, the establishment of schools, and the distribution of Bibles and Tracts. The Receipts were £2,224 5s. 5d.; the Expenditure £2,166 16s. Treasurer, T. Powtreas, Esq.; Secretary, Rev. C. J. Middleditch, 33, Moorgate-street.

**BIBLE TRANSLATION SOCIETY** has for its object—"To aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance, on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and, further, to aid in producing and circulating other versions of the Word of God, similarly faithful and complete." Income for the year, £2,008 14s. 4d. Expenditure, £1,936 1s. 3d. Treasurer, Rev. Edward Steane, D.D., Camberwell. Secretary, Rev. W. W. Evans, 33, Moorgate-street.

**BAPTIST TRACT SOCIETY** was formed to "disseminate the truths of the Gospel by means of small treatises or tracts, in accordance with the subscribers' views, as Calvinists and Strict Communion Baptists." Treasurer, J. Oliver, Esq. Secretary, Mr. James Woollacott, New Malden, near Kingston, Surrey. Depot, Mr. E. Stock, 62, Paternoster-row.

**BAPTIST UNION.**—The objects of this body are stated to be—To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated Evangelical; to promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular; to obtain statistical information relative to Baptist Churches and Institutions throughout the world; to prepare an Annual Report of its proceedings, and of the state of the Denomination. It fully recognises that "every separate church has within itself the power and authority to exercise all ecclesiastical discipline, rule, and government, and to put in execution all the laws of Christ necessary to its own edification." The Pastor of every Church connected with the Union is a representative *ex-officio*; and every Church is entitled to appoint as representatives two of its Members. Every Association of Baptist Churches connected with the Union is entitled to appoint two representatives. Churches, Associations, and Ministers are admitted on written application. Its Income for the past year was £125 0s. 5d. Expenditure, £125 0s. 5d. Treasurer, George Lowe, Esq., 34, Finsbury-circus. Secretaries, Rev. Dr. Steane, Camberwell, and Rev. J. H. Hinton, M.A., 2, Florence-villas, De Beauvoir-square.

**BAPTIST BUILDING FUND** assists by gifts or loans, without interest, in the building, enlargement, and repair of Particular or Calvinistic Baptist Chapels. Income, £1,778 11s. 3d. Treasurer, J. H. Allen, Esq., Aston Clinton, Bucks. Secretary, Rev. C. Woollacott, 4, Compton-street East, Brunswick-square.

**BAPTIST MAGAZINE FUND** is for the benefit of the Widows of Baptist Ministers, recommended by the contributors. Treasurer, Joseph Tritton, Esq., 54, Lombard-street. Secretary, Mr. Gilbert Blight, 33, Moorgate-street.

**THE SELECTION HYMN-BOOK FUND** is applied to the Relief of Widows and Orphans of Baptist Ministers and Missionaries. Treasurer and Secretary, W. L. Smith, Esq., St. Albans.

**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, J. H. Allen, and E. Lush, Q.C., Esqrs. Secretary, Mr. R. Grace, 11, The Grove, Lyndhurst-road, Peckham. Income, £2,552 6s. 4d. Expenditure, £2,622 3s. 8d.

**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. Income, £395 0s. 4d.

**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 £80 or £35 per annum. The Society also proposes to give £20 a-year to the widows of deceased members." Secretary, Rev. B. C. Young, Coseley, near Bliston, Staffordshire.

**WARD'S TRUST.**—John Ward, LL.D., Professor in Gresham College in 1754, left £1,200 Bank Stock for the education of two young men for the Ministry at a Scotch University, preference being given to Baptists. Trustees, Revs. 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.

**ABRID PREGNANT FRIEND SOCIETY**, 19, Northampton-square, E.C.—Asylum, Westmoreland-place Peckham. Treasurer, Mr. R. Kenneth. Secretaries, Mr. John Box and Mr. W. Jackson.

**APPRENTICESHIP SOCIETY**.—Formed 1829. Treasurer, Alderman Chaffin. Secretary, Rev. J. V. Munamery. Office, 4, Blomfield-street, E.C.

**ASYLUM FOR FATHERLESS CHILDREN**, Reddham, near Croydon.—Instituted 1844. Treasurer, Baron L. de Rothschild. Sub-Treasurer, Rev. A. Reed, D.D. Hon. Secretary, Rev. Thomas Aveling. Sub-Secretary, Mr. G. Stancliff. Office, 10, Poultry, E.C.

**BIRMINGHAM SCOLASTIC INSTITUTION FOR SONS OF MINISTERS**.—Founded 1850. Object.—“To assist in providing an adequate education for the sons of ministers of limited incomes, irrespective of sectarian distinction.” The pupils are placed under the care of the Rev. T. H. Morgan, Birmingham. Each scholar costs the institution—which is supported by voluntary subscriptions—about £27 per annum. Premium paid by parents in part support of the pupils—minimum, £10; maximum, £15. Income for the year 1859-60, £1,519 4s. 1d. Expenditure, £1,519 4s. 1d. Secretary, Rev. R. A. Davis, Independent Minister, Smethwick, Birmingham.

**BRITISH AND FOREIGN SCHOOLS SOCIETY**, Normal School, Borough-road.—Formed 1868. Treasurer, H. B. Gurney, Esq. Secretary, E. D. J. Wiske, Esq. Central School, Borough-road; S.E.

**BRITISH ARMY SCRIPTURE READERS' AND SOLDIERS' FRIEND SOCIETY**.—Object.—“To spread a saving knowledge of Christ amongst our soldiers, without denominationalism.” President, Major-General A. B. Lawrence, C.B. Treasurer, Sir J. Kirkland, Bt. Bankers, Bank of London, 450, Strand. Secretaries, Colonel Robert Pitcairn and Rev. W. A. Blake. Income for the year ending March 31, 1881, £9,972 19s. 6d. Expenditure, £8,024 4s. 6d.

**HOME AND SCHOOL FOR THE SONS AND ORPHANS OF MISSIONARIES**, Blackheath; S.E.—Established 1842. Treasurer, C. Cutting, Esq. Secretary, Rev. G. Fritchard.

**INSTITUTE FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES**, Walthamstow, N.E.—Minute Secretary, Mrs. Pye-Smith. Cash Secretary, Mrs. S. J. Nash.

**LADY HEWLEY'S CHARITY**.—Secretary, W. Vizard, Esq., 55, Lincoln's-Inn-Fields.

**LONDON AGED CHRISTIANS' SOCIETY**, 32, Sackville-street, W.—Secretary, Mr. A. W. Stone.

**MILL-HILL SCHOOL**, Hendon, N.W.—Treasurer, Thomas M. Combs, Esq. Honorary Secretary, A. Wells, Esq. Resident Secretary, Rev. T. Rees. Head Master, Rev. F. W. Hurrendell, M.A., Ph.D.

**ORPHAN WORKING SUNDAY SCHOOL**, Haverstock-hill.—Instituted 1758. Treasurer, J. M. Cocharne, Esq. Secretary, Mr. Joseph Soul. Office, 32, Treadgate-hill, E.C.

**RAGGED CHURCH AND CHAPEL UNION**.—Object.—“To raise funds to assist in providing buildings for places of worship on Sundays, and general school purposes during the week, for the destitute poor of the Metropolis.” Patron, the Right Hon. the Earl of Shaftesbury. President, the Right Hon. the Lord Bury. Treasurer, A. Sperring, Esq. Hon. Secretary, J. A. Merrington, Esq. Secretary, Mr. W. F. Blake, 4, Trafalgar-square, W.C.

**ROBINSON'S RETREAT**, Hackney.—Built and endowed by the late Mr. S. Robinson, a member of the Independent Church then meeting at Founder's Hall, for twelve widows of Protestant Dissenting ministers, eight of them being Independents, and four Baptists. Each widow has a separate set of apartments, and a pension of £13 per annum. Mr. Robinson also created a fund, called “Robinson's Relief,” from which annuities of £10 are paid to sixteen Independent and eight Baptist ministers. Trustees, Messrs. J. B. White, S. Gale, W. Leopard Smith, J. East, E. Viney, B. Dixie, 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's-terrace, Commercial-road, Peckham.

**SOCIETY FOR THE RELIEF OF NECESSITIOUS WIDOWS AND CHILDREN OF PROTESTANT DISSIDENT MINISTERS**.—Formed 1738. Treasurer, Stephen Olding, Esq. Secretary, Mr. C. T. Jones, 28, Brunswick-crescent, Chamberwell, S.

**SURREY MISSION**.—Established 1797. Treasurer, J. Tritton, Esq. Secretaries, Revs. E. Ashton and I. M. Soule.

**VOLUNTARY SCHOOL ASSOCIATION**.—Formed 1848. Treasurer, G. W. Alexander, Esq. Secretary, Mr. G. Kearley. Office, 7, Bloomfield-street, E.C.

**WEST OF ENGLAND DISSIDENTS' PROPRIETARY SCHOOL**, Taunton.—(President) W. D. Wilks, Esq., Bristol. Secretary, Rev. H. Addiscott, Taunton. Corresponding Secretary, Rev. J. S. Barber-wood, Taunton. Principal, Rev. W. H. Griffiths, B.A.

## MEMOIRS OF BAPTIST MINISTERS DECEASED.

1. THE REV. JONATHAN GEORGE.—On Tuesday, Jan. 15, 1861, the Rev. Jonathan George, of Arthur-street-chapel Walworth, was interred in the cemetery at Peckham. A preparatory service was held at the chapel, at which the Revs. W. Eddy, W. Howison, and C. H. Spurgeon took part. An address was delivered at the cemetery by the Rev. Dr. Steane, and prayer was offered at the grave by the Rev. G. Rogers. A large concourse of all classes in the vicinity attended on both occasions. Mr. George was born at Neath, near Swansea, where his father became a preacher, and

removed from thence to Shouldham-street, London. His son Jonathan was at that time about thirteen years of age; He had not long become the subject of religious impressions before he panted to make known to others the truths which were precious to his own soul. His first-sermon was preached at Chelmsford. He became a settled pastor first at Harrow, and married the daughter of the individual by whom a Dissenting interest was first established in that place. After continuing there seven years, he removed to Harlington, where he laboured with increasing prosperity and usefulness twelve years. He then undertook the charge of a small congregation at Horsely-street, Whitworth, where amidst a dense and neglected population he found an appropriate sphere for his zeal! Here his labours were greatly blessed, which led to the erection of a handsome building upon a much larger scale. Having lived to see the new chapel filled, the church flourishing, and by far the greater part of the debt upon the building destroyed, his health began to fail; and after frequent temporary retirements from his work, he lingered for some weeks on the bed of death, and expired in the fifty-seventh year of his age. He had been in Walworth about thirteen years, during which time he gained the respect and esteem of all parties. He was principally self-taught. He had clear and consistent views of the doctrines of grace, which he proclaimed with great energy, and adorned by his life. His was a striking exemplification of an earnest ministry. Two funeral sermons were preached on the occasion at Arthur-street; one in the morning by Dr. Stearns, and the other in the evening, by the Rev. George Rogers.

2. THE REV. E. R. HAMMOND.—Edward Ransome Hammond was born on the 17th of June, 1795, at Brettenham, near Bildestone, in the county of Suffolk, and had nearly attained to manhood before he knew his real character and condition—guilty and lost in the sight of God. In a letter to a friend he says:—"Being in London with a friend on Sunday evening, and near Maze Pond Chapel, we entered it, and heard Mr. (now Dr.) Hoby preach from Heb. xiii. 13. The word of God—the seed of the kingdom—that was preached by him that night I have never forgotten; and although the effect produced by it partially disappeared, it never quite forsook me." Some time after this, Mr. Hammond was baptized, and united to the church at Chatham, at that time under the pastorate of the Rev. W. G. Lewis, now of Cheltenham. He became a zealous, active Sunday school teacher, and an occasional preacher in some of the surrounding villages. In the year 1832, he was ordained pastor of the church in Clare, Suffolk. He thence removed to Ilford, in Essex. He there experienced great domestic sorrows, by which the Great Head of the Church was preparing his servant for more extended labours and usefulness. In 1841, the church in Romney-street, Westminster, chose him for their pastor. Many bore testimony to the value of his ministry, and many sinners were converted to God. In 1847, Mr. Hammond accepted an invitation to visit West, Malling, in Kent. Early in the following year he was publicly recognized as pastor of the Baptist church in that town. This was his crowning work. The small chapel soon became insufficient, and was enlarged and made a beautiful and commodious place of worship. Encouraging missionary and tract societies were formed, and a flourishing Sunday school organized. But notwithstanding these promising fruits, he whose thoughts are not as ours, nor his ways as our ways, determined, on other things, and better things, were in near reserve for him. He became the subject of intense bodily sufferings, which continued through several months, and then terminated peacefully on the 6th of May, 1850, when he had nearly attained sixty-five years of age. He was interred in the burial-ground attached to his chapel in Malling. The service was conducted by the Revs. F. Dickinson and R. Shindler. The funeral sermon was preached by the Rev. G. Wyard, to a very large and attentive congregation, on the following Lord's-day evening, May 20th, from the words of Paul, "I have fought a good fight; I have finished my course, I have kept the faith," &c., and, "Having a desire to depart and be with Christ."

3. REV. J. SIMMONS, M.A.—It is our mournful duty to record the decease of the Rev. J. Simmons, M.A., late pastor of the Baptist church, Olney, Bucks. He expired at his residence, Dartmouth, Devon, after a long and painful illness, aged seventy. His ministerial career extended over a period of half a century. Nearly forty years of this period were spent in the pastorate of the Baptist church at Olney, among an influential, devoted, and happy people. As a preacher his popularity never waned, being always characterised by the great attributes of Evangelism, Erudition, Eloquence, intellectual Energy, and spiritual Earnestness. To the Rev. J. Simmons, then minister of Charles-street, Leicester, the immortal Robert Hall, in the days of his glory, paid the highest tribute of admiration, by declaring that if he should ever require a co-pastor his choice would rest upon him:—As a Christian he eminently blended in his character the harmlessness of the dove and the wisdom of the serpent. As a classical scholar his attainments were of the highest order. As a philosophical lecturer he will long be remembered by the Leicester Liberator, and as a poet his works have only to be published to establish his permanent fame. Extensively known and universally admired and loved, through half a century, his soul has gone to that glorious rest to which he had led so many by his ministry, leaving a family, a church, and a large circle of friends, in all desolations, to mourn his departure.

4. THE REV. WILLIAM SPURGEON.—The subject of the present memoir was born at Norwich, June 1, 1785. When quite young he was privileged to sit under the ministry of the late Rev. Mark Wiles, of Norwich, and was about sixteen years of age at the time of his joining the Church. Mr. Wiles frequently spoke of him as his "praying boy." Mr. Spurgeon was invited to Neatishead, to preach in a school-room which belonged to Mr. William Cubitt, in July, 1809. As his preaching was acceptable, he continued to go there till September, 1810, when, as the Lord blessed his labours and several persons were converted, it was resolved to form a church and build a new chapel, the first brick of which was laid September 6, 1810. The chapel was built on a piece of land situated equally distant from four villages—Ashmoleburgh, Barton, Horning, and Istead—and he continued to preach at these places every alternate Tuesday and Thursday evening till nearly the close of his ministry, besides preaching very frequently in neighbouring towns and villages. Mr. Spurgeon was invited to Ludham, a town five miles distant from Neatishead, in 1809; and after two services at home, preached there every Sabbath evening till the end of the year 1831. His character as a

linguist was eminent, for it appears from the report of Stepney Academy for 1831, that he was one of the ministers in the country appointed by that institution to educate young men for the ministry who could not leave home to reside in the college to pursue their studies there. But the grand secret of his success in the ministry was that by which he was characterized on his first entering the Church: he was a lover of prayer, and especially secret prayer. About Christmas, 1855, he was seized with an affection in the head, which obliged him to resign his ministerial office, after having been pastor of the same church for nearly half a century. He preached his last sermon at Neatishead from these words, "The Lord taketh pleasure in them that fear him, in those that hope in his mercy" (Psalm cxlvii. 11). He was accustomed to keep a book for the entry of the texts of his sermons, and where he preached them, from which it appears that he preached 3,947 sermons during his ministry. Some time after his resignation he removed to Derby, that he might be near one of his sons. About three weeks he was confined to his bed, and his mind was, to use his own expression, kept in "perfect peace, stayed on his God," and not a cloud of doubt was allowed to cross his mind. His utterances were but few, but always expressive of the same confidence in God. When asked if he were happy, his reply was, "Perfect peace on the rock of Christ;" and after a short pause, "I want to go home, I have nothing to fear, and have not religion to seek now." On April 1st, 1861, without a struggle or a sigh, he sweetly fell asleep in Jesus.

5. THE REV. J. WELLS, THURLEIGH, BEDS.—Mr. Wells was born at Woodford, in 1800. His parents were members of the Baptist church at Thrapstone, there being no interest at the place of their residence. Their son accompanied them there on the Lord's-day, and entered the Sabbath-school; his mind was exercised with religious feelings from an early period of his life, and he was in the habit of praying when a lad—this may account in part for his great fluency in prayer but he was chiefly aroused to a sense of his lost condition, by hearing that great and good man, the late Andrew Fuller. He was baptized at Kingstead, Dec. 5th, 1818. Elected one of the officers of the church, June 4th, 1830, and dismissed to Thurleigh, Dec. 1838. Mr. Williamson, one of his fellow-deacons, says that, before he began to preach, he read a portion of the Word of God, at the morning prayer-meetings, and explained it, after which he began to speak occasionally, and went among the surrounding villages, where his labours were acceptable, and were owned of God. His views of the doctrines of the Gospel were moderate, thoroughly evangelical, and equidistant from all extremes. He had always expressed a wish that he should die in the scene of his labours, and in this he was heard, ending his pastorate where he had commenced it, at Thurleigh, after a lapse of 23 years, during which time the chapel had been enlarged, being paid for chiefly through his exertions. It was well attended, and many were added to the church. Not many days before his last illness he said to his wife, "I am more willing than ever to labour or suffer according to the will of the Lord," and in one of his last sermons urged the necessity of the same willingness on his people with earnestness and faithfulness. On the following Sabbath evening he was seized with paralysis, which prostrated his strength and deprived him of speech. Quietly and passively he remained waiting his Father's will. A friend who visited him says, "He grasped my hand and gazed heavenwards, as if intimating that his departure was drawing nigh;" and on his wife presenting him with the small Bible which he generally used he pressed it to his heart as the only book in which he had found that religion which supported him in the trying hour. He died in peace, Nov. 23, 1860, and was interred in his own place of worship, in the presence of a large assembly. His death was improved on the following Lord's-day by his old friend, Rev. T. Robinson, of Staughton.

6. THE REV. S. WIGG, LEICESTER.—The deceased was a native of Norfolk, and spent the early part of his life in Norwich. There he sat under the Gospel, and at the age of fifteen became awakened to a knowledge of his state. His views of sin were exceedingly clear, and his convictions of personal guilt were very profound. The sentence of death was within him, and he felt in his own soul "that his iniquities had separated between him and God." In this state of suspense he received much support from the counsel and prayers of religious friends, until it pleased the Father of all mercies to reveal in him his Son Jesus. By the light and help of the Holy Spirit, he obtained a comprehensive knowledge of the Saviour—of his person, character, and work; and he was soon enabled to lay all his sins on Jesus, and to rest all his hopes of pardon and justification on his blood and righteousness. He was baptized and received into the General Baptist church, Priory-yard, Norwich, then under the ministerial care of the late Rev. W. Thompson. There he showed great love and zeal, and began to exhort sinners to seek the Saviour. He commenced preaching in the suburbs and neighbouring villages, but ultimately in a more regular way administered the Word to a few friends in Prospect-place, in the same city. In 1821 he received an invitation from the church in Friar-Jane, Leicester, and began his labours on the first Sabbath in June. He maintained his standing for thirty-eight years, the best and most useful part of which he spent without the hands of the Presbytery, but at the solicitation of a few friends he became the ordained pastor of the church. His talents were of a superior class. His appeals to the conscience of his hearers were frequently managed with an eloquence seldom surpassed by the erudition of the schools. The affability of his manner and the simplicity with which he would converse upon the subjects of religion, made him a great favourite with the young. The last two years of his life were spent in retirement, under the depressing influence of an enlarged heart, and his days were unexpectedly brought to a close on the 18th of July, 1861, in the 65th year of his age. His death was improved to a large congregation by Dr. Burns, from 2 Tim. iv. 7, 8.

7. THE REV. THOMAS WILLIAMS was born on the 29th of September, 1787, in the parish of Llansadwrn, in the county of Carmarthen. His parents were members of the Independent church, at Crugybar; and such were their worldly circumstances, that he was, at an early period, forced to leave his paternal home to get his living in service. He served many years in the neighbourhood of Cwmdu, and generally attended the means of grace at the Baptist chapel in that place. His conversion took place in a remarkable manner. As he was one day ploughing the horses took fright, and took the plough off from the furrow, and, in his excitement, he cursed the animals; but in so doing the arrow of the conviction of the sin of swearing entered his conscience, and produced such a dis-

truss in his mind, that he could find no relief till he applied to the Physician of souls, who pardoned his sin and healed his wound. In a few months after this event, he was baptized by the late venerable Timothy Thomas, of Aberduar, and added to the Church at Cwmdru. He soon distinguished himself in the church by his diligence, activity, and faithfulness in attending the means of grace, and by extraordinary gifts and earnestness in prayer; so that he was soon requested to exercise his gifts in the ministry; and in about three years after he was baptized, he commenced to preach. He soon became very popular as a preacher; but having enjoyed no advantages of education in his early days, he was sent to the Academy at Abergavenny. He was ordained the pastor of the church at Cwmdru, in accordance with a resolution entertained by that church on his admission to the Academy. In addition to his charge at Cwmdru he soon took the church at Penrhysgoch under his care. In the year 1818, a newly-formed church at Cwmdru invited Mr. Williams to become their pastor: he acceded to their request, and in the same year married a young woman of that neighbourhood. During forty years Mr. Williams laboured indefatigably in the cause of his Master, and was greatly beloved by the friends at the various places in which he was accustomed to preach—indeed, his preaching powers were of no common order. For some months before his death he was the subject of severe affliction, which he endured with much patience; and on the 7th day of last March, in the 75th year of his age, he passed away from earth, leaving a widow and many members of the church to mourn their loss.

## 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 Francis Albert (Prince Consort), Duke of Saxe, Prince of Coburg and Gotha, born Aug. 26, 1819. *Issue*: 1. Princess Victoria Adelaide (Princess Frederick William of Prussia), born Nov. 21st, 1840.—2. Albert Edward, Prince of Wales, born Nov. 9th, 1841.—3. Princess Alice Maude Mary, born April 25th, 1843.—4. Prince Alfred Ernest Albert, born Aug. 6th, 1844.—5. Princess Helena Augusta Victoria, born May 26th, 1846.—6. Princess Louisa Caroline Alberta, born Mar. 18th, 1848.—7. Prince Arthur William Patrick Albert, born May 1st, 1850.—Prince Leopold George Duncan Albert, born April 7th, 1853.—8. Princess Beatrice Mary Victoria Feodore, born April 14th, 1857.

George, Duke of Cumberland (King of Hanover), born 27th May, 1819.

George William Frederick Charles, Duke of Cambridge, born 26th March, 1819.

Princess Augusta, sister of the Duke of Cambridge, born 19th July, 1823.

Princess Mary, sister of the Duke of Cambridge, born 27th November, 1833.

## REIGNING SOVEREIGNS, PRINCES, AND PRESIDENTS.

- |   |   |
|---|---|
| Austria and Bohemia, Emperor, Francis-Joseph I., <i>aged 31, accession Dec. 1843.</i>                                       | Mecklenburg-Schwerin, Grand Duke, Frederick, <i>aged 39, acces. Mar. 1842.</i>          |
| Baden, Grand Duke, Frederick, <i>aged 35, acces. Sept. 1856.</i>  | Mecklenburg-Strelitz, Grand Duke, Ferdinand William, <i>aged 43, acces. Sept. 1860.</i> |
| Bavaria, King, Maximilian II., <i>aged 50, acces. Mar. 1843.</i>  | Nassau, Duke, Adolphus, <i>aged 44, acces. Aug. 1839.</i>                               |
| Belgium, King, Leopold I., <i>aged 71, acces. July, 1831.</i>   | Papal States, Pope, Pius IX., <i>aged 69, ac. June, 1846.</i>                           |
| Brazil, Emperor, Pedro II., <i>aged 35, acces. April, 1831.</i>   | Persia, Shah, Mohammed Mirza, <i>aged 48, acces. 1854.</i>                              |
| Brunswick, Duke, William, <i>aged 55, ac. April, 1831.</i>  | Portugal, King, Pedro V., <i>aged 24, acces. Nov. 1853.</i>                             |
| China, Emperor, Hien Fung, <i>aged 29, acces. Feb. 1850.</i>  | Prussia, King, Frederick William Louis, <i>access. Jan. 1861.</i>                       |
| Denmark and Holstein, King, Frederick VII., <i>aged 53, acces. Jan. 1848.</i>   | Russia, Emp. Alexander II., <i>aged 43, acces. Mar. 1853.</i>                           |
| Egypt, Pasha, Said Pasha, <i>access. July, 1864.</i>  | Saxe Coburg, Duke, Ernest II., <i>aged 43, ac. Jan. 1844.</i>                           |
| France, Emperor, Louis Napoleon, <i>aged 53, ac. Dec. 1852.</i>   | Saxe Meiningen, Duke, Bernard, <i>aged 61, acces. Dec. 1863.</i>                        |
| Great Britain, Queen, Victoria I., <i>aged 42, acces. June, 1837.</i>   | Saxe Weimar, Grand Duke, Charles, <i>aged 43, ac. July, 1853.</i>                       |
| Greece, King, Otho I., <i>aged 43, ac. Jan. 1833.</i>   | Saxony, King, John I., <i>aged 60, ac. Aug. 1854.</i>                                   |
| Hanover, King, George V., <i>aged 42, ac. Nov. 1851.</i>  | Spain, Queen, Isabella II., <i>aged 31, acces. Sept. 1833.</i>                          |
| Hesse Cassel, Elector, Frederick Wm. <i>aged 59, acces. Nov. 1847.</i>  | Sweden and Norway, King, Charles XV., <i>aged 35, acces. 1859.</i>                      |
| Hesse Darmstadt, Grand Duke, Louis III., <i>aged 55, acces. June, 1848.</i>   | Switzerland, President, Frey Herosee.   |
| Holland, King, William III., <i>aged 45, ac. Mar. 1849.</i>   | Turkey, Sultan, Abdul Aziz, <i>aged 31, acces. June, 1861.</i>                          |
| Homburg, Landgrave, Frederic, <i>aged 78, acces. Sept. 1848.</i>  | United States, President, Abraham Lincoln, <i>aged 64, elected Mar. 1861.</i>           |
| Italy (Sardinia, Naples, &c.), King, Victor Emmanuel, <i>aged 41, acces. March 1849 to Sardinia; 1861 to Italy, &amp;c.</i> | Wirttemberg, King, William I., <i>aged 80, acces. Oct. 1816.</i>                        |

## PUBLIC BUSINESS.

## JANUARY.

6. Quarter Sessions commence in this week.

8. Dividends on various species of Stock payable about this date from 9 till 3.

9. Fire Insurances due.

## MARCH.

1. Assessors and Auditors of boroughs to be elected.

25. Overseers, poor-law guardians, and surveyors of highways to be appointed on this day, or within fourteen days thereof.

## APRIL.

Quarter Sessions commence in 1st week. The Act, 4 and 5 Wm. IV. cap. 47, empowers justices of the peace to alter the Spring Quarter Sessions; so as not to be earlier than the 7th of March nor later than April 32nd.

5. The returns for making the assessment of direct taxes are delivered soon after this date.

5. Dividends on several species of stock become due. Payable about the 6th.

9. Fire Insurances must be paid not later than to-day.

## MAY.

The election of Vestrymen and Auditors, under the "Metropolis Local Management Act," takes place during this month, at a time appointed by the Vestry; twenty-one days' notice being given by the churchwardens of the parish.

## JUNE.

2. Members of District Boards to be elected.

29. Overseers to publish notices to persons qualified to vote for counties to make claims. Persons on the register need not make new claims, unless they have changed their qualification or place of abode.

27. Quarter Sessions generally commence this week.

## JULY.

5. Annual Licenses to be taken out by Pawnbrokers and Appraisers, who are not Auctioneers.

5. Dividends on various species of Stock become due.

19. Assessed Taxes and Poor-rates, due on Jan. 5th, must be paid on or before this day by all electors of cities or boroughs. Last day for sending in claims for voting in counties.

31. Overseers to make out lists of voters.

## AUGUST.

1. Annual License to be taken out by hawkers and pedlars.

3 and 10. Borough and County Lists to be affixed to church and chapel doors.

25. Last day to claim as borough electors; and also to leave with overseers objections to county and borough electors, and for service of objections on electors in counties or their tenants.

29. Overseers to send lists of electors and of objections to the clerk of the peace for the county, or to the town clerk in cities and boroughs.

31. All Taxes due on March 1st, must be paid on or before this day by persons claiming to be enrolled as Burgesses.

## SEPTEMBER.

1. Overseers of parishes and boroughs to make out Burgess Lists under Municipal Reform Act, to be delivered to the Town-Clerk this day.

7 to 14. List of objections to County electors, also claims and objections respecting Borough Lists, to be affixed to church and chapel doors.

15. Claims of persons omitted in Burgess Lists, and objections to persons improperly inserted, to be given to the Town-Clerk in writing on or before this day; notice to be also given to the person objected to.

24. Lists of claimants and of persons objected to, to be fixed in some public place of each borough from this day till Oct. 1.

## OCTOBER.

1. Mayor and assessors to hold an open court to revise the Burgess Lists, some time between the 1st and 15th of October.

1. Dividends on India Bonds payable, from 10 till 3.

10. Annual licence to be taken out by bankers, or others issuing promissory notes for money payable on demand, and allowed to be renewed.

11. Dividends on Bank Stock payable.

12. Fire Insurances due.

13. Dividends on various kinds of Stock payable.

15. Quarter Sessions commence this week.

## NOVEMBER.

1. Borough Councillors to be elected.

8. Mayor and Aldermen of boroughs to be elected.

15. Attorneys, proctors, notary-publics, &c. to take out certificates.

## THE SEASONS.

Spring Quarter commences..... March 20 | Autumn Quarter commences..... Sept. 23  
 Summer Quarter commences..... June 21 | Winter Quarter commences..... Dec. 22

**STAMPS, DUTIES, &c.**

**RECEIPTS.**

For sums of £2 or upwards 1d.

*Persons receiving the money are compellable to pay the duty.*

For every delivery-order for goods of the value of 40s. and upwards, lying in dock, wharf, or warehouse, in which goods are deposited or sent on hire, *1d.* Dock-warrant, *8d.*

**DRAFTS, BILLS, AND PROMISSORY NOTES.**

*Draft, or Order for the payment of any sum of money to the bearer, or to order, on demand, including bankers' cheques* 1d.

*Inland Bill, Draft, or Order, payable otherwise than on demand—*

	£	£ s. d.	£	£ s. d.
Not exceeding	5	0 0 1	500, and not exceeding	75 0 7 8
Exceeding { £5, and not exceeding	10	0 0 2	750	1000 0 10 0
10	25	0 0 3	1900	1500 0 15 0
25	50	0 0 6	1500	2000 1 0 0
50	75	0 0 9	2000	3000 1 10 0
75	100	0 1 0	3000	4000 2 0 0
			For every additional £1000	0 19 0

**HOUSE DUTY.**

Inhabited house, of the annual 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.

For every licence to keep a refreshment-house, if the rent be under £20 a-year: £0 10 6

If the rent be £20 a-year or upwards 1 1 0

**APPRENTICES' INDENTURES.**

Where no money is given	2s. 6d.	For £100, and under £200	£6
Under £30	£1.	200	12
For £30 and under £50	2	300	20
50	100	400	25
		500	30

*Indentures for sea-service and poor children are exempted.*

**HAWKERS' (FOOT) LICENSES, &c.**

**DUTIES ON LEGACIES OF £20 AND UPWARDS.**

	Per-Cent.		Per-Cent.
To children or descendants	£1.	Great-uncle or aunt, or descendants	£6
Brother or sister, or ditto	3	Any other person	10
Uncle or aunt, or ditto	5		

*Husbands and wives are exempted.*

**POSTAL DIRECTORY.**

**INLAND RATES OF POSTAGE.**—Letters not above ½ oz. 1d.; not above 1 oz., 2d.; and so on; 2d. for every oz. or fraction thereof. Registered newspapers, &c., free for fourteen days.

**EVENING MAILS.**—London Receiving Houses are open for general post letters till half-past five, or till six P.M., if the letters bear an additional 1d. stamp; and the chief District offices, and the Branch Office at Charing-cross, till six without fee, and till a quarter to seven with an additional stamp; the General Post Office, St. Martin's-le-Grand, and the Branch Office, Lombard-street, till six without fee, and till seven, with an additional 1d. stamp; and at St. Martin's-le-Grand, till half-past seven P.M., with a fee of 6d.

**COLONIAL MAILS.**—The mails are made up for India, *via* Southampton, on the 4th, 12th, 20th, and 27th of each month (letters 6d.); for Australia on the 20th (letters 6d.); for Canada every Thursday, and at frequent intervals (letters 6d.).

**LONDON DISTRICT.**—Letters and Newspapers going from one part of Town to another must be posted at the *Town Receiving Houses* and (letters only) *Pillar Boxes*: at 8.30, 10, 11 A.M., 1, 2, 3, 4, 5, 2.30, 6, 9, P.M.; at *District Offices*, 5, 8.30, 10, 11 A.M., 12 noon, 1, 2, 3, 4, 5, 6, 6.45 P.M.; *Chief Offices*, 6.45, 9, 10.30, 11.30 A.M., 12.30, 1.30, 2.30, 3.30, 4.30, 5.30, 6.30, 6.45 P.M.

**BOOK POST.**—Packets containing any number of separate books or other publications, manuscripts, prints, maps, paper, &c., may be sent by the post as follows:—To any place in GREAT BRITAIN AND IRELAND, not exceeding four ounces in weight, 1d.; not exceeding eight ounces, 2d.; and so on, 2d. being charged for every half-pound or fraction thereof.

**THE BRITISH COLONIES AND DEPENDENCIES.**—To India, Ceylon, New South Wales, Victoria, Tasmania (Van Diemen's Land), South and Western Australia, New Zealand, Mauritius, and Hong-Kong, not exceeding four ounces *wt.* *via* Southampton (or *Ed.* *via* Marseilles), and so on, the same rates being charged for every half-pound or fraction thereof. No packet weighing more than three pounds can be sent to the East-Indies or New South Wales. The Book Post is also extended to the Continent of Europe.

**REGISTRATION.**—Letters and book packets can be registered to all parts of the United Kingdom, Colonies, and (letters) to most foreign parts, on payment of 6d. in money, from 10 until half-past 5 o'clock: Receiving-houses, 5 P.M. For the morning mails, between 5.30 and 7.30 P.M. To France the charge is 4d.

**MONEY ORDERS.**—Orders are issued and paid in London, and within the three-mile circle, and in Dublin and Edinburgh, between the hours of 10 and 4; in most other places, between 9 A.M. and 6 P.M. Provincial money-order offices are kept open till 8 o'clock on Saturday night, for the convenience of the labouring-classes. Charge 8d. for any sum not exceeding £2; 6d. above £2. £5 is the highest order.

## ECLIPSES IN 1862.

There will be three Eclipses of the Sun and two of the Moon.

JUNE 12.—Total Eclipse of the *Moon*, in the morning. Invisible in Great Britain.

JUNE 27.—Partial Eclipse of the *Sun*, in the morning. Visible in the Great Southern Ocean.

NOVEMBER 21.—Partial Eclipse of the *Sun*, in the morning. Visible in the Great Southern Ocean.

DECEMBER 6.—Total Eclipse of the *Moon*. Partly visible at Greenwich. Begins at 14 minutes before 6 in the morning; central Eclipse occurs at 20 minutes before 8; and ends 35 minutes after 9.

DECEMBER 21.—Partial Eclipse of the *Sun*, in the morning. Visible only in Asia.

## THE SOLAR SYSTEM.

The *Sun* is the source of light and heat to our system. Its true diameter is upwards of 887,000 miles; its bulk is 1,384,000 times greater than the Earth. It revolves on its axis in about 25 days 7 hours 48 minutes.

*Mercury* is the nearest planet to the Sun, being about 36,890,000 miles from it. It performs its revolution round the Sun in 87 days 23 hours, which is the length of its year. The diameter of Mercury is about 2,950 miles; its bulk 1-16 of the Earth.

*Venus*.—Distance from the Sun 68,000,000 miles; the length of its year is 224 days 16 hours; the rotation on its axis is 23 hours 21 minutes. Its diameter is about 7,800 miles; its bulk is about 9-10ths that of the Earth.

The *Earth* is also one of the planets that revolve about the Sun. Its mean distance is about 95,000,000 miles, and its diameter about 7,912 miles.

*Mars*.—Distance from the Sun 145,205,000 miles; the length of its year is 686 days 23½ hours; its true diameter is about 4,500 miles, which is rather more than half the diameter of the Earth.

*Vesta*.—Mean distance from the Sun is about 265,290,000 miles; length of its year 1,325 days 17 hours. The comparative insignificant dimensions of Vesta, as well as that of the three following planets, render them invisible, except through telescopes of considerable power.—*Juno*. Mean distance from the Sun about 254,480,000 miles; length of its year 1,592 days.—*Ceres*. Mean distance from the Sun about 263,740,000 miles; length of year 1,684 days.

*Jupiter*.—Mean distance from the Sun 495,917,000 miles; performs its revolution in 4,334 days 15 hours; its true diameter is 88,000 miles, and its bulk is 1,281 times that of the Earth. Jupiter has four satellites or moons.

*Saturn*.—Distance from the Sun is about 909,000,000 miles; the length of its year is 10,755 days; its true diameter is 73,000 miles; it bulk is 995 times that of the Earth. Saturn has seven satellites, and is also surrounded with a double ring.

*Uranus*.—Mean distance from the Sun is about 1,829,000,000 miles; it performs its revolution in about 84 years. This planet has six satellites.

*Neptune* is 2,864,000,000 miles from the Sun, and performs its revolution in 60,000 days; its diameter is about 35,000 miles.—*Pallas*. Mean distance from the Sun about 264,400,000 miles; length of year 1,685 days.

## LEGAL INFORMATION.

**REGISTRATION OF BIRTHS.**—An infant should be registered within six weeks after its birth. No fee is payable, but after 42 days a fee of 7s. 6d. is chargeable.

**REGISTRATION OF DEATHS.**—Notice should be given of deaths to the district registrar. Let this be done early, that the undertaker may have a certificate to give the minister who performs the funeral service.

**VACCINATION ACT.**—A recent Act of Parliament renders it imperative that parents should have every child vaccinated within three calendar months after birth, either by the legally-qualified medical attendant on the family, or by the appointed public vaccinator. If other than the parents are left in charge of the child, the vaccination must then be within four months of birth. If these provisions be not complied with, and the child not taken in eight days after vaccination to be examined by the medical practitioner in order to ascertain the result of the operation, parties not complying incur a penalty not exceeding 20s. The Registrars of each district are required to send notices to the parents or guardians of children whose births they have registered, stating also the names and addresses of the public vaccinators, and the hours of attendance.

**LANDLORD AND TENANT.**—A yearly tenant must take care that he gives notice to quit his premises half a year before the time of the expiration of the current year of his tenancy. If by agreement, which should be in writing, a quarter's notice is to be sufficient, such notice must always expire with the tenancy if that is yearly.—If a landlord neglects to repair the premises, according to his covenant, the tenant may maintain an action against him; but such neglect does not absolve the tenant from payment of the rent.—A landlord can legally dispose of goods taken under a distress for rent, by appraisement, without putting them up by auction.—An under tenant, who has left the premises in arrears, must pay the same to his immediate landlord.—A landlord may take possession of the goods of his tenant's lodger under distress for rent.

**COUNTY COURTS.**—The courts have jurisdiction for the recovery of debts, legacies, distributive shares of intestate's effects, and balances of partnership accounts. And in cases of breach of contract taking or detaining goods, assault, trespass, and all other personal actions, (excepting libel, slander, seduction, breach of promise of marriage, ejection, and cases involving questions of title,) to the amount of £50. Applications for summonses must be made fourteen days before every court-day, at the office of the clerk.

## THINGS TO BE KNOWN.

A WILL or codicil to a will must be signed at the foot or end by the testator. The signature must be made in the presence of two or more witnesses present at the same time, who shall attest or subscribe the will or codicil in the presence of the testator.

A will should be proved within six months after the death of the testator. If a will is not proved within twelve months after the death of the testator, the executors are liable to a heavy penalty.

A verbal death-bed gift of property is of no avail.

A deed of gift, to be legal, should be properly stamped. It should be prepared by a solicitor, as the law on the point is very precise.

Legatees under a will should not be witnesses to its execution, as the legacy is thereby rendered void.

If a man dies without a will, and leaves a widow but no children, one-half of the personal property goes to the widow, the other half to the next of kin.

Executors are not bound to pay legacies until twelve months have elapsed after the testator's decease.

Executors cannot charge for their time or trouble, but they may reimburse themselves for all actual expenses incurred.

It has been decided that a character, honestly given by a master or mistress to any person making the usual inquiry, is a privileged communication, and unless inconsistent with truth, or actual malice can be proved by evidence, no damages can be sustained.

Where a Bank of England note is destroyed by fire, and the number and date are known to the owner thereof, the Bank will, in most cases, pay the same, on the facts of such destruction being proved to their satisfaction, and on a satisfactory indemnity being given against their being called on a second time to pay the amount thereof.

Wearing apparel and tools are protected from seizure under an execution from the County Court.

Goods pledged to a pawnbroker are considered forfeited after the lapse of a year and a day.

An income-tax collector is only required to apply once for the money.

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The Church and Congregation recently meeting at Hampden Chapel, Grove-street, now assemble in this Hall until arrangements can be made for the erection of a commodious Freehold Chapel and Schools in the vicinity. Services on Sabbath—11 a.m., and 6.30 p.m.

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